THE

NEW TESTAMENT

Of Our LORD and SAVIOUR

JESUS CHRIST

Tranſlated out of the

LATIN VULGAT

BY

JOHN WICLIF, *S.T.P.* Prebendary of *Auſt* in the Collegiate Church of *Weſtbury*, and Rector of *Lutterworth*, about 1378

To which is Præfixt

A HISTORY of the ſeveral Tranſlations of the *H. Bible* and *N. Teſtament*, &c. into Engliſh, both in MS and Print, and of the moſt remarkable Editions of them ſince the Invention of PRINTING.

By *JOHN LEWIS*, A.M. Chaplain to the Right Honourable *Thomas* Lord *Malton*, and Miniſter of *Margate*.

Καὶ βάρβαροι δὲ Ἰλλυριοὶ καὶ οἱ περὶ Ἴστρον γεγράφασι τετρεῖσι χαρακτῆρσι τὸ τετρεῖσι φωνὴ μεταλαμβάνον.
Euſebij Demon: Evangeli: Lib. iii. cap. ult.

LONDON:

Sold by *Thomas Page* and *William Mount* on *Tower-Hill*; and *William Parker* at the *King's-Head* in St. *Paul's Church-Yard*, M,DCC,XXXI.

To the Right Honourable

THOMAS

LORD *Malton*, and KNIGHT of the Moſt Honourable Order of the *BATH*.

May it pleaſe YOUR LORDSHIP:

WHEN I had determined to print, in Honour to his Memory, the following Engliſh Tranſlation of the New Teſtament, made by that great and worthy Confeſſor Dr. *John Wiclif*, I thought it might be a dutiful Acknowledgment of the Favour I lately received from your *Lordſhip* to make you a Preſent of it. I hoped it would be a Pleaſure to Your *Lordſhip*, who has ſo high an Eſteem for that ſacred Book, and whoſe Conduct is ſo particularly influenc'd by the Principles of it, to ſee an Engliſh Tranſlation of it made in thoſe dark Times by one who was a Native of the County where Your *Lordſhip* chooſes to reſide. It is now above an Age and an Half ago ſince that learned and active Prelate *Matthew Parker* printed the Four Goſpels in the Engliſh Saxon Tongue, to ſhew, as His Grace ſaid, that in Times paſt the Holy Scriptures were known to the People of *England* in their Vulgar Tongue. The following Tranſlation is an Evidence of their being likewiſe known in the Engliſh ſpoken after the Conqueſt, tho' with this Difference, that as before the People's Reading and Hearing the Scriptures in their own Tongue was approved of as agreeable to the Chriſtian Inſtitution, their doing ſo was now condemned as Heretical. As 'tis the Nature of Things, when once corrupted, to wax worſe and worſe, ſo it was now not only determined, that it was Hereſy to affirm, it was neceſſary to have the Scriptures tranſlated into the Vulgar Tongue, but that the People ſhould be driven by Force from the reading of them. So much Reaſon had our learned

Apologiſt

Apologiſt Bp. *Jewel* to obſerve of the pretended Catholics, *Neſcio quo pacto, reverentiane, an conſcientia, an deſperatione victoriæ, ut latro crucem ita iſti ſemper horrent et fugiunt* Verbum Dei.

SINCE the Reformation indeed they have not in ſome Parts of the Romiſh Church abſolutely denied the People the * Liberty of reading the Holy Scriptures in their Mother Tongue, particularly in *France* and here in *England*. But it has been remarked, that the People have been dealt with very inſincerely, in that they have had obtruded on them the Vulgar Latin as the authentic Copy of the Bible; and had recommended to them Tranſlations as truly made from the Vulgar which in Truth are not ſo. But to ſhew, that even this is a Sort of Compulſion, whenever Opportunity has ſerved, and they have had it in their Power, the Engliſh Tranſlations of this Book have been burnt and deſtroyed. One Proof of this of a late Date I beg leave to mention to Your *Lordſhip*. In a † *ſecond* Remonſtrance, prepared by thoſe appointed by Commiſſion under the Great Seal of *Ireland* to enquire into the late Rebellion there, dated *June* 16. 18 *Car.* 1643, the Original of which I have now before me ſign'd by Four of the Commiſſioners, among other Facts mentioned of the Hatred and Averſion of thoſe Catholic Rebels to our Holy Religion, this is one; that at one Time they burnt One Hundred and Forty Bibles becauſe they were in Engliſh. This ſhews, that whatever Arts have been lately uſed to ſoften the Principles of the Romiſh Church and make them look more human than they appeared at the Reformation, Popery is ſtill the ſame cruel, tyrannical Impoſition on the common Faith and Senſe of Chriſtians that ever it was: and that if there are not ſo many Inſtances now of its ſavage Temper it's only for Want of Power and Opportunity.

THIS old Engliſh Tranſlation which I now preſent to Your *Lordſhip* is made, Your *Lordſhip* knows, from the Vulgar Latin as the former one was in the Saxons Times. This Latin Tranſlation was now commonly read in Churches, which being unintelligible to the People, and to ſome even of the Prieſts, Dr. *Wiclif* rendred it into Engliſh almoſt Word for Word, that, as is ſaid in a Preface before the Tranſlation of the Pſalter, *they that knew not the* Latin *might by the* Engliſh *come to many* Latin *Words*. On this Account the Tranſlation is rather too Verbal and not always good Engliſh: But, Your *Lordſhip* will obſerve, it's notwithſtanding as intelligible to an Engliſh Reader as the Tranſlation made at *Rheims* for the Uſe of the Engliſh Roman Catholicks 200 Years after, as not leaving ſo many of the Original Words retained in the *Latin* untranſlated into *Engliſh*.

THE Engliſh Language had undergone a very great Alteration by the Coming in of the *Normans* about § 300 Years before this Tranſlation was made. Since tho' many of the Monoſyllables were ſtill continued as they are to this Day, and the

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* That they had not this Liberty or Allowance before ſeems plain from what Sir *Tho: More* propoſed, *viz.* that *as nere as may be deuiſed no man have the Holy Scripture but of the Ordinarie's hand, and by him thought and reputed for ſuch as ſhall be lykely to uſe yt to Goddys honour and meryte of his owne ſoule.* Dialoges book iii. ch. 16.

† On it is endorſed *Recd at the board* x Novembr. 1643. and ſignd *Hen: Jones*, who was Dean of *Kilmore*, *Randall Adams*, *Henry Brereton*, *Edward Pigott*.

§ Mr. *Wharton*, by comparing the ancient Charters granted by the Norman Princes, obſerves, that the Engliſh Saxon Language began to be wholly diſuſed in the Reign of *Hen:* II. or about A. D. 1160. ſomewhat above 200 Years before *Wiclif's* Tranſlation.

the Characters for some Time not altered, the *Saxon* Compounds and De-compounds grew many of them out of Use, and in their stead *French* Words and Phrases were introduced. *Trevisa* indeed, who lived a little after Dr. *Wiclif*, tells us, that in his Time this Humour of learning and speaking *French* was somewhat abated, and that *gentlemen had much left for to teach their children french.* However, our Language was by that Time so much changed, that the former Translation of the New Testament was become perfectly unintelligible to the common People, so that a New Translation was necessary. And the present Publication of it is so far of Use to us, that it serves to explain the Meaning of a great many Words still retained in the English Translations of the Bible and Psalter now in Use.

TO this old English Translation of the New Testament I have præfixed a History of the several Translations of the Holy Scriptures into English from the Beginning, in which I have been somewhat assisted by Your *Lordship*'s noble and well-chosen Library. This, my Lord, is what has been often attempted and performed in part by both Foreigners and our own Country-men. F. *Simon*, *Du-pin*, *Le Long*, *Boernerus*, *Rumpæus*, &c. abroad, and *Usher*, *Fuller*, *Durell*, *Burnet*, *Wharton* and *Strype*, with some others of lesser Name here at home, have obliged the World with some Account of them. I have done all I could, with the Help and Assistance of my Friends, particularly those two very learned and excellent Men Mr. *Thomas Baker* of the College in which Your *Lordship* was educated, and Dr. *Daniel Waterland*, to supply their Omissions and to give as exact and authentic an Account of the several English Bibles, Testaments, Psalters, *&c.* which from time to time have been printed, as I could possibly get: tho' indeed I have not often gone out of my Way, and as seldom as possible found any in it to expose their Mistakes; being no wise enclined to try to gain my self a Reputation by lessening that of others.

WITH these several Translations of the Holy Scriptures into English, a late Buffoon, who personates what he calls a Catholic, tries to make himself and the grinning Spectators of his Tricks as merry as they can be with his low Wit and staring Lies. The Ground-Work of his Fable are *Gregory Martin*'s and the *Rhemists* idle Tales and Mis-representations of the English Translations in Use in K. *Henry* VIII. *Edw.* VI. and Q. *Elizabeth*'s Reigns; which tho', like the Stories of our present Free-Thinkers, they have long since been again and again confuted, this Merry-Andrew like them trumps up afresh to divert his ignorant Gapers. He would fain make his Readers believe, contrary to common Sense and plain Eyesight, that *besides our corrupting our Bibles against all or most Points of Catholic*, he means Roman-catholic, *Doctrine, we even change the ancient Catholic and accustomed Use of Words of Scripture into new devised Terms, as for* Holy Ghost, Holy Wind: because instead of the old English Word *Ghost* our Translators sometimes use the Latin Word *Spirit*, which, it's well known, is the Meaning of the Word Gast or Breath. But thus, like the Roman Soldiers, who made our B. Saviour the Subject of their Mockery by dressing him out of Character, does this Scoffer try to render the English Reformation to the utmost ridiculous, by putting on it a Fool's Coat and arraying it in doggrel Hudibrastical Rhyme.

BUT I fear I am too tedious and have detained Your *Lordſhip* longer than I ſhould. I ſhall therefore only add my moſt ſincere Prayers, that the great Author and Preſerver of our Faith would long continue Your *Lordſhip* to adorn the Doctrine of GOD our Saviour in all Things, and am with the moſt perfect Eſteem and ſincereſt Gratitude for Your *Lordſhip*'s Favours,

May it pleaſe *Your Lordſhip*,

YOUR LORDSHIPS *moſt Dutiful*,

moſt Obliged, and moſt Obedient Chaplain,

J. LEWIS.

Advertiſement.

IN fitting the following old Engliſh Tranſlation of the New Teſtament for the Preſs, which is a valuable Curioſity, and of great Uſe to thoſe Engliſh Men who are deſirous to underſtand their Mother Tongue, the Editor has been much aſſiſted by the Reverend Dr. Daniel Waterland *who collated the Editor's Copy with ten MSS. of this Tranſlation in the Libraries at* Cambridge. *The ſame learned Perſon was at the Trouble of Tranſcribing for the Editor's Uſe ſome of* the leſſons and piſtlis of the oolde lawe that ben rad in the Chirche bi al the yeer aftir the uſs of *Salisburi in the Order in which they are placed at the End of a MS of the New Teſtament that was Sir* William Pepys's, *and by him given to the Library of* Magdalen Coll: *in* Cambridge. *But theſe the Editor was forc'd to lay by for want of Encouragement. The Editor himſelf had the Uſe of two MSS. one lent him by the Honourable Sir* Edward Dering *Baronet of* Surenden-dering, *and another of his own. He had likewiſe ſent him from* Oxford *Specimens of the moſt noted MSS. of this Tranſlation in that famous Univerſity, viz. Three in the Libraries of* Chriſt-Church, Queen's-College, *and* St. John's, *and Three in the* Bodleian-Library. *By collating them it appeared to him, that theſe MSS. are generally written with ſo much Care and Exactneſs, that there are in them but few Variations, and they not material.*

In drawing up the Hiſtory of the ſeveral Engliſh Tranſlations and their moſt remarkable Editions in Print, (which is no inconſiderable Part of the Hiſtoria Literaria, *and in peruſing which the Reader ſees with Pleaſure the gradual Improvements which have been made in this Part of Learning and Knowledge) the Editor thinks himſelf obliged to own the great Helps he has had from the above-mentioned learned Friend, and the Reverend* Thomas Baker, B. D. *and from the Collections made on this Subject, tho' with a more extended View, by the reverend and ingenious* William Jacomb *Vicar of* Marden *in* Kent. *He had likewiſe by the Favour of other Friends, particularly the late learned and communicative* John Evans, D.D, *the Inſpection of ſeveral other very rare and uncommon Editions of the Engliſh Bible and New Teſtament. But in giving an Account of ſo great a Variety of Incidents, the Editor thinks he has Reaſon to fear, that, notwithſtanding all his Care, there are ſome Miſtakes made which will need the Candour of the Reader: Tho' he hopes they aren't very great, but only ſuch as human Frailty is apt to ſlide into. Of this, however, he dares be confident, that he has ſpared no Coſt nor Pains to find out the Truth, and has uſed his utmoſt Care not to miſreport it.*

*At the End of all is added a Gloſſary to explain the obſolete Words in this old Tranſlation, which the Editor preſumes to recommend as more perfect than any other Part of this Performance, it having been reviſed and corrected and had many Additions made to it by the able and accurate Hand of the foremention*ed Dr. Waterland.

As the Editor has printed but a few Copies, no more than enow, as well as he could calculate, juſt to pay for the Paper, Printing and Engraving, and has conſiderably enlarged the Hiſtory above-mentioned ſince his publiſhing Propoſals, &c. *what Copies are printed can't be afforded at a lower Price than is there mentioned. What he has done, he hopes the Subſcribers will accept of as a well-meant Offering to the Memories of thoſe good and excellent Men to whoſe faithful and unwearied Labours and Chriſtian Reſolution* England *is ſo much obliged for that Divine Light and Knowledge of the Holy Scriptures which it now enjoys, and which the Editor hopes we ſhall always know how to value and eſteem notwithſtanding the many Arts and Inventions of the preſent Infidel Factors to render them ridiculous and contemptible.*

N. B. The few Copies that remain unſubſcribed for may be had, at a Guinea a Book in Sheets, at Mr. *Page*'s and *Mount*'s, Stationers on *Great Tower-Hill*, or at Mr. *Parker*'s at the *King*'s-*Head* in St. *Paul*'s *Church-Yard*.

THE

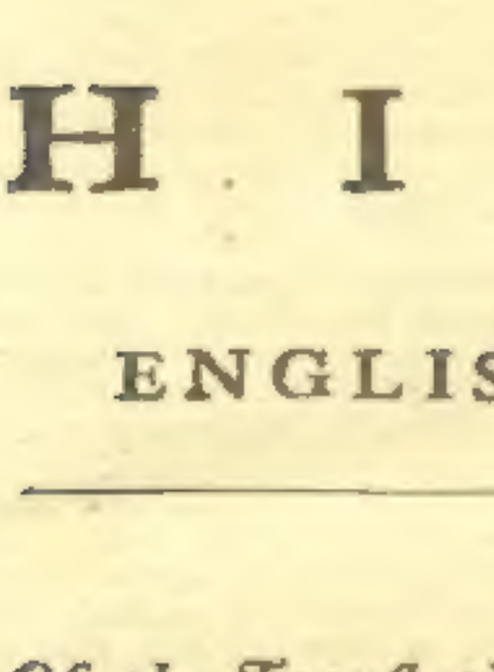
HISTORY

OF THE

ENGLISH Tranſlations of the BIBLE, &c.

CHAP. I.

Of the Tranſlating ſeveral Parts of and the Whole BIBLE *into* Britiſh, Engliſh-Saxon, *and the* Engliſh *ſpoken after the Conqueſt.*



S the miraculous deſcent of the Holy Ghoſt (*a*) on the Apoſtles was for this purpoſe, that every Man there preſent might hear them ſpeak in the Tongue wherein he was born, *the wonderful Works of GOD*, ſo we find, that after theſe wonderful Works were written, (*b*) that ſo Men might know the Certainty of them, and believe, that *Jeſus* (*c*) is the *Chriſt* the Son of GOD, and that believing they might have Life through his Name, theſe Writings or Declarations were not confined to the Language in which they were at firſt written, but were tranſlated into the ſeveral Tongues of every Nation under Heaven to which the Apoſtles came. This is expreſly affirmed by *Euſebius*, that (*d*) both Greeks and Barbarians had the Writings concerning *Jeſus* in their own Country Characters and Language. Or, that the New Teſtament, however, was every where in the Vulgar or Mother Tongue of the Country or People for whoſe Uſe and Inſtruction it was originally deſigned. The ſame is acknowledged by the more learned of the Romaniſts, 'That (*e*) it would not be difficult to prove, that long 'before their Novelties, who at this Day are called Proteſtants, there were 'Tranſlations of the Scripture in the Mother Tongue among almoſt all the Nations or People of the 'Chriſtian Name:' Which has been very particularly ſhewn by *F. Le Long* in his Sacred Bibliotheque (*f*). In an extraordinary Conſiſtory held at *Rome*, *A. D.* 679, (*g*) about *Britiſh* Affairs, it was among other things ordained, That Leſſons out of the Divine Oracles ſhould be always read for the Edification of the Churches, that the Minds of the Hearers might be fed with the Divine Word, even at the very time of their Bodily Repaſt. And indeed the firſt Synodical Prohibition or Reſtraint of this Liberty or Birth-right of Chriſtians in the Uſe of the Holy Scripture in their own Language, we find was in a Synod held at *Thoulouſe*, *A. D.* 1228, on occaſion of the Doctrine and Preaching of the *Waldenſes*, That *the Holy Scripture is the Rule of* Chriſtian *Faith*; *and that the Reading and Knowledge of it is free and neceſſary to all Men, to the People as well as to the Clergy.* In oppoſition to this Principle the Synod then decreed, in the following Terms: (*h*) *We forbid, that Lay-men be permitted to have the Books of the Old and New Teſtament; unleſs perhaps ſome one out of Devotion deſires to have the* Pſalter *or* Breviary *for Divine Offices, and the* Hours of the Bleſſed Virgin; *but even thoſe they may not have tranſlated in the Vulgar Tongue.*

When therefore (*i*) St. *Paul* the great Apoſtle of the Gentiles, who moſt probably was the Apoſtle of the *Britains*, had by his Preaching converted the ancient Inhabitants of this Iſland of *Great Britain* to the Chriſtian

 Faith,

(*a*) *Acts* ii. (*b*) *Luke* i. (*c*) *John* xx. (*d*) *Dem. Evang.* lib. 3. c. ult.

(*e*) Jam ante artæ eorum qui hodie proteſtantes appellantur novitates apud omnes fere Chriſtiani nominis gentes Scripturæ Verſiones extitiſſe linguis vernaculis multis prodire non eſſet arduum. *F. Simon* diſq. critica de variis Bibl. edit.

(*f*) See *Uſſeri* Hiſt. dogmat. de Script. & ſacris Vernaculis. (*g*) *Spelman's* Councils, Vol. I.

(*h*) *D'Acheri* Con. Tom. ii. p. 614. But our modern Papiſts ſeem to have abated ſomething of the rigor of this Decree: ſince we ſee here in *England*, *The Office of the Holy Week according to the Roman Miſſal and Breviary*, printed in the vulgar tongue. *F. Simon* thus repreſents the caſe of the Roman Catholick Doctors at preſent; *Omnino non reſpuunt Scripturæ S verſiones plebeio ſermone conceptas, modo non ad omnibus & abſque ullo temporis, loci, & perſonæ reſtrictione legantur, & ut inquiunt, non prodit potius quicquid ubique peccat.* Diſquiſit. But ſee Biſhop *Kidder's* Reflections on a French Teſtament, printed at *Bourdeaux* An. Dom. MDCLXXXVI.

(*i*) M. *Parker* de antiqui. Ecc. Brit. Teſt. *Uſher* de primordiis Eccleſiæ Britannicæ, *Stillingfleet* Orig. Britan.

Faith, it can't be ſuppoſed but that He, or however his Succeſſors in that Miniſtry, took care they ſhould have in their own Language the things which he or they had preached to them concerning *Jeſus*, tho' at this time no Copies of any ſuch Writing are any where remaining. After ſo entire a Conqueſt as was made of thoſe People by the ſavage and barbarous *Saxons*, one need not wonder at the Deſtruction of what Records or Memorials they had, whether religious or civil.

However, after the *Saxon* Inhabitants of this Country were converted to Chriſtianity, we are ſure *they* had the whole Bible in their own Country Characters and Language, and that the four Goſpels in the ſame Language were read in their Religious Aſſemblies. A Copy of theſe was by the Aſſiſtance and Encouragement of our learned Primate *Matthew Parker* printed by that learned and indefatigable Confeſſor and Martyrologiſt *John Fox*, from a MS. now in the * *Bodleian* Library, N. E. F. 3. 15. with the following Title, *The Goſpels of the fower Evangeliſtes (a) tranſlated in the olde* Saxons *tyme out of* Latin *into the vulgare toung of the* Saxons, *and now publiſhed for teſtimonie of the ſame.* At London by *John Daye* dwelling ouer *Alderſgate.* 1571. *Cum Privilegio Regiæ Majeſtatis per decennium.*

In a Dedication to the Queen it's obſerved, That 'by Archbiſhop *Parker*'s induſtrious diligence and learned 'labours this booke with others moe had bene collected and ſearched out of the *Saxons* monuments.' And the Archbiſhop himſelf gave the following account of it; (b) *Edidit etiam* quatuor Evangelia Saxonico idiomate: *ut ſiquerat Scripturas antea fuiſſe vulgari ſermone Anglicano populo notas.* This was the Method that learned Prelate took to confute the Papiſts impudent Boaſt of *Antiquity*, and their as ſhameleſs Fiction of the *Novelty* of the Faith and Worſhip of the Proteſtants: Out of their own Mouths he condemned thoſe wicked Servants.

Thus about this time the (c) Archbiſhop publiſhed, in *Saxon* and the preſent *Engliſh*, a Sermon on *Eaſter* Day of the Paſchal Lambe, and part of a Letter of *Elfrike* Abbot of St. *Albons*, written by him to *Wulfſine* Byſhop of *Scyrburne*, *A. D.* 950. Theſe his Grace called 'A *Teſtimonie of Antiquitie, ſhewing the auncient Fayth* 'in the *Church of ENGLAND, touching the Sacrament of the body and blonde of the Lord here publikely preached, and* 'alſo *receaved in the SAXONS tyme above* 600 *Yeares ago.*' In a Preface prefix'd to them it's ſaid, that it was owing to the Archbiſhop's diligent Search for ſuch Writings of Hiſtorie and other Monuments of Antiquitie, that theſe Pieces were brought to light. And becauſe theſe Tracts are ſo plain and expreſs againſt the bodily Preſence, which the Papiſts pretend was never oppoſed before *Berengarius*'s time, about 1050, and that they of the Roman Church are apt to complain of Miſrepreſentation, therefore at the end of theſe Tracts the Archbiſhop added a Certificate ſigned by himſelf, the Archbiſhop of *York* and thirteen other Biſhops, atteſting, That 'this *Saxon* Homily with the other teſtimonies did fully agree to the olde auncient bookes 'from whence they were taken, and were truly put forth in print without any adding or withdrawing 'from the ſame.' But to return to the *Saxon* Goſpels.

Mr. *Fox* in his aforeſaid Dedication to the Queen tells her Majeſty, That 'our Countryman *Bede* did tranſlate 'the whole Bible in the *Saxon* tounge: that he tranſlated againe the goſpell of St. *John* in the *Engliſhe* tounge 'a little before his departure; that K. *Alfrede* tranſlated both the olde and the newe Teſtament into his own 'native language: and that, if Hiſtories be well examined, we ſhall finde both before the Conqueſt and after, 'as well before *John Wickliffe* was borne as ſince, the whole body of Scriptures by ſondry men tranſlated 'into thys our countrey tounge; inſomuch, that *Thomas Arundell* then Archbyſhop of *Yorke* and Chaun-'cellour of *England*, at the Funeral Sermon of Queene *Anne*, who dyed 1394, as *Polidore* ſcith, did auouch, 'that ſhe had the Goſpells in the vulgare tounge with divers expoſitors upon the ſame, which ſhe ſent unto '*Hym* to be viewed and examined (d).'

In this Edition the *Saxon* is printed in large Letters in an inner Column, taking up about two thirds or more of the Page; and in the outer Column, oppoſite to the other, is *Engliſh* as now ſpoken, or what is called the Biſhop's Tranſlation, publiſhed by Archbiſhop *Parker*, *A. D.* 1568. This *Saxon* Tranſlation was made from the *Latin Vulgar*, and is a ſort of verbal rendring it. Another Edition of this Verſion was publiſhed by the learned Dr. *Thomas Marſhal*, 1665, who tells us, he neither could find any thing of the Author of this Tranſlation, nor ſettle the (e) Age of it; which no body need wonder at, ſince from the Variations of the Stile he was led to believe it was not the Work of one Hand, and that the Goſpel of St. *Matthew* alone had two different Interpreters or Tranſlators.

In his Obſervations on the *Anglo-Saxonic* Verſion of the Goſpels, the Doctor remarks, that to any one who reads the Tracts, written in *Saxon* by Abbat *Ælfric*, (f) *of the Old and New Teſtament*, it muſt be very obvious to note what Books of the Old Teſtament he tranſlated into *Anglo-Saxonic*, the vulgar Language of his Time. Since in thoſe Treatiſes they are thus named, *viz. Geneſis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, *Joſhua*, *Judges*, *Ruth*, four Books of *Samuel*, entitled in Latin *Liber Regum*, a fifth Book called *Verba dierum*, or *Chronicles*, the *Pſalter*, three Books of *Solomon*, *viz. Proverbs*, *Eccleſiaſtes*, the chief of all *Songs*, two Books more placed with *Solomon's* Works, *viz.* the Book of *Wiſdom* and *Eccleſiaſticus*; the Prophets *Iſaias*, *Jeremias*, *Ezekiel*, *Daniel*, the twelve Prophets, *Eſdras*, *Job*, *Tobias*, *Heſter*, *Judith*, *Machabees*. From whence one may conclude, that ſince that Abbat tranſlated ſo great a Part of the Old Teſtament, and even ſome of the Apochryphal Books, it's in no wiſe

to

* *Hickeſii* Catal. veterum librorum ſeptentrionalium.

(a) Bibl. *Peppſiana.*

(b) *De Antiquitate Brit. Eccleſ.*

(c) At the top of the Title Page of my Copy of this little Book, 12mo. it written, *Liber D.* [Daniel] Lewes *ex dono reverendiſſimi patris* Matthei Cantor' *Archiepiſc.* It has no Date, but was *Imprinted at* London *by* John Day *dwelling ouer* Alderſgate *beneath* St. Martyns.

(d) This account ſeems to have been taken from a Paper communicated to Mr. *Fox* by Archbp. *Parker*, and by him inſerted in his Acts and Monuments with this Title, *A compendious olde treatiſe ſhewing how that we ought to haue the Scripture in* Engliſh; *Ed.* 1583. *p.* 452. In this Paper it's reported, that Q. *Anne* had in *Engliſhe* all the iv Goſpels. But this *Engliſhe* ſeems not to have been the *Engliſh* ſpoken after the Conqueſt, but the *Anglo-Saxonic.* For thus *John Hus* quotes the Words of Dr. *Wiclif* in his little Book *of the threefold bond of Love*, That " the noble Queen of *England* has the Goſpel written in *three* Languages, the *Bohemian*, *Teutonic*, and *Latin.*' *Replica contra Anglicum* Joan. Stoker, p. 156 ed. 1715. It is further ſaid in this Paper, that a man of *London*, whoſe name was *Wyring*, had a Bible in Engliſh of *Northern* Speech which ſeemed to be 200 yeres old.

(e) Dr. *Marſhal* tells us, that in the front of the MS. of theſe Goſpels belonging to the publick Library of *Cambridge* is written in an old hand in *Latin* and *Anglo-Saxonic*, This book gave *Leofric* Biſhop of the Church of St. *Peter's* in *Exeter* for the uſe of his ſucceſſors: and that this *Leofric* died *A. D.* 1071 or 1075.

(f) See *W. Liſle*'s Edition of this Treatiſe, 1623.

to be doubted that the Books of the New Teſtament were before turn'd into *Saxon*, and commonly read in that Language. Some Fragments of this Tranſlation of the Old Teſtament, *viz.* Part of the *Oſſateuch*, and of the Book of *Job*, were printed, by the Encouragement of that learned Reviver of the Study of the *Gothic* and *Anglo-Saxonic* Tongues, Dr. *George Hickes*, at *Oxford*, with the *Junian* Types by Mr. *Edward Thwaits*, *A. D.* 1698, to which is added the Apochryphal Piece, called, *The Goſpel of* Nicodemus in *Anglo-Saxonic*, and a Fragment of the Hiſtory of *Judith* in *Dano-Saxonic*. As to the *Pſalter*, the above-mentioned Dr *Tho. Marſhal* obſerved, it had a great many *Saxon* Tranſlators, as appears by the various Readings of four MSS. which are exhibited by Mr. *John Spelman* in the Margin of his interlineated Pſalter, which he publiſhed *A. D.* 1640. And another MS. Copy in the poſſeſſion of the learned *Francis Junius*, which diſagrees with all the others, and appears to have been written ſome time after the death of King *Ælfred*, ſince in the Kalendar prefixed to it at the viii Calend. *Novemb.* it is thus noted: Ælfred rex obiit

On this occaſion our Antiquary *William L'Iſle*, Eſq; of *Wilburgham*, who publiſh'd in *Anglo-Saxonic* and *Engliſh* the above-mentioned Treatiſes of the Abbat *Ælfric*'s, obſerved, that 'had that good ordinance, firſt enabled 'by God, *Deut.* x. 5. for the preſervation of the Book of his Law, by keeping a Copy of it in the Ark, been 'continued, and Standard Bibles been preſerved in our Cathedral Churches, as it has been ſince appointed by 'King *Ælfred*, we might now have ſhewed the whole Book of GOD, or the entire Old and New Teſtament 'in *Saxon*, which was the *Engliſh* of thoſe Times, tranſlated both by that King and the Archbiſhop of *Canterbury*. *Ælfric* (a).

In the Tranſlation of the New Teſtament, eſpecially of the three firſt Goſpels, Dr. *Marſhal* has obſerved, there are ſome things which differ from the *Latin* Verſion now in uſe, and which ſeem to be taken from one more ancient, *viz.* the very ancient *Greek* and *Latin* MS. Copy of the New Teſtament which the learned *Theodore Beza* gave to the Univerſity of *Cambridge*. Among other inſtances of this, he mentions the interpolation in *Matt.* xx. betwixt the 28th and 29th Verſes, which is in the *Cambridge*, *Bonnet*, and *Hatton* MSS. tho' omitted in the printed Copy. Ge pylnaþ toge'eonne on gehpæbum þinge, *&c.* This aſſument or addition Dr. *Marſhal* ſays he never could (b) find any where but in this *Anglo-Saxonic* Tranſlation, and that very ancient *Greek* and *Latin* MS. Copy of *Beza*'s. As in *Luke* xvii. 7. ſome *Latin* Copies have after *paſcentem*, *oves*, and others *boves*; this Tranſlation follows the former, oððe reep hergendne, but *Widif*'s Tranſlation is, *eryng or leſeynge oxen*. By what we have of this Tranſlation, it appears it was a verbal Tranſlation of this old *Latin* Copy, without always ſhewing regard to the idiotiſm or propriety of the *Engliſh*. Thus *Matt.* i. 23. ſoðlice ſeo ƿæmne hæfð on innoðe.—— *Vere illa virgo habebit in utero.*—— And *John* ii. 4. la ƿif. hpæt ıſme ⁊ þe; *Woman, what is me and thee?* Tho' indeed *Mat.* viii. 29. this idiom of the *Latin* ſeems rendred more agreeable to that of the *Engliſh*.—— hpæt ıſþe ⁊ ur gæmæne? *What is betwixt thee and us?* I add, that the Makers of this Tranſlation ſeem to have had no notion of what the Papiſts are ſo fond, that in the ancient *Latin* Edition are certain words called *Sacred*, as *Baptiſm*, *Penance*, *Synagogue*, *Scribe*, &c. ſince we find them all tranſlated into *Engliſh*, as *Baptiſm* is rendred fulluht, *Penance* dædbote, *Synagogue* geramnungum, *Scribe* bocepe, *&c.* So *Amen* is tranſlated ſoðlice. F. *Simon* obſerves, that the beſt Tranſlators of the New Teſtament have kept in the word *Philacteries*; but here we ſee it tranſlated healſbec, or *Neck-books*.

This *Anglo-Saxonic* Tranſlation is, we ſee, divided into Sections, over each of which is placed a Rubric, directing when it ſhould be read. For inſtance, *Matt.* i. 18. Ðyſ godſpel gebyraþ on myd-ƿintpar mæſſe apen. *This Goſpel is to be read on Mid-winter's Maſs Even.* Which is, I think, a good Proof, that at this time the holy Scriptures were read in the publick Service of the Church in a Language which the People underſtood. When this Tranſlation was made, is very uncertain; it ſeems as if it was ſome time in the 6th or 7th Century, ſince *Bede* died *A. D.* 734.

As all Languages are in a flowing Condition, and never continue long in one State; ſo it was not a great while before by a change of the Civil Government here in *England*, which did all it could to aboliſh the native Language of the Inhabitants, and introduce the *French*, the *Saxon* Language was ſo altered, that the Inhabitants could underſtand very little or nothing of what had been their Mother-tongue, or however that of their *Engliſh* Anceſtors. By this means the Tranſlation of the holy Scriptures into the *Anglo-Saxonic* Tongue was of little or no uſe to the Subjects of *England* ſoon after the Conqueſt, or however to thoſe of the vulgar ſort.

The Bible being thus in a Tongue unknown to the common People, ſince it was now in *Latin* only, and not very common even in that Language, and the *Saxonic* being grown obſolete and out of uſe, an opinion, it ſeems, prevailed, that the knowledge of the Scriptures was unneceſſary, nay, that it was not lawful for private Chriſtians to read them in the Tongue wherein they were born. Nay, to that extravagance was this whim at length carried, that one *William Butler*, a Franciſcan Frier, maintained, that 'the Prelates ought not to admit of this, 'that every one ſhould at his pleaſure read the Scriptures tranſlated into *Latin*.' A paradox which ſerved indeed to juſtify or excuſe many of even the Prieſts of thoſe times, who, as they knew nothing of the Scriptures but what they found of them in their *Portuiſes* and *Miſſals*, ſo they were not able to read thoſe Portions of them there with underſtanding, ſo utterly ignorant were they even of *Latin*.

However, it pleaſed GOD in the times of this ignorance to raiſe up ſome of a better Spirit, and who had a greater regard for the dignity of the human Nature, as well as for the holy Scriptures. In *France*, *John Beleth*, an eminent *Paris* Divine, obſerved, that (c) 'in the primitive Church it was forbidden to any one to ſpeak in an unknown Tongue, unleſs there was ſome one to interpret: ſince it was agreeable to common ſenſe, that it was a 'thing perfectly uſeleſs for a Man to ſpeak and not be underſtood. Hence, he ſaid, grew that laudable cuſtom 'in ſome Churches, that after the Goſpel was pronounced according to the Letter, or read in *Latin*, immediately 'it was explained to the People in the vulgar (d) Tongue. But, adds he, which confirms what is ſaid above, 'what *ſhall we ſay of our times, when there's ſcarce any one to be found who underſtands what he reads or hears.*

Here

(a) See Archbiſhop *Parker*'s Preface to his *Teſtimony of Antiquity*. *Wharton de duabus Ælfricis diſſert.*
(b) See *Mill*'s N. Teſtament, Ed. *Kuſter*, p. 45. (c) A. D. 1190. Divin. Offic. Explicat. prooemium.
(d) This was in uſe in the *Saxon* times here in *England*, as appears by the Epiſtles of *Ælfric*, by which the Maſs Prieſt is ordered to ſay unto the People on Sundays and Holy days the ſenſe or meaning of the Goſpels in *Engliſh*.

[illegible] Psalter was first, by the Mss Copies we remaining, several attempts were made to translate into the [illegible], the Hymns of the Church, and the rest of the holy scriptures. One of the first [illegible], an Hermit of *Hampole* in *Yorkshire*, who died A. D. 1349. He trans- [illegible]. To it is prefixed a Prologue, before which is the imperfect [illegible] the following Lines, (*a*) *Here bygynneth the prologe vpon the Sauter that Richard Hampole Heremyte vnderstode in englyssh at the worshippe of ihesu and of alle holy chirche.* The design of this Prologue is to shew the Excellency of the Psalter, where he proposes to comment on the *Old & new Testament, and* [illegible] At the end of it, the Author [illegible] in this worke, sais he, I toke no thynge *Inglys*, bot (*b*) I glater [illegible] I toke no propre, I lenget the wit of the wordes, to that ende that thai redest (*c*) them thar not [illegible] I trowe hol better. For it may comen in o lewd envious mannes hande that knawes nocht what I sayd, and so do harme tille hym [illegible]. Next this Prologue follows, '*Here bygynneth the Sauter. Primum primis.* Beatus vir — In this [illegible] of vertues of wikkede men that thei drede peyne, bot thei wille not loue ioye. He begynneth [illegible] ——— *Ihesus fi[lius]* ——— Quare tremuerunt gen- [illegible] ——— *Who* (*f*) *gnasshede the folke? and the pepe thoughte ydel thynges?* The prophete sayhhyng hem that [illegible] to mene evill lyth, that is **hoo seith, what encheſun hadde thei? sotheh none but yuel wille, for he** [illegible] her wele lywyng in werke and word. *Or* elles thei were tha knyghtes of *rome* **that crucified** *crist*, [illegible] when hem as lefte wolde wel eet reloen and *the pepe* that was the *iewes thoughte in ydel* that is, vayn was ther thoughte when thei wende have lade evill there deed that thei myghte not doo, for thi [illegible] trauel! Ilk ether man doth that thorn ——— pryde and ypocrisye weneth to hide evilis lawful [illegible]' This, I suppose, is a sufficient specimen of this Translation, and the Glois or Exposition of it. The Illustrations, we see, are literal or verbal ones from the *Latin* Vulgate: the Glois is generally after the **mystical allegorical way at that time in fashion, and is dry and insipid enough.**

In the *Harleian* Library (but somewhat a different Translation of the Psalter, with a Glois on it. A Specimen of this is the following rendring of the 2d and Psalm, Verse 1. '*Quare fremuerunt gentes* ——— *Why gnaspes the* '*gens, and the pepe* [illegible] *ydel thynges?* The prophete lyckned hem that tourmented evill lyues, *whi the gens* '[illegible] knyghtes of *rome* that crucified evill [illegible] wele as lefdes wil eete reloen, and *the pepe* thoo were '*the iewes*, [illegible] that was to hem evill dede a sepulcre that thei myghte not doo, forthi an [illegible] veyne thei trauelled.'

In the Cotton Library (*d*) is another imperfect Copy of a Translation of the Psalter, from *Psalm* lxxx to cxvii. There is nothing in the Ms to shew the Author, but it is a very different Translation from that just now mentioned in the *Harleian* Library. It begins as follows: '*Psalmus* [illegible] *Deus venerunt gentes* ——— *Lord thou art* '*made refuge to vs fro generacion to generacion.* Here the prophet, as a sharp reprouynge of vicious men, was '[illegible] of the holy gost ter to ysayn and to kenne the conuertes conuytee and feers pursuyng wole sue '*some* after.'

At the end of the Ms of *Hampole*'s Psalter in Sidney College are now the several Canticles hereafter mentioned, translated and commented on as the Book of Psalms is, *viz. here endith the sauter and bigynnen the canticles.*

Canticum *Ezechie* (*e*) *Ego dixi in dimidio*, &c. (*f*) I sayd I schal I know ethe to the for thou were wrooth to me strong vengance is turned, and thou hast comforted me.

Canticum *Anne* 1 *Sam.* ii. *Exultavit cor meum in Domino*, &c.

Canticum *Moysi. Exod.* xv. *Cantemus Domino*, &c.

Oracio *Abacuch. Abac.* iii. *Domine audiui auditionem tuam & timui.*

Audite Cæli quæ loquor, &c. *Deut.* xxxii.

Magnificat anima mea Dominum, &c. *Luc.* i.

Et sic explicit psalterium David.

As the Psalter was thus translated and commented on by divers Hands, and the Church Hymns rendred into *English*, so it seems as if some parts, if not all of the New Testament, were by different Persons rendred into the *English* then spoken, and glossed or explained in the same manner. In the (*e*) MS Library of *Benet* College in Cambridge is a Gloss, in the *English* spoken after the Conquest, on the following Books of the New Testament, viz. the Gospel of St *Mark* and St *Luke*, the Epistles to the *Romans*, *Corinthians*, *Galatians*, *Ephesians*, *Philippians*, *Colossians*, *Thessalonians*, *Timothy*, *Titus*, *Philemon*, and *Hebrews*, among which is inserted betwixt the Epistles to the *Galatians* and *Ephesians* the Apochryphal Epistle to the (*f*) *Laodicians*. Of this Translation I hope it will not be reckoned impertinent to subjoin the following Specimen sent me by Dr. *Waterland*.

'*Mark* i. 7. And He preched & sayde, a stalworther than I schal come after me of whom I am not worthy 'downfallande, or knelande, to louse the thwonge of his Schoweers.

'Vs 22. When the doughter of that *Herodias* was in-comyn and had tombylde and plesid to *Herode*, and 'also to the sittande at mete, the kynge seys to the wenche.

(*a*) No 1512. (*b*) MS. fol. *Sidney* Coll. *Camb.* K. 5. 3.
(*c*) That that is chaff and moost comen MS. penes *Jo. Ames* de *Wapping* in which this Prologue is placed before the Psalter of *Wiclif*'s Translation.
(*d*) dar not. (*e*) the. (*f*) that. (*g*) wickide men.
(*h*) stood not in the weye of synners and sat not in the chayre of pestilence
[illegible] raft den with teeth hethene men and pepis thoughten veyn thingis. MS. *Wickif.* (*i*) No. 93 D. 11
(*k*) 1512 (*l*) according to the *Latin Vul.* (*m*) MS penes *Jos. Ames* de *Wapping* (*n*) P. vi
(*o*) See *Codex Medit. apud Nov. Testamenta Camb. &c. a Joanne Alberto Fabricio*, Anno 1703 p. 853, &c. *Usserii* de epistola ad *Laodicenses* ex Harmonia.

' XII. 1. A man made a vyneyn, and he made about a hegge, and he digged a lake & vyneyerd to it, &c.
' — 38. Be ye ware of the lawbes wych ye wyll goo in clothes and be loyeede in the market and loo to ſit in
' hyeghe ſeetes in the lyrate chayers
' *Luke* ii. 7 —— and I layde him in a cracche (a) for to him was no place in the dyversory.

As for the Glois or Comment that accompanies this Verſion, it is very like that of *Wicliff* on the former. In it are no Red Letters on the Faces, and Popish Doctrines, as in Bishop Bible's Writings, only the Comment is much more in the allegorical, myſtical Way, than in the other Copies.

Whole Impreſſions ſeem to have been made ſome time before the Burning of the famous Dr. *John Huſs*, for they were Tranſlations of only ſome parts of the Old Teſtament, as the Pſalter, the Catechetical Lectures, and Hymns, and of the New Teſtament, or rather of ſome of the Books of it, not of the whole Bible, however as appears to me at preſent. And then they ſeem never to have been printed, but made only for the Tranſlators own uſe.

He was born about the (b) beginning of the fourteenth Century at *Hereford*, and being bred to learning, was educated in *Merton* College in *Oxford*, where he was firſt Probationer, and afterwards Fellow. In 1356 he ſet to his new Tranſlation of the *Bible*, and he expoſed the many corruptions, then in uſe, of Monks coming to Benefices. But of this he ſeems to have had ſome foreboding, and to have prepared himſelf with great Reputation, with his oppoſing the Encroachments of the Mendicant Friers in the Archbiſhop of *Armagh*'s Parliament at *Drogheda* (c), where he was expoſtulated with by the Archbiſhop himſelf. In 1365 Archbiſhop *Islip* nominated him Warden of *Canterbury* Hall, which he ſoon reſigned upon the coming of *Simon Langham* to be Archbiſhop, elected from thence to the Popedom, he ſued for a Reſtitution of the Univerſity's Privileges to an Appeal, during almoſt every Reign ſince Edward III. In 1374 he was nominated by the King, with the Biſhop of *Lincoln* and others, to treat at *Bruges* with the Pope's Nuncios concerning the Proviſions of Benefices here in England, complained of by the Parliament as very injurious to the Rights of the Patrons thereof, and a Redreſſing of the Grievance by executing this Commiſſion, had given him by the King and Parliament (d). He was then Rector of *Lutterworth* in the Dioceſe of *Worceſter*, and Prebendary of *Leiceſter* in the Dioceſe of *Lincoln*. But having now taken ſides at *Oxford* againſt the temporal Dominions of the Popes, and aſſerted the Regal Power, and the Power of the Keys exerciſed by the Biſhops, and diſputed the Authority of Excommunications to part wicked and ill-diſpoſed Perſons, the Friers, who ſwayed the Elections at *Oxford*, to keep the Univerſity's Part upon them, and expoſed to the People their lewd Tricks to get their Money and Goods, compoſed a Bull (e) againſt him xviii Concluſions, which they repreſented as Heretical, and charged him with many more. This gave the Doctor a great Concern indeed, which, very probably, had ended in his being put to a violent Death, had he not at firſt been protected by the *Engliſh* Court, and afterwards by the Secular Power of the Biſhops, occaſioned by a double Election of Popes. But by theſe means was he preſerved by Time and Providence to ſpeak the Truth, and openly to rebuke Vice in a good old Age, when being ſeized by the Palſy, and ſeveral more fatal Diſtempers about two or three Years, and then died on (g) *December* 2. *A. D.* 1384.

It ſeems to have been ſome Years after this Proſecution that the Doctor ſet about the tranſlating the whole Bible into the *Engliſh* Tongue. For I cannot be made from the Latter Books that he compoſed, or wrote, were at that time already finiſhed. His reaſon or whim ſeems to have been, not that he thought it the *Style* the Orthodox, or to the Vulgar. And being well verſed in the *Hebrew* and Greek Text, for which he did not rely ſolely upon thoſe Languages well enough to correct from them. He likewiſe choſe to render word for word, as had been done before in the *Anglo-Saxon* Tranſlation, without always obſerving the Forms or Properties of the ſeveral Languages, by which means the Tranſlation is both very hard to thoſe who do not underſtand *Latin*, for inſtance, *After that he ſlept two dayes*, for *Poſt biduum*, Dr. *Huſs* tranſlates into *Engliſh*, *After two dayes*; and *Ye ſhall make a cake*, for *Panem*, *Ye ſhall make bread*, which, however, is as good *Engliſh*, as the *French* Tranſlation here, *Il fit cuire du pain*, and *Heat to us ariſe*, Mark i. But whether Dr. *Huſs* and they who acted upon the ſame principle, is not in my power to determine. It ſeems to me not at all improbable, that Dr. *Huſs*'s reaſon for ſo doing, was that which is given in a Proſpect to the Reader of his Tranſlation, viz. that *they who knew not the Latin by the Engliſh might come to more Latin more*.

It is likewiſe to be obſerved, that the *Latin* Tranſlation from whence this was made, does in many places differ from that which is now eſtabliſhed by the Popes of *Rome*. Thus *Luke* xv. 8. is rendered, *after that I waſhed me a lauterne and turned up ſide down the leas*, inſtead of *everſum*, as the *Latin* Copy ſet by Dr. *Huſs* had *everſi* inſtead of *everrit*, as *Erſmus* notes the moſt correct *Latin* Copies have tho' the *Anglo-Saxon* Tranſlation here has it *ymbetyrfde*. So *Matt.* xxii. 4. is rendered *I have prepared my dinner*, as in the *Latin* Copy which Dr. *Huſs* uſed it was *prandium* and not *prandia*, as in the preſent Copies. The Reader will find in Dr. *Huſs*'s Book, entituled, *Of the Corruption of Scripture*, &c. many other inſtances of this Variety of the *Latin* Copy uſed by the Tranſlator. I'll mention here only one or two more, *Matt.* xx. 15. *Is it not lawful for me to do what I will with mine own?* for *aut non licet mihi facere quod volo in meis?* In the Tranſlators *Latin* Copy it was certainly *in meis*, & *docebat de regno Dei. Heb.* v. 11. *Of whom ther is to us a gret word for to ſeye and able to be expowned*: as if he had read, as in ſome Mss. and the old Editions of the *Latin* Vulgate, *ad dicendum*.

However this be, we find heavy complaints made by *John Aſton*, a Canon of *Leiceſter* to the Biſhop of Lincoln's Chancellor of Dr. *Huſs*, and Contemporary with him, of his publiſhing and publiſhing this Tranſlation. 'That
' Nation *John Huſs*, ſays he, tranſlated out of *Latin* into *Engliſh* the Goſpel, which Chriſt had corrected with
' the

(a) For there was no place to him in no chaumbre. MS. *Magd.*
(b) *A. D.* 1324. See his Life, printed 1720.
(c) 1360. (d) Nov. 12 1368.
(e) 1375. (f) 1377. (g) Decembre 31.
(h) *J. Huſs* replica contra Anglicum *Jo. Stokes*, p. 136. c. 1. ed. 1715.
(i) In ſome Copies it is *taught them*.
(k) De eventibus *Angliæ*, tom. 1644.

' the (a) *Clergy* and *Rulers* of the Church, that they might minister it to the Laity and weaker sort according to
' the exigency of times and their several occasions. So that by this means the Gospel was made *vulgar*, and
' indeed more open to the Laity, nay even to women who could read, than used to be to the most learned of the
' Clergy, and those of the best understanding: and so the Gospel Jewel or Evangelical Pearl was thrown about
' and trodden under foot of Swine. Whether by this *English* meant, that Dr *Wicliff* had translated from the
Vulgar Latin into *English* only the whole New Testament, I don't pretend to determine. According to the
strictest sense of his words he should mean no more than, that Dr *Wicliff* had translated the four Gospels. It
is, thus, a full evidence, that they were first of all translated by some into the *English* then used, or however
were the first made vulgar or common to all who could read. But (b) *Hist*, very near Contemporary with
Dr *Wicliff*, assures us, that (as 'it was said by the *English*, that the Doctor translated the whole Bible out of
'*Latin* into *English*.' Dr *Wicliff* himself, when he mentions this, uses to insert a proper limitation, viz. *the holy Scripture*, and *Goddes Law*. Thus in his *Apostle*, *it is free to read of the holy Scripture in English*. And in an Homily on *Matt.* xxi. 23. reputed to be his, he thus complains of the severe usage he met with on account of his translating the holy Scripture, in the following terms: 'He Antecrist, hath turned hyle werkes to covetyse
'and worldely love, and hyndred the pope and werked the lawe of *Crist*, that hys le vantes ben ylake &
'fowlen on every syde, and algates thes dyspysen that men shulden knowe *Cristes* wyle, for therne prestes
'loveden hehome of hyre lyves, and specially these five prestes, for the reveleden *Crist* both in wordes and in dede.
'And therfore on grett bytchep of *England*, as men seyen, as yuel payed, that GODDES lawe is written in
'englyshe to lewede men, and he purchaced a pruilege he wryteth to men this englyshe, and enpoyneth hym
'and traveyleth hym that hyre is hevene to hym to reure. And thus he purcheth another preft by the lepe of
'(c) the phariseis, for he preacheth *Crist's* gospel frely without eaten tabres. O men that ben of *Crist's* halle, helpe
'ye nowe agevns Antecrist, for the persecucion tymeth to men that *Crist* and *pore* token bytore. But on coun-
'fort is on (d) knyghtes that they loveden meche the gospel, and lowe wyle to rede in englyshe the gospel of
'*Cristes* lyf. For afterwards, yet god wot, the Goddelich speche is bereven from prestes, and to the fende that
'moveth hem hardy agevnes God and hys lawe for to takes bytchen here evenes of flesche maynes lede: the
'*fyrst* is the pope and the cardenals by talle lawes that they han made the (e) emperour bytchepen
'wliche despysen *Cristes* lawe: the *seconde* is the holy phariseis, pontifyconers and legendes. And alle these *three*
'goddes enemyes travelen in vpocrife, and in wrecchely covetyse and ydelnesse in goodes lawe *Crist* helpe hys
'churche fro these tenves for they bylten pervlously.'

By *our good Bishop of England* as is supposed, here meant (f) *Tho. Arbyngham*, at this time Bishop of *Exeter*, in which Diocese Dr *Wicliff* was preferred, and by whom, it seems, he was favoured and protected for his translating the Scriptures into *English*. By *Aungel of Ephesus* is understood *Brown* or *Swyneshed*, a Fryer of *Lincolne* in this Diocese. His *Symbolum*, according to (g) *Walsingham*, chiefly preached in St *Thomas* Chapel near *Lincolne*, and very often in the Churches at *Lincolne* and thereabouts, and was a popular Preacher, and much followed. But being represented to the Bishop and Dean of *Lincolne*, and accused of preaching many things erroneous and heretical, he was summoned to appear and answer for these things in the Chapel before mentioned, or many Church or Churches at which the Dean of *Lincolne* presided by the Date of the Letters Commission, &c. to have been cited about 1381. It might therefore have been some time before this that Dr *Wicliff's* Translation of the Bible, or however of the New Testament, was finished and published.

MS Copies of the New Testament of this Version, of which Dr *Wicliff* is commonly reputed the Author, are very frequently to be met with in the private Libraries of Gentlemen, as well as in the more publick ones of the Universities, Colleges, &c. The learned (h) *Dr Hammond* observed of it, that it agrees verbatim with the Vulgat *Latin*, Time of the past Tense only excepted. Our learned (i) *Selden* thus also noticed it, *Wicliffe*, says he, because he was the first before to understand by the *Latin* word *Presbyter*, what in *English* we call (k) *Preist*, always uses the word *Elder* in his translation of the *Latin* word. So again, Dr *Heylin* observed the Title of the Prologue to the seven Catholick Epistles to be this: *Here* —— *beginneth a prologe on the seven epistles of Canon seith that ben seven in ordre*. So elsewhere, *Hereof speaketh Canon in seventh, pre te will parfourne and fulle be a fame*: which very exactly agrees with the Copies of the New Testament commonly said to be of Dr *Wicliff's* Translation. He also, as a description of the MS. which he used, that in the 1 Cor. xvi. 22. it is *Be he cursed Maranatha*, with this addition in the margin of the Book, *that is to the comyng of the Lord*: whereas, in the MS. Copy which I have, these last words are interlined in a small hand thus, *that is unto the comynge of oure Lorde*. Mr *Fox* has copied from Bishop *Longland's* Register a few Texts extracted from the Latter Books or Parcels of *Wicliff's* Translation found on some of his followers, or else repeated by them memoriter, as what they had learnt from them: which tho' they vary somewhat from the MSS of the New Testament, yet any one will judge by comparing them, that they are of the same Translation: which is therefore a further proof, that this Translation was then thought to be Dr *Wicliff's*. The learned Dr *Tho. Marshal* guessed it to have been made about 300 Years before his time, viz. about 1320: which best agrees with Dr *Wicliff's* Age.

At the end of some of the MS Copies of the New Testament of this Translation are the Epistles read in Churches over the year of *Sarum* taken out of the Old Testament. Some of these Lessons or Epistles are of a different Translation from that of *Wicliff's* Bible, but much the greater part of them agree exactly with it.

To

(a) It is one of the Notorums of the Romish Church, that the Faithful whom they in contempt call the Laity or the Ignorant, have no business to examine any Doctrine by Scripture or Antiquity, and thereby to search out what is true or false, but that they ought to rely entirely upon the Authority of their *Masters* and *Governors*, the Church, which is infallible, they say, that is. In opposition to this Novelty was the Protestant Religion framed, in which it is asserted, in direct opposition to this, That *the Church*, or the Governors of the Church, and not the Clergy alone, *has Authority in Controversies of Faith*. And accordingly the XXXIX Articles of Religion were enacted by the Parliament.

(b) *Apud* [illegible] *Selden*. See *Arnold's* Confutation and *Lyndwood's* Gloss. (c) the friers.

(d) Fuit res mirabilis [illegible] et Scripturas. Ille erant primi qui sacras literas & in vernacula eas faverunt. Ille erant hujus Sectæ primi fautores, renovatores & propugnatores fortissimi, eruditi detentatores validissimi & invincibiles protractatores. *Knyghton* de event. col. 2644.

(e) Prelati Cæsarei. (f) De event. col. 2666. (g) Corruption of the Fathers, p. 277.

(h) de Synodus. (i) Notione hæreseos ley sacerdotum.

To the ſeveral Books of the New Teſtament of this Tranſlation of Dr *Wiclif*'s are prefixed the Prologues or Prefaces of St. *Jerome*, as they are vulgarly called, with ſome Additions, as it ſeems, of the Tranſlator's. Biſhop *Bale* calls theſe Prologues *Wiclif*'s own, and not unlikely it be ſo, beſides the Additions or the Contents of ſeveral Books or Chapters. But this ſeems a Miſtake, owing to the Biſhops not examining the Mſſ. of this Tranſlation with more Care. However this be, it is obſerved, from a Collation of ſeveral of the Copies of this Tranſlation, that they are generally written with great Care and Exactneſs.

Biſhop (c) *Bonner* ſaid, that he had 'a Bible in *Engliſhe* tranſlated out of *Latyne* in tyme of Hereſye almoſt 'eight ccc yeare before that tyme, i. e. about 1380, written truely written in Parchement, in which in the 'xx chapter of *Exodus* where the x Commandments are conteined & rembred thus it was written.

'*And the lord ſpake alle theſe wordes, I am the lorde thy god that ledde and the out of the lande of Egypte from the houſe* 'of tormentome *thou ſhalt not have ayen gods to me. Thou ſhalt not make to the graven thinge, ne any likeneſſe that* 'is in heven *a*bove *and that is in erthe beneth, ne of thinges that ben in waters under erthe, thou ſhalt not adore hem ne* 'herye *hem. &c.*

'Moreover in the xxvi chapter of *Leviticus*, where the Commaundementes be alſo touched, there is it alſo 'written thus:

'*Ye ſhulen not make to you a mawmett ne graven thinge, ne tytyl ſtone ſhe ſhulen putten* 'in *yhr erthe that ye herien it. and ſo forth.*

'Beſides this in the v chapter of *Deuteronomye* it is wrytten thus

'*Thou ſhalt not have other goddes in my ſight, thou ſhalt not make to the graven thinge, ne lykeneſſe of alle thinges* 'that *in hevene ben above and in erthe beneth, and that ben in waters under erthe, thou ſhalt not honoure hem ne* 'herye *hem. &c.*

The Uſe, which the Biſhop makes of this, is to ſhew, 'That by theſe Places ſo tranſlated even in the 'naughty tyme, as he calls *Wiclif*'s Age, it is evident, that Men were not then ſo impudent and falſe as they 'in *his* time had been, for they neither could nor durſt, as ſome in his time, viz. *Tyndal, Coverdal*, &c ſaſtly 'had done, tranſlate an (b) *Idoll* or a *graven thinge* into *any Image.*'

This MS ſeems now to be in the *Bodleian* Library thus diſtinguiſhed, MS *Fairfax* No. 2. It is a large Bible in *Engliſh* done very fairly on Vellum. At the end of the *Apocalyps* before the general Table is written,

Te eer of ye lord m. cccc *. & viii. *yis book was endid.*

In St *John*'s College in *Oxford* is (c) MS. of the Old Teſtament, ſaid to be of Dr. *Wiclif*'s own writing, which ends with the *ſecond* Book of the *Maccabees*, in which the Tranſlation of the above mentioned Places is as follows.

Exod. xx.

'And ye lord ſpak alle yeſe wordes. I am ye lord god yat ladde yee out of ye lond of egypt fro ye houſ 'of ſeruage. You ſhalt not have anen goddis before me. You ſhalt not make to yee a graun ymage, neyir 'ony liknesſe of ying whan is in hevene above, and which is in erthe binethe, neythir of yo yingis yt bea 'in watris undir erthe, you ſhalt not hene yo neyer you ſhalt worſhippe.'

Levit. xxvi.

'—— Ye ſhulen not make to you an ydol and a graun ymage, neyer ge ſhulen reyſe tytils, *yt is auteris* 'for *ydolatrie*, neyer ge ſhulen ſette a noble ſtoon in your lond yat ge worſhipe it.'

Deutero. v.

'—— You ſhalt not have anen goddis in my ſiehte, you ſhalt not make to yee a graun ymage neyer a lik' 'neſſe of alle yingis yat ben in hevene above & yat ben in erthe binethe & yat lyven in watris under erthe, 'you ſhalt not hene hem & thou ſhalt not worſchipe hem.'

It is the ſame in the following MSS. which I have had collated on this occaſion, with a ſmall variety of Spelling according to the Times in which they were written, viz. King's Library 1. 2. *Sion* College Library, MS *Bodlei.* NE. F. 1. 4. The Words in *Levit.* xxv. which are ſcored in St *John*'s MS are omitted in the others; but this I take to be only an Argument, that St *John*'s MS. is not ſo old as it's pretended to be. However, it ſhews what was the common Opinion, viz. that this Tranſlation, of which there are ſo many MS. Copies, was Dr *Wiclif*'s.

In this Tranſlation we may obſerve, that theſe Words of the Original which have ſince been termed *ſacred* Words, and therefore not to be tranſlated, are not always thus ſuperſtitiouſly regarded. Thus for inſtance, *Mat* iii. 6. is rendred *were waſchen* inſtead of *were baptized*, tho' for the moſt part they are here left untranſlated, or are not rendred into *Engliſh* ſo frequently as they are in the *Anglo-Saxonic* Tranſlation. So for the *Hebrew* and *Chaldee* Words, which in our modern Tranſlations are left without any Tranſlation, they are here often made *Engliſh*. Thus *Mat* v. *raka* is rendred *fugh* or *fegh* q. d. *I can't endure thee*, and ch. vi. *Mammon* is tranſlated *richeſſe*. At other Times indeed are theſe foreign Words retained. For Inſtance, *Mat* xxi. 9. is thus tranſlated, *Oſanna to the ſone of* David —— *Oſanna in vgh tongis*, whereas in the former *Engliſh* Tranſlation we find theſe Words rendred thus, *Pal ry &* Dauerd ſunu —— *ryhum hal on hehneſrum. We wiſh you all Happineſs* ſon *of* David. —— *May you be to the utmoſt proſperous. Or Health and Happineſs attend you in the higheſt manner.*

But notwithſtanding, ſo offenſive, it ſeems, was this Tranſlation of the Bible to thoſe who were for taking away the Key of Knowledge and Means of better Information, eſpecially in Matters of Religion and eternal Salvation, that a Bill, we are told, was brought into the Houſe of Lords (d) 13 *R.* II. for the ſuppreſſing it.

On

† In the Preface to St *Luke*'s Goſpel a great part is omitted, particularly the concluſion which ends with St. *Luke*'s Preface.

(a) Of the Seven Sacraments 1555.

(b) The words tranſlated in the Bible above mentioned, *mawmett* and *graven thing* are in the *Latin*, *idolum* and *ſculptile*, the former of which is in the *Saxon* Tranſlation rendred heapiga, a *Temple* or *Grove*, the latter ſæpſene Deap and ſnitenne gepeorc, the *Chaldee* tranſlates it *Image*. *Ainſworth* in loc.

(*) This C has been ſcratch'd to make the date ſeem older.

(c) It is a very fair one, and neatly written. On the top of the Leaf before *Geneſis* written in a very fair hand, *The tranſlation of the Bible in Engliſhe by Maiſter* John Wiclife *in the time of King* Edward *the third written with his owne hande*. Bucklus is placing the date ſomewhat too early, as it ſeems to me, ſuppoſing it true that it was written by Dr *Wiclif* himſelf.

(d) A. D. 1390.

[illegible], the King's Uncle, is reported to have ſpoken to this effect. 'We will not be the Dregs of all, ſeeing other Nations have the Law of GOD, which is the Law of our Faith, written in their own Language.' At the ſame time declaring in a very ſolemn manner, 'That he would [illegible] own tongue againſt all, whoſoever they would be, who firſt brought in the bill.' The Duke was ſeconded by others, who ſaid, that 'if the Goſpel, by its being tranſlated into [illegible] running into Error, they might know, that there were more Heretics to be found among the *Latins* than among the People of any other Language. For that the *Decretals* reckoned [illegible], and to the Goſpel muſt not be read in *Latin*, which yet the ſtudies of its *Engliſh* Tranſlation allowed.' Upon which, it's ſaid, the Bill was thrown out of the Houſe.

[illegible] to ſome of Dr *Wicliff*'s Followers to review this Tranſlation, or rather, to make not to ſet over new Words, but more according to the Style. Of this the MSS Copies [illegible] Of the Old Teſtament in the *Bodleian* Library, marked NE. F. 10. 4. and [illegible] in the Library of Queen's College at *Cambridge*. In the *Bodleian* Library is likewiſe a MS of the New Teſtament in the Archbiſhop *Laud*'s Collections, and marked [illegible]. In the Libraries of Sidney and Bennet Colleges at *Cambridge*, are two other MS Copies of the New Teſtament of the ſame Tranſlation, which differ from that in the *Bodleian*, and with different Prologues before the ſeveral Books. In the Hall of the latter, of which I had the peruſal by the favour of the learned Dr *Waterland*, the Words by Matter of the Cohegs, the words there cited are oft explained by ſynonymous ones, or by large explanations. For inſtance:

Incorruptible, *that may not dye ne ben peyred.*
[illegible]
Yuel fame, *or ſchendeſchipe.*
Maales, *or men.*
[illegible]
Bakbyterers, *or ſowers of diſcorde.*
Detractours, *or open bakbyters.*
Proude, *bigbe ouer meſure.*
Affeccion, *or loue.*
Benignite, *or good will.*
Accepcion of perſones, *that is pitt con before another that is witouten deſerte.*
Sacrilegie, *that is theft of boly thenges.*
[illegible], *or [illegible] men.*
Iuſt fied, *or founden trew.*
Prevarication, *or treſpaſſing.*
[illegible]
A bbel, *that is a litel boke.*
A bylibet of wheat, *that is a weighte of tweye pound.*
With wonder and extaſi, *that is, leſyng of mynde and reſoun and letyng of tonge.*
Oolde botelis, *or wyne veſſells.*

The fifty MSS in Sidney College Library have yet more of theſe Explanations. The following Texts may ſerve for a Specimen of it.

'[illegible] —— and preched Iohnne, and ſeyde I am not worthi for to undoo *or unbynde* the thong of his ſchon

'— [illegible] to men reſlynge, the kynge ſeide to the wenche.

'— 1. A man plauntid a vyneyherd & puttede about an hegge, & dalf a lake and buildid a towr.

'— 8. Be ghe war of ſcribis that woien wandre in ſtooles, and be ſaluted in chepynge, and ſit in ſynagogis in the firſte chaiers.'

In the MSS of [illegible] the diviſions of the Chapters are not exactly the ſame with thoſe in the MS of Dr. *Wicliff*'s Tranſlation. For inſtance, 2 Cor. xi. begins here at 2 Cor. xi. 2 in the other Verſion, and *Chap.* x. at *Chap.* x. 2. according to our preſent diſtinction of the Chapters and Verſes.

But to give the Reader a perfect Idea of all theſe Tranſlations of *Hampole*, Dr *Wicliff*, &c. I will here tranſcribe the [illegible] of theſe ſeveral Tranſlations, communicated to me by Dr *Waterland*, that ſo he may compare them with that which is here printed in the following Edition of the New Teſtament of Dr. *Wicliff*'s Tranſlation.

Hampole.

My ſoule [illegible] the Lord, and my [illegible] my hele

For he loked the mekenes of his [illegible]

Lo for whi of that bliſsful me ſchal ſay alle generacions.

For he hath done to me grete thinges that myghty is, and his name haly.

And the mercy of hym fro kyn- [illegible] hym.

[illegible]

MS. *Bennet.*

My ſoule hopis or loſyx God, and my ſpirit ioyed in God my hele

For he has byholdyn the mekenes of his handmaiden.

Lo therfore blyſſed me ſchal ſay all generacioun.

For he has done grete thinges, for he is myghty and holy the name of hym.

And his mercy fro progeny to progenyes to the dredende hym

He made power in his arme, he ſpredde the proude in thoughte of their herte.

MS. *Sydney.*

My ſoule magnyfieth the Lord and my ſpirit hath gladid in God my ſaueour.

For he hath biholden the mekenes of his handmaiden.

Lo forſothe of this alle generacioun ſchoten ſeie me bleſſid.

For he that is mygtti hath don to me greet thinges and his name holi.

And his merci fro kynrede into kynredis to men dredynge hym.

He made mygt in his arm, he ſcattered proud men with mynde of his herte.

(a) *John Fox*'s Preface to the *Saxon* Goſpels, A. D. 1571. Ch. *Offerit de ſcripturis & ſacris veteres.*
[illegible] (b) [illegible] (d) groſi made lene. (e) myn hel he.

Hampole.

Hampole.

He ſhalde owe the myghty of feyl & he hegheth the meke.

The hongry ſoule he fulfilleth of goodes and the ryche he lett come.

He reſeyved Israel his childe, he myndegaderde his mercy

As he ſpeke to our fadyrs to Abraham & to his kynde in worldes

MS. *Bennet.*

He doun put the myghty of ſete, and he heghed the meke.

Tho hungry he fulleth with godys and the ryche he ſette voyde

He tokē Israel his childe vnthoughte of hys mercy

As he ſpake to our fadyrs, Abraham & ſede of him in worldys.

MS. *Sydney.*

He puttide doun myghty men fro ſete & enhaunſed meke.

He hath fulfilled pore men with goode thinges & hath left riche men voide.

He havyng mynde of his mercy took up Israel his child

As he hath ſpoken to oure fadir, to Abraham & to his ſeed into worldis.

A MS. of this laſt Tranſlation, in the Library of *Trinity* College near *Dublin*, having written on it *Forvy*, it has been from thence conjectured, that *Nicholas Forvy*, or *de Lyra*, was the Author of it. *Caxton* tells us, that he was only a Corrector, and, to ſame as Dr *Harris* owed, learned with him, whom, I ſuppoſe, he aſſiſted in his Old Age. After the Doctor's death in 1384, he uſed to preach at *Lynn*, till cited before the Archbiſhop *Arundel*, when he was by Impriſonment (a) and Recantation obliged to abjure the Opinions he was accuſed of teaching. He was afterwards (b) promoted by the Archbiſhop to a Benefice, as it's ſaid, but a Mile from the Gaole, which ſeems to intimate that it was not. *Mons Wycliffiticus*. But wherever the place was, he did not, it ſeems, continue long there, but reaped to his former Opinions and Practices. As *Walſingham* aſſures us, he told Archbiſhop *Arundel* that 'Sir *Forvy*, as he called 'him, was neither with him now for the Benefice which he gave him, nor had he known or learned 'that he taught and writ before-time, and that thus he ſhewed himſelf to be ready for Popery.' After *Arundel*'s death, he was again impriſoned by his Succeſſor Archbiſhop *Courtney*, *A. D.* 1391 after which it is very uncertain what became of him. *Thomas Walden* gives him this Character, that 'he was the 'Library of the Lolards, and *Wiclif*'s Gloſſer, an eloquent Divine, and famous for his Skill in the Law,' or a notable Canoniſt.

To this Tranſlation ſeems to belong the large (c) Prologue printed by Dr *Hudſon*, and ſaid to be taken from a MS Bible then in the King's Chamber. The Author of it believes, that 'the common Latin Bible 'had more need to be corrected than had the *Greek* or *Chaldee* Text,' which ſeems to intimate the Tranſlation made of the Bible into *English* by Dr *Hudſon* a few Years before. By the malice (d) of the Univerſity's (e) revenge, *A. D.* 1360 an old Statute, made about 1251, 'that becauſe no man ſhould be Maſter in Divinity unleſs he had firſt compleated his Acts in the Liberal Sciences, he ſhould read a Book of the Canon, and 'preach publickly in the Univerſity,' which the Author repreſents as that it was provided, that 'no man 'ſhould learn divinity, nor holy writ, till he had done his forme, or commenced in art, and had been regent 'two yere after' and by his mentioning the miſerable Feuds and Diſorders between the Northern and Southern Scholars, in which a great many of both Sides loſt their Lives, ſo that, as this (f) Writer ſomewhere complains, 'Oxenforde ſtrokyl bloude and Cantebrigge blood by the vye of cockemen,' one would think one muſt pretty ſecure in affirming, that this Prologue was written ſome Years after Dr *Hudſon*'s death. For the Author adds yet another note of time; it is true, 'At the laſt Parliament, ſaith he, at Stamford, divers, that ſhould 'offer in many Churches and Houſes, Images of Leaden and Tinne made like men in veſtures, were moſte ſlandred of 'this cuſtom ſome ſeven kynde.' This I ſhould think referred to the (g) Corrections or (h) Reformations, as they were called, exhibited by the Lollards or followers of *Wiclif*, to the Parliament which was ſummoned to meet at *Weſtminſter* on the Quinziſme of St *Hilary* in the 13th Year of *K. Richard* II. or *A. D.* 1389 the (i) Acts of which was as follows: That 'the time of confeſſion ſhould be ordained, not in Lent only, but when men will, 'through Sodomy in all her Kinde.' Which Articles, this Tranſlation muſt have been finiſhed before the year *A. D.* 1395.

In this *Prologue* the Author gives the following Account of his own Performance in this his Tranſlation of the Bible into *English*. 'He, with ſeveral others who aſſiſted him, got together, he ſays, all the old *Latin* Bibles they could 'procure: theſe they diligently collated, and corrected what Errors had crept into them in order to make the *La-* 'tin bible ſome deal true, ſince many Bibles in *Latin* were very falſe, eſpecially thoſe that were newe. Then they 'collected the Doctors and common Gloſſes, eſpecially of *Lyra*, with which they ſtudied the Text anew, never 'to make themſelves Maſters of the ſenſe and meaning of it. Next they conſulted old Grammarians and ancient Divines as to the hard words and ſentences, how they might be beſt underſtood and tranſlated, which 'having done, they ſet about the Tranſlation, which they reſolved ſhould not be a verbal one, but, as nearly 'as they could, to expreſs the ſenſe and meaning of the Text. Of this he gives the following inſtance. *Jerom* 'in *Danielem ait ſe ſolam ſuam* ſhould, he ſays, be conſtrued thus by the letter, *The Lord his ſelfe ſeeth for me*, 'whereas he explained it thus by reaſon, *The adversaries of the Lord ſhall deceive him*. Where the *Hebrew*, by 'witneſs of *Jerome*, *Lyra*, and other expoſitors, differed from the *Latin* Bibles, there he ſet in the margin, by 'way of gloſs, what the *Hebrew* hath, and how it is underſtood in another place. This, he ſaid, he did moſt 'ma-

(a) de event. col. 266a.
(b) A Seat of the Archbiſhop's.
(c) Fox's Acts, &c. p. 150. ed. 1.
(d) Or perhaps the Rectory of *Aſhbourne*.
(e) A Vicarage ſo ſmall as not to be rated to the payment of Tenths in King *Richard* II. time.
(f) This is by the Author of *Wiclif*'s miſtook for *him*.
(g) Chap. 13.
(h) Hen. de Knyght. Canon. Oxon. lib. 2. p. 194.
(i) A. D. 1382 and 1389. *Knyghton*.
(k) *Harrith. anno* 1.
(l) See the whole Articles, with both *Latin* Tranſlation of them by Friar *Roger Dymmock*, in Dr *Allix*'s Remarks on the Eccleſiaſtical Hiſtory of the ancient Churches of the *Albigenſes* p. 205.
(m) Cerreyn concluſions and treuthes for the reformation of Holy Church of *England*.
(n) Acts and Monuments, &c. p. 357. ed. 1.
(o) *Nicholas* de *Lyra*, who flouriſhed A. D. 1320.

'in the Psalter, which of all the Books of the Old Testament disagreed most with the *Hebrew*. In translating 'some obscure words there might be, he said, for ought he knew, that if they were not truly rendred according to the Ancient 'true meaning of the Author, it was no great error. As in that place of the Psalter, *I am black but comely*, where the Greek word is equivocal to (a) *sharp* and *grim*, and he that truly rendred *sharp* yet could not so apply he noted, that the sentence likewise (b) *Ordinavit principes meos principaliter meos*, ought to be thus, (c) *sanctos et amicos meos mihi*, &c. He further remarked, that the word ex hypothesi sometimes 'signifies *and* sometimes *by*: that *cum* sign has commonly *with* and *or* with: and that the word *quasi* is 'sometimes taken for *after*, not *upon* only, *by* or *up*, thus, *to run with* or *run upon*. Lastly, he tells us, that 'to make this Translation as compleat and perfect as he could, he resolved to have many good fellows and 'cunning to correct it.'

In the Library of *Trinity* College near *Dublin* a MS Copy (d) of the New Testament of this Translation, in which the two first Verses of the first Chapter of St. *Matthew*'s Gospel are as follows:

'The Booke of generacion of Jesu Crist the Sone of David, the Sone of Abraham. Abraham gendride of 'Ysaac, Ysaac forsothe gendride of Jacob, Jacob forsothe gendride of Judas and his brethern.

The Prologue before mentioned is found wrote at the end of the *Acts*, and written in the same hand with the New Testament, and begins thus: 'Here begynneth a prologe for the the bokes of newe lay of the 'olde testament. Five and twenty bokes of the olde testament, &c.' There is no date to this Copy, but at the beginning is written by some Person since the Reformation: 'It should appear by the Prologue, that 'Purvey* corrected the whole bible, and made a glose on the hard places, as namely upon Genesis and the greater 'Prophets. He doth mention it f. 23 and 24. Such a bible there is in the Library of *Emanuel* College in '*Cambridge*.'

In the fifteenth and following years a Decree of the Archbishops mentioned by the Followers of Dr *Wicliff*, thirty-seven in Number, was taken, by one of them. In this mention made of two Translations of the Bible into *English*, one of which the Writer calls *Purvey*'s, by which I understand for *Wicliff*'s. Thus he expresses himself: 'GOD seith in the 18th and 33d chapters of *ezekiel* by oon translacioun *in what euere hour a* 'synner is conuerted he shal lyue &c. And the same sentence is in oure translacioun of the 33d chapter 'but both these, the wordes and sentence, moun not stonde, for if men doon penaunce and turne to synne, they 'shulen not lyue. And in the 8th chapter of *Genesis* oure translacioun seith, *I shal curse no more the erthe for* (e) *the wyttes of mannes herte are prone and redy to euyl fro his childhode, and I shal smyte no more alle quyk thynges, as I haue doon, and shal not cese, I shal not sette myde of* 'seed and haruest, cold and hete, somer and winter, day and nyght, &c.'

About 60 Years, to my Year, after Dr *Wicliff*'s Death it was decreed by Archbishop *Arundel*, in a Convocation held at *Oxford*, that 'no one should 'hereafter translate any Text of Holy Scripture into any English Book, Tongue or Tract, by way of a Book, a Little Book or Tract, and that 'no Book, &c. of the Lord's Text, which was composed in the Time of *Wicliff* or since his death' (f). Before the Convocation, our Convocation *Ordered*, viz. 1. To find the Translation of the Scripture at *Lambeth*, and by what Persons it was done. 2. To procure the Original Copies to be translated. These, as it appears, not only the Bible had been translated into *English*, but the Lollards of those Times, about the Year 1382, separated from the Communion of the then established Church, they carried on the Translation of the Church Books, as the *Primer*, the *Ave Maria*, *Creed*, *Pater Noster*, *Our Lady's Mattins*, &c. that so they might worship GOD in their own Language. As to the Translations which they encouraged. To find out, before the Convocation forbad any one either to translate or read any Text of Scripture, by way of a Book, &c. Thus *Lyndwood* explain'd these Terms, that 'to translate a Book' was to understand the making a Book that contains the whole Bible, or translating any one particular Book of the Text of the Bible' by a *Text* and *new Book*, he said, was meant, 'the 'composing any Book of the Sayings of the Text as of our own, with an Application of the Text of Holy 'Scripture, and translating the Sense of it into *English* or any other Idiom.' On the Word *lately* or *newly* compiled in this Gloss, 'By this that he says *newly compiled* it appears, that it is not prohibited to read Books, 'little Books or Tracts *formerly* translated from the Text of Scripture into *English* or any other Idiom.'

Of the making this Constitution, Sir *Thomas More* gives us the following Account, viz. 'Yt shall understande, 'sayes he, that the great and horrible Heresie (whereas the holie bible was *longe* before his dayes by vertuous & 'well-learned men translated into the (g) *vulgar* tongue, and by good and godly peop'le with devotion and sobernes well and reverently read) took upon him of a malicious purpole to translate it *anew*. In which translation he purposely corrupted that holy texte, maliciously planting therein such wordes as might in the readers ears serve to the proof of suche heresies as he went about to sowe, which he not only set forth with his own *translacion of the Bible*, but also with certain *prologes* and *glosses* which he made himself, that after it was perceived what herme the peeple took by the *translation*, *prologes* and *glosses* of *Wicliff*, and also of some other that *were wont* before to set forth his sectes, then for that cause it was at a countye holden at *Oxenford* provyded, upon great payne, that no man thenceforth should translate into the *vulgar* tongue or any other language, nor shew nor rede the lyke by way of book, quayer or scrolle, nor no man openly or secretly any such book, &c. (and very many were the same of the said *Wicliff*'s or suche, or that should be made any time after, till the same translacion were by the Ordinarie, or, if need should so require, by a provincial Councel, approved.' But that was rather to bind the translations to be read that were *already well done of old before Wicliff*'s dayes, not himself or his fellows, but because it was *trusted*, not prohibited now to be made, but provided, that they should not be read if they be made amis till they be by good examination amended, except they

[4] be

(a) ex[illegible] (b) Sanctis vestramenti *the gift is*, adulterum planetarum.
(c) [illegible] *Sapientissimos* [illegible] *Planetarum fabulas aut gens dept vates, neither shalom forte Basse Constantinus.* (d) No [illegible]
(e) [illegible] *Le Long* mentions one Lewis Lewkenor, an english Bible translated this Year 1408. *Eadem, Biblia Anglica, translata* 1408 *in* [illegible] *Bibl. Lewkenor*. MS *Fairfax* No. 2. But this is only the date of the Year when that MS. was finished. These are the words *the yer of the Lord* [illegible] *Book was ended*. The other erroneous.
(f) Dialogue, fol. [illegible] a. (g) So the *Anglo-Saxons*, was commonly called.

he ſuch tranſlations as *Wiclif* made and *Tindal* that the malitious mind of the tranſlator laid on ſuch wife hands, that it were toſt labour to go about to mend them. Lastly, not to leave the Bible without reproach, be the tranſlation old or new, good or bad, was in his mind not well done. *Say* (ſays he, I have ſeen and can ſhew you) how ſay ye, that ſome old written *Engliſh* which have ben known and ſeen by the bishop of the diocefe, and other fad men's hands & womens to learn as he knew for good and godly exercyſe & luk that could it well devotion and godlineſs. But of tranſlations as are found in the hands of heretikes they ſeke to take away, but they do evil more to be feared, as far as ever I could witt, but only becauſe he could not ſee. Wherof many be lett forth with evil prologues or glofſes made onely made by *Wiclif* & other ſuch ſects. For no good man would I were be ſo mad to perhaps the Bible wherin they found no fault, nor no law that letted it to be look't on and read.' *Fol.* 94. *a.* So when he tells the Meſſenger, 'I have ſhewed you, that the clergy keep no bibles from the laye that can no more but their mother tongue, but ſuch tranſlation as he either not yet approved for good, or ſuch as he ſurely reproved for naught: as Wiclif's was. For as for other old ones that were afore Wiclif's time, they remain lawful, and be in ſome folks hands.' And yet he ſays, 'Yet I ſpeak ther wold no perſon lightly be ſo lost to put any bible in print at his own chooſe, without the leaſt thereto be wholly on his own perill, and then bring upon a *diligent tryal* whether the firſt copy of the tranſlation was made *to erroneous* or falſe or not.' To the ſame purpoſe, *fol.* 96. *a.* he obſerves, that 'when the clergy in the laſt reign promiſed he ſhould ſet forth, that the *Engliſh* Bible ſhould remain which were tranſlated after *Wiclif's* dayes, they conſequently did agree, that to have the Bible in *Engliſh* were more hurt than good. But how it hath happed that in all this whole laſt reign either not forbid, or not provided, that any and every one man hath had the power in this wife to tranſlate it, and then upon either the clergy or, by the latitude, ſome one Biſhop to approve, yea, he find, he could nothing tell.'

It ſeems as if on this Authority the learned Dr *Thomas James* affirmed, (*a*) that 'the Bible had been *twice* tranſlated into *Engliſh*, and that the *former* verſion or tranſlation is very ancient, *far more ancient than Wiclif's*, whereof we have *five* Copies *written*, in the publick Library, in *Corpus Chriſti* Library, & in *Queen's* College Library the *five* contain the *Old Teſtament*.' But that learned Man was herein very evidently miſtaken, as will appear from the following Obſervations.

1. The Texts which he quotes from this old Tranſlation, are the very ſame with thoſe of the Tranſlation which is commonly reputed to be *Wiclif's*.

2. The *five* Mss. Copies of the New Teſtament which he mentions are of two different Tranſlations, thoſe in the *Bennet* and *Queen's* College Libraries differing from that in the Library of *Corpus Chriſti*.

3. The Doctor proves the former before-mentioned Work, as I've ſhewn, was certainly written after Dr. *Wiclif's* Death, to belong to the ſame Tranſlation made, as he ſays, ſome hundred Years before *Wiclif* was born.

If this were indeed ſo, that there were old *Engliſh* Bibles before *Wiclif's* time; or that before any ſuch Tranſlation was made by *him*, the Bible was by ſome other Perſon tranſlated into the *Engliſh* ſpoken here ſince the Conqueſt, and that the Bibles ſo tranſlated were allowed by the Conſtitution to be uſed and read, it ſeems a little ſtrange, that there are none of them now remaining, when we have ſo many of *Wiclif's*, notwithſtanding the zealous endeavours of the Cathol. Clergy to deſtroy them. But it ſeems to me, as it did *Thomas More* as well as Dr. *James* mſtook Dr. *Wiclif's* Tranſlation, ſome much older, and deſigned to ſupplant that which was made after his Death. Sure he obſerves, that in the Tranſlation he took for *Wiclif's* 'are *painted in plain words* as 'might in the reader's ears ſerve to the proof of his hereſies.' But to return,

This Conſtitution of *Arundel's* is preceded with a pretended Saying of St *Hierome's*, in which he is repreſented as obſerving, that *it is a perilous thing to tranſlate the Text of Holy Scripture out of one Language into another*. Whereas the Father's words are in his Letter to Pop. *Damaſus*, who had ordered him to determine which of the various Readings in the ſeveral Copies of the Holy Scriptures in *Latin*, diſperſed throughout the World, agreed with the Verity of the *Greek* Text, where he tells that Pope, that *this was a great Work and too much for him, who was to be judged by all, to ſit Judge of Gods, to change the Language of old, which was ſpoken at, and to bring back the World, which was become gray with Age, to the very beginning of Infancy*. For, ſays he, *who is there, even tho he be learned or unlearned, when he takes the Bible into his Hands, and ſees, that what he reads differs from what he has been uſed to, who will not immediately clamour, and rage as a Madman and Fool, that I dare to add, alter or correct any thing in Books ſo Ancient*. But this have ſome of the *Roman* Catholic Writers ſince taken all opportunities to repreſent the difficulty, if not impoſſibility, of tranſlating the Holy Scripture. F. *Simon* ſpeaks of it as the Work of a Man's Life, or rather as what cannot be done at all as it ſhould. And, the firſt *Roman Catholic* tranſlator of the New Teſtament into *Engliſh*, tells us a (*b*) ſtory of *Gregoire*, that being aſked by *Henry* III of *France*, how much Time the finiſhing a good *French* Tranſlation of the Bible would take up, he anſwered, that it would take up thirty Doctors well ſkilled in the Oriental Tongues forty Years. But Sir *Tho. More* ſuppoſes ſuch a Tranſlation more practicable. *How ſoever it* (*c*) *might be wrought*, ſays he, *ſince well and truely tranſlated by ſome good Catholic and well-learned Man, or by divers, divided the labour among them, and after confering their ſeveral Parts together each with other. And that after that might the Work be allowed and approved by the Ordinaries, and by their Authorities put into Print.*

But be this as it will, whoever acted contrary to this Conſtitution of *Arundel's*, was to be puniſhed as a Favourer of Hereſy and Error. According to it appears by our Hiſtorians, that by virtue of it ſeveral Men and Women were afterwards condemned to be burnt, and forced to abjure for their reading and learning the Ten Commandments, the Lord's Prayer, &c. and teaching them to others, of Dr. *Wiclif's* Tranſlation. That, one of our (*d*) Church Hiſtorians queſtions the Truth of, and ſays againſt the Facts, and yet he owns, that it ſeveral ſuffered before Biſhop *Longland* for learning *the Creed, Ten Commandments*, &c. in *Engliſh*, and that ſix of them

(*a*) One of the Copies hereafter mentioned belonged to Sir *William Wake* Lord Priſon of St. John's in *Cleikenwell*. Another, Biſhop Bonner had.
(*b*) Know.
(*c*) Concerning the Fathers &c. p. 225, 227.
(*d*) Some hundred Years before *Wiclif's* Tranſlation.
(*e*) See F. *Simon's* Preface.
(*f*) Dialogues, Lib. iii. c. 16.
(*g*) Collier.

t[illegible] after a relapse. *Lyndwood* would have [illegible] (b), but a Foster of Herefy renders him [illegible] fuspected of Herefy, and [illegible] Perfons, and Purgation appointed [illegible] may be condemned as Hereticks.

Dr [illegible] having obſerved (c), that 'about 1526 Mr *Tindal*'s Tranſlation of the Bible into *Engliſh*, 'which Copy was moſt [illegible] Church, and [illegible] Bibles, and [illegible] 'ther, no doubt, it was done in the moſt expreſs [illegible] Dr *Wiſe*, thought [illegible] to our 'Ears, *The Knave of Jeſus Chriſt*, for *the Servant*, &c.' it was taken into ſome Mens Heads, that ſo it muſt be in ſome printed Edition of the Bible. The late Duke *Lauderdale* in King *Charles* IId's Reign fancied he had gotten one of this Edition: So did one *Benjamin Farley*, a Quaker or Seeker, who uſed to braſh of his bible, wherein he ſaid, *Numbers* xv. 32. was tranſlated, *They found a man picking ſticks on the ſabbath-day*; *John* i. 1. *In the beginning was the thing*; and *Rom.* i. 1. *Paul a* Knave *of Jeſus Chriſt*. Mr *Stacye*, a *Yorkſhire* Gentleman, I am told, affirms, he *had* a Copy of this Edition, but has either miſlaid or lent it, or given it away, he can't re[illegible] remembers the words, [illegible] Bible *John Hartley*, a Bookſeller, in a Catalogue of Books printed by him M.D.C.XIX. *Fol.* I *To.* VIII. *G.* 1. names 'King *Henry* VIII. Bible —— —— —— 1519. —— —— —— *id.* printed in the *eleventh* Year of his Reign, wherein is to be ſeen *Rom.* i. *Paul a Knave of Jeſus Chriſt.* —— —— 1519.'

In one of [illegible] ſuppoſed Rarities, viz. Duke [illegible] Copy, [illegible] late Earl of *Oxford*, to Mr *Henry Kelpet* Mr *Hearne*, *Hiſtoria* [illegible] A[illegible] Count no Impoſition, which I ſhall tranſcribe without any Alteration. In his Account of Lord *Oxford*'s printed Bibles, after that of 1537. by *Tho. Matthew*, he proceeds thus:

(b) 'A Bible of the ſame Impreſſion, wherein may be read at the beginning of the Epiſtle to the *Romans*, '*Paul an Knaue of Jeſus Chriſt*. Fol. ſomewhat imperfect.

'The Book, thro' the management of a villanous Fellow, commonly called Captain *Thornton*, hath made much Noiſe. The Story I was told about 19 Years ago by old Mr. *Tooke* the Bookſeller, when he ſhewed me the ſame, being at that time the Owner of the Book. The Duke of *Lauderdale*, being a curious Man, had 'offered to [illegible] Church-Hiſtory, that *Tindal*'s [illegible] was to be found in two Books in *Oxford*, 'and I ſuppoſing, that [illegible] other Books of the Time of the Tranſlation [illegible], gave Orders for 'them to be ſought out. Every proper Perſon [illegible] ſearching, and [illegible] thoſe mentioned by *Anne* could be found [illegible] and inſpected what Examples they [illegible] Knave, as relating to St *Paul*, was not in [illegible] them) [illegible], was willing [illegible] order to make a Preſent, not being [illegible] to [illegible] Book, was reſolved [illegible] ſome of his Money as he could. He [illegible] this very Book, being the [illegible] Bible it at 'he could get, and ſcrapes off [illegible] the [illegible] *the ſeruante*, in place 'where the Paſſion is nearly as long [illegible] Letter] *A*, *r*, *d*, *n*, 'as taken from other parts of this Book, and [illegible] new word [illegible] Knave, never to diſpute 'their Authority, but [illegible] when [illegible] to any Perſon of moderate Eyeſight. He then cauſes [illegible] Book [illegible] not only the Frontiſpiece wherein was 'the date, but *Matthew*'s Dedication [to the [illegible], *Thomas Exhortation*, the Kalendar, &c. 'to the very Leaf preceding [illegible], on the [illegible] where [illegible], becauſe the date of the 'Book is therein mentioned, as may be eaſily ſeen. Indeed, the Leaf had went with its Fellows but for the 'Cut on the other ſide, wherein there [illegible] *Thomas Exhortation*. This done, he let 'his Knife to the other end of the Book, lopp'd off [illegible] Leaves more, in the laſt whereof was another date 'which ought not to appear, and two [illegible] the Book, where [illegible] but one more Page of it left, 'and that he endeavoured to [illegible] with Paper, [illegible] ſpoiled three dates, he had 'but one more left which muſt not be [illegible], becauſe [illegible] prove the Antiquity of his Book: 'He therefore ſhewed ſome Mercy to it, and [illegible] D XX VI [illegible] XVII Years, leaving M D XX to 'ſtand as the proper date of his moſt rare and [illegible]. Yet the mark of the Razors is very viſible. 'I muſt be ſhort in the Notes, the better to [illegible] the moſt, in that Volume. *This Book was printed in the* (c) 29 *Year of* K. Henry the VIII *th*, [illegible] *Anne*, Empreſs, [illegible] would be found to comply with 'his new date of M D XX. The Book [illegible] to be ſold, *Thornton* gets it new bound, the Back 'to be gilt and lettered thus, THE HOLY BIBLE M D XX without any mention of *Matthew* or *Tindal*. 'Then he carries it to the late Duke of *Lauderdale*, and, ſhewing him the [illegible] place, ſells it unto his Grace, 'as old Mr *Tooke* told me, for ſeventeen Guineas. The Book [illegible] to, as to come by Arms with the 'Garter with his Coronet to be ſtamped upon it on the [illegible], [illegible] ſeen. After his Grace's deceaſe, 'it was ſold among his other Books, and in proceſs of Time had [illegible] ſeveral Owners before it came into this 'Noble Library. I could relate ſome more like Paſſages of the ſaid *Thornton*, but they not relating to the Bu'ſineſs of the Cuſtomer, I forbear.'

To this I may here add, that the Apoſtle [illegible] ſtiles himſelf *Servant* in other Epiſtles of his beſides this to the *Romans*, as in his Epiſtle to [illegible], *James* [illegible] the *Servants* of *Jeſus Chriſt*; and in his Epiſtle to *Titus*, *Paul a Servant of* GOD; and yet I don't find it ſo much as pretended, that in theſe Places it was tranſlated the *Knaves* or *Knave*.

The

(b) Previn. p. 286. (c) Church Hiſtory, Lib. IV. p. 142.
(a) [illegible] FOUR [illegible] *Translation*
(a) On reading over the New Teſtament of *Wiclif*'s Tranſlation, I find the word *knaue* but twice, and that in *Apocal.* xii. *And the dragon ſtood before the woman that was to trauaile: to ſee whanne ſhe hadde borun the child to deuoure hir ſone, and ſche bare a knaue child that was to reulynge alle folkis in an yrun yerde.*
(f) There is but one printed Bible in *Engliſh* older, viz. *Coverdale's*, 1535.
(g) King *Henry* VIII. was born *June* 28, 1491, and began to reign *April* 22, 1509, ſo that the 21ſt Year of his Reign and 29th of his [illegible], however, [illegible] where [illegible] gets his date of this Edition, and that there were more than one which had been thus play'd the Knave with.

The Word *Knave* is derived from the *Anglo-Saxon* Word cnapa, or cnapa, which in that Language ſignifies a *Boy* or *Man-child*, and ſo we find the *Latin* Words puer and puer, *Matt.* xxvi. 69. tranſlated in the Saxon Gospels. In the ſtatute of Labourers, 25 *Edward* III. c. 1. it ſeems to be used for a *Servant*, not have I yet seen it uſed at that time for a Man-ſervant. In the *Anglo-Saxon* Tranſlation of the [illegible] mentioned, the *Latin* in *Matt.* xxvi. 69. —— *cum Jeſu Galilæo eras*, is tranſlated, mid Iheſu Galileiſcum wære, *with the Galilean Jeſus*.

Beſides theſe two Engliſh Tranſlations of the Bible, which are commonly ſaid to be made by *Trevis*, a *Cornish* Man, and Vicar of *Berkeley* in *Glouceſterſhire*. He tranſlated the *Latin* Bible, which, he tells us himſelf, he undertook at the Command of his Patron *Thomas* Baron of *Berkeley*, and finiſhed in 1385, 10 *Ric.* II. This he dedicated to his Lord, and thus begins his Epiſtle. *I John Trevis, your poore and unworthy Chaplain and Beedman, wolde ſende to your Lordſhip ——* Bale ſeems to have miſtaken this for a Dedication of the Bible tranſlated by *Trevis*, whereas, to the beſt I can find, no body ever yet ſaw an Engliſh Bible with a Preface of it beginning in this manner, and I am aſſured by a learned Friend, that the late Mr *Henry Wanley*, who had taken a great deal of pains in this matter, and been very curious in his ſearches, told him, that Mr *Wanley*, in drawing the Liſt of Copies of common vulgarly called *Wicliff's* to *Lincoln*, was miſled by [illegible] *Bale*', and that *Trevis* tranſlated no more of the Bible than certain ſentences printed upon the Walls of the Chapel in *Berkeley* Caſtle. He ought to have added, and in his Writings, particularly his *Dyalogi* I meet with ſeveral of the *Latin* Common de proprietatibus rerum. A ſpecimen of this, as communicated to me by the learned Dr *Wanley*, I have ſet down, that the Reader may, if he pleaſes, compare the Tranſlation with the following one of *Wiclif's*.

'*Matt.* xviii. 32. I forgave thee al day det bycauſe thou prayedſt me, wicked ſervant
'— xxv. 18. The ſlowe ſervant hidde his lorde's talent in the erthe.
'— xxvii. 19. Moche have I ſuffred by ſyghte bycauſe of him.
'— xii. 45 —— my lord taryeth to come.
'—— 46 If a ſervant begynneth to drink and is dronken, and ſmiteth and beateth the meyny his lord
'ſhall come ——
'— xix. 13 The Nobleman called his ſervauntes and byroke hem ten mnas, and ſaid to thoſe ſervauntes
'marchaundiſe with it tyll I come.
'—— 16. Lo, lord, thy mna hath made ten mnas, and his lorde ſayde to him, and be thou hyngyne
'power over ten cities.'

A *fourth* Tranſlation of the Bible into *English* is ſaid to have been made by *Reynold Peacock* Biſhop of *Chicheſter*, *A. D.* 1450. who we are told was employed many Years about it. But I have, in my Account of the Life of this great Man, ſhewn that this is all a miſtake, and, that he tranſlated no more of the Holy Scriptures than ſuch Quotations from them as we find in his *Engliſh* Works. Of theſe the following Texts may ſerve for a Sample.

'*Matt.* xxviii. 19, 20. (*f*) Go ye therefore and teche ye alle folkes, baptizing hem in the name of the fadir
'and of the ſone and of the hol gooſt, teching hem to kepe alle thingis whatever thingis y have commaundid
'to you.
'*Marc* xvi. 15. Go ye into al the world, and preche ye the Goſpel to every creature.
'—— 20. Thei forſothe goyng forth preched in every where.
'*Joan* xxi. 25. Mo myracles Crist dide, than ben written in this book, which if they weren writen, al the worlde
'thought it were turned into bookis ſchulde not take and comprehende.
'*Epheſ.* iv. 5. Oon is the Lord, oon feith, and oon Baptiſm.
'*Ebreus* vii. 7. The leſſe worthi is bleſſid of the more worthi.

These Tranſlations were all of them, as has been already hinted, from the *Latin* Vulgate, according to which, at that time, were the Lections, which were taken out of the Bible, &c. commonly read in our Churches, which therefore gave the greater Offence to the Zealots of these Times, ſince, as I have elſewhere ſhewn, it was the prevailing Opinion among them, that even the *Latin* Bibles ſhould not be common or allowed to be in every one's Hands. Accordingly our Poet *Chaucer* repreſents the Religious as gathering up them upon pretending them in their Houſes, and ſo impriſoning them from lecular Prieſts and Curates, and thereby hindering them from preaching the Goſpel to the People. When therefore Archbiſhop *Arundel* ſent three or four of the moſt learned Prieſts of his Diocele of *Armagh* into *England* to ſtudy Divinity in *Oxford*, they were forced very ſoon to return, becauſe they could not find there a Bible to be ſold. Hence Dr *Wiclif* complained of the Clergy of his Time, that they (*by reaſon of Holy Scriptures to them Heathen Mens Laws, and worldly temporal Pleas Traitors*, or the Civil and Canon Law. The ſame, (*g*) *Æneas Sylvius*, afterwards Pope *Pius* II. obſerved of the *Italian* Prieſts, that it did not appear, that they had ever ſo much as read the *New Teſtament*. (*h*) *Erasmus* tells us of the ſame thing, that being asked by him in what Place of the *New Teſtament* ſuch a thing was written, they anſwered, that they had read it in *Durand* or in the *Decrees*, but what the *New Teſtament* was they did not know. And indeed, had the Copies of the Bible been more frequent than they were, it's no wonder they were ſo little read, ſeeing that the Writers of theſe Times, Dr. *Ward*, Archbiſhop *Cranmer*, *Foxe*, &c. ſay be true, that the Clergy were generally ſo ignorant, as not to be able to read *Latin*, or con their *Salter*.

As the Copies of the *Latin* Bible were ſo very rare and hard to come at, ſo it appears they were (*i*) exceedingly faulty and corrupt, and abounded with many manifeſt Errors, partly thro' the Carelineſs of the Tranſcribers, and partly thro' the Deſigns of Heretics or Pretenders to Correction. On the contrary, *Wiclif's* Followers were grown very

(*a*) *Bale*, Centur. c. 16. *Usher* Hiſt. Dogmat. p. 144. *Wharton* Auctarium, p. 458.
(*b*) A great Searcher after old and rare Books, Manuſcripts, Records, Relics, and Curioſities or Books. He was firſt a Shoemaker, and afterwards for ſome time a Bookſeller, and died *May* [illegible] 1716. See *Hearne's* App. to *Hemingi* Chart. No. ii. §. 5.
(*c*) De *Augustin.* 1492.
(*d*) *Sum.*
(*e*) MS.
(*f*) Treatiſe of Faith.
(*g*) A. D. 1457.
(*h*) Great ſentence of curſie expounded, MS.
(*i*) *Hody* de Bibl. textibus, p. 444.
(*k*) Paſſim, edit. Biblicorum per *Jo. Brandſtum* Paris. 1549.

[illegible] and the Copies of his *English* Translation of the New Teſtament ſo (*) common, that it ap[illegible] an *English* Bible was ſold for 20 s. whereas the price of a Portaſs or Breviary was ſix Marks. For it was [illegible]ſt, it appears, three Years before Dr *Barnes*'s finiſhing this Tranſlation, and Archbiſhop *Arundel*'s making the Conſtitution before-mentioned, whereby it was decreed to be Hereſy for any one to read it.

When the Art of Printing was diſcovered (a), it was not long before the *Latin* Bible was printed, *viz.* 1462. which was ſoon followed by other Editions, whereby it was rendered more common than before. In 1488 was the Old Teſtament printed in *Hebrew*, and not more than thirty Years after, the New Teſtament was publiſhed [illegible] in the Original, *Greek*. Theſe Proceedings for the Advancement of Learning and Knowledge, eſpecially in [illegible] Monaſteries, alarmed the ignorant and illiterate Monks, inſomuch that they declaimed from the Pulpits, that 'there was now a New Language diſcovered called *Greek*, of which People ſhould beware, ſince it was *that* 'which produced all the Hereſies: that in this Language was come forth a Book called the *New Teſtament*, 'which was now in every body's Hands, and was full of Thorns and Briers: that there was alſo another Lan'guage now ſtarted up which they called *Hebrew*, and that they who learnt it were turned *Hebrews*.' Here in *England*, the great Patrons of it, for publiſhing the *New Teſtament* in its original Language met with a great deal of Clamour and Oppoſition, and, in particular, one College in the Univerſity of *Cambridge* abſolutely to bad the Study of it. 'Theſe, ſays he (b), object to us the ſecond Authority of Synods, and many the great 'Pens of the Chriſtian Faith and the Pillars of the Church, which they pretend to ſupport with their ſhoul'ders, that are much fitter to prop a Waggon. And theſe Clamours they diſperſe among the ignorant and ſu'perſtitious Populace, with whom, having the Reputation of being great Divines, they are very loath to have 'their Opinions called in queſtion, and ſo cry out, that when they quote the Scripture wrong, as they often do, 'the Authority of the *Greek* and *Hebrew* Verity is evil to be caſt in their Teeth, and that by and by appear to be a 'Hereſy, which was by them given out for a Truth.' Accordingly the (c) Vicar of *Croydon* in *Surry* is ſaid to have expreſs'd himſelf to the ſame purpoſe in a Sermon which he preach'd at *Paul's Croſs* about this time, *We muſt root out Printing, or Printing will root out us.*

CHAP. II.

Of the ſeveral Engliſh Tranſlations *of the* Bible *and* New Teſtament, *&c. made and printed in the Reign of King* Henry VIII.

THUS ſtood Matters with relation to the Holy Scriptures, when *William Tindal* reſolved to tranſlate them from the original *Hebrew* and *Greek* into *English*. He himſelf believes, that (1) 'it had been uſed for 'the Popiſh Clergy to look on no more Scripture than they could number in their Creed,' by which I ſuppoſe he meant the Works of the *Latin Fathers*, which they Read: He found, that ſome of them ſaid, 'it was 'impoſſible to tranſlate the Scripture into *English*, that it was not lawful for the Lay to have it in their Mother-'Tongue, inaſmuch as they taught it to weak minded Women (which is a ſhame to ſpeak of) and Rebecks.' The former of theſe was an old Cuſtom. The Author of the Poliſhed before-mentioned ſeems to refer to the latter, that 'they that knowe 'well the ſentence of Holy Writ, and *English* together, and when they will preach give ear thereabouts, muſe 'make the Bible *as true and as open, yea and openlier, in Engliſh* than it is in *Latin*.'

Tindal was born ſomewhere in *Wales*, and being bred to Learning, was placed in (d) *Magdalen* Hall in *Oxford*, where he took his Degrees, and read Lectures privately in Divinity to ſome of the Students of that Hall, and of the Fellows of the adjoining College. From *Oxford* he removed to *Cambridge*, from whence, after ſome Stay there, he went into the Family of Sir —— *Welch* in *Gloceſterſhire*, to be Tutor to that Knight's Children. Here he tranſlated into *English* *Eraſmus*'s *Manual of a Chriſtian Knight*, a book, as the learned Author himſelf tells us (2), written for this end, that he might take away from the People the Opinion of Religion in Ceremonies, and more than fond Obſervations of corporal things, which they were chiefly nouſled to: Of theſe things which appertained unto Godlineſs, or which were of the Subſtance of Religion. But being ſuſpected of Hereſy by [illegible] Clergy, with whom he had ſome Diſputes about Religion, and by them threatned and proſecuted in the Biſhop's Court, he, with the conſent of Sir —— *Welch*, reſolved to leave his Family, and to go to *London*, where for ſome time (3) he lived, as he had done before in the Country. At length he [illegible] to try to get himſelf entertained in Biſhop *Tonſtall*'s Family, the learned Dr *Cuthbert*

Lee

[*] *Fox*'s Extracts from Biſhop *Langland*'s Regiſt.

(a) A. D. 1457. (b) A. D. 1516. (c) *Hody* de text. biblic. p. 485.

(d) [illegible] (e) *Fox*'s Acts and Monuments, Vol. I. p. 917.

(f) *Erasmus* [illegible] *Enchiridion* [illegible] (g) A famous Scholaſtic who flouriſhed A. D. 1201

[illegible] *Refert hoc Tabula quod ſupra patuit ar*[illegible] *Cubiculum, [illegible] Aula Aurea ſimul & Ornamenta aut pictoria Theologiæ formatio, ut depoſitas Antiquitates in Novo Fœno [illegible] prope Ruinas Martyris ſemianimi manu [illegible] Sed ſi qui adhuc erit ſpectatum nempe Imperatorem gravatum [illegible] cedentem, per [illegible] Acta Martyrum Lib. I. p. 519 [illegible]* Of this Picture I would have here given the Reader a Copy, but on a [illegible] for that purpoſe it was judged to be ſo ill done, as that it was not worth while to copy it.

(1) *Erafmus* [illegible] (h) St. *Dunſtan* in the West.

ent Parish, of whom *Erasmus* gave ſuch high Commendations, and who was [illegible] to this Employment (c) For this purpoſe he applied himſelf to Sir *Harry Guldeford*, Maſter of the Horſe to King *Henry* VIII. who was a great Patron of learned Men, a particular Friend to *Erasmus*, and an Admirer of [illegible]. To him *Tyndal* preſented an Oration of *Iſocrates*, tranſlated by himſelf out of [illegible] which gained *Tyndal* to be a Perſon uncommonly learned, tho' Greek at that Time was a [illegible] here in *England*. Sir *Henry* therefore very readily promiſed *Tyndal* Recommendation to the Biſhop of *London* in his behalf, and not only recommended him to his Lordſhip as a Perſon [illegible] for his Purpoſe, and wait on him with it himſelf; which Advice he followed, and repaired to the Biſhop's Palace to one of his Lordſhip's, who was an old Acquaintance of his to be preſented to my Lord Biſhop. And what was, that his Houſe was full, and he had more than he could well provide for, and therefore bid him look for a Service in *London*, which he thought he could not well miſs. *Tyndal* finding that the only way to get into the Biſhop of *London*'s Favour, was, he ſaid, that he muſt take ſome Occaſion to diſcover with greater Secrecy the Deſign he had now in hand, of tranſlating the *New Teſtament* into *Engliſh*, which he was very well furniſhed to expect from, as I hope then ſtood, to the Riſque of [illegible] becoming thereby ſuſpected, reſolved to get a Year in *London*, a Part of which Time he lived with Mr *Humphry Monmouth*, a wealthy Citizen who favoured the Reformation, and having no Place for his Purpoſe here in *England*, he reſolved to go abroad to *Hamburg*, as a Place of greater Security and more Liberty. But he was adviſed to do by the Aſſiſtance of the aforeſaid *Humphry Monmouth*, who gave him an Exhibition or Annuity of Ten Pounds a Year. This, it ſeems, was as much as *Tyndal* durſt to have to live with, and therefore having this Encouragement, he tranſported himſelf to *Antwerp* in *Flanders*, where he applied himſelf cloſely to the Proſecution of his Deſign of tranſlating the *New Teſtament* from the original *Greek* into *Engliſh*. There, with the Aſſiſtance of the aforeſaid Gentleman, and one Frier (d) *William Roye*, who wrote for him, and helped him to compare the Texts together, he finiſhed, and in the Year 1526 it was printed without a Name in a middling ſize Volume, and without either Calendar, Concordances in the Margin, or Table in the End, as (e) [illegible] At the End of it *Tyndal* added a Poſtil, in which he (f) 'deſyred them that were learned to amend it if ought were found amyſſe.'

If we may believe ſome (g) *Roman* Catholic Writers, the Love of any one Man was not ſufficient to make an *exact Tranſlation* of the Text of the Holy Scriptures, but the Reaſon which moved *Tyndal* to undertake it, himſelf tells us, was as follows, that 'he had perceived by Experience how that it was impoſſible to eſtabliſh the Lay-People in any Truth, except the Scripture were plainly laid before their Eyes in their Mother-tongue, 'that they might ſee the Proceſſe, Order, and Meaning of the Text.'

Of the printing this Tranſlation, it ſeems to me, that (h) the following Story 'Two *Engliſh* 'Apoſtates, Joyſh, who had been ſome time at *Hamburgh*, entertained Hopes, that in a ſhort Time, thro' 'the *New Teſtament*, which they had tranſlated into *Engliſh*, as the People of *England* would become *Lutherans*, 'whether the King would or not. They came therefore to *Cologne*, that they might from thence tranſport 'clandeſtinely into *England*, under the Cover of other Wares, the Books which they had tranſlated, and 'which now was by the Printers multiplied to many Hundreds. Some of the Printers being invited by Cochlæus 'to his Lodging, and by him plied with Drink, after that they grew warm with Wine, one of them whiſpered 'to Cochlæus the Secret relating to *London*, being to be brought over to *James* Perry. To wit, that there were 'in the Preſs three thouſand Copies of the Lutheran *New Teſtament* tranſlated into *Engliſh*, and that they had pro-'ceeded already as far as the Letter K. That the Expence was abundantly defrayed by the *Engliſh* Mer-'chants, who, when the Work was printed off, were ready to convey it into *England*, there ſecretly to be 'diſperſed throughout the whole Kingdom, before that either the King or Cardinal could know any thing of 'it, or prohibit it. *Cochlæus* being vaſtly affected with this Intelligence, with Joy and Admiration, went privately 'to Sir *Herman Rinck* a Burgher of *Cologne*, and told him all the Matter as it had been told him. He, that he might 'be very ſure of the thing, ſent another to ſearch the Houſe where, and the Preſſes and Copies, the Work was 'a Printing. And when he had been aſſured by the Meſſenger that it was ſo, and that there was in the Houſe 'a vaſt Quantity of Paper, he went to the Senate, and got an Order, that the Printers ſhould be forbidden 'to proceed any farther in that Work. On which the (i) ſame *Engliſh* Apoſtates, taking with them the Sheets 'that were printed, fled, going in a Veſſel up the *Rhine* to *Worms*, that there they might make an end, by 'another Printer, of the Work which they had begun.'

I think it needleſs to ſtay to examine a Story which has ſo many ſtrong open and notorious Marks of Falſhood and Impoſture, and therefore proceed to obſerve, that ſome of (k) the Copies of this firſt Impreſſion being imported into *England*, where they were very induſtriouſly diſperſed, and as greedily bought up and read, as it is in the Nature of Man to incline to what is forbidden, and ſo eminently to like whatever is denied him, *Tunſtal* Biſhop of *London* was ſoon informed of them. On which he immediately iſſued out a Commiſſion to the ſeveral Archdeacons of his Dioceſe, in which, having obſerved to them, that 'ſome Sons of Iniquity and Maſters of the *Lutheran* 'Faction had craftily tranſlated the Holy Goſpel of GOD into our vulgar *Engliſh*, and mixed with their 'Tranſlation ſome Articles of heretical Pravity, and Opinions that are erroneous, pernicious, peſtiferous, fan-'taſtical, and tending to ſeduce Perſons of ſimple and eaſy Diſpoſitions, he commands them to admoniſh all 'and ſingular, as well thoſe who are Exempts as thoſe who are not, within their ſeveral Archdeaconries, to 'bring in to him or his Vicar General, and ſchoolly to deliver up to them within xxx Days, all and every 'one of the Books containing the Tranſlation of the *New Teſtament* in the vulgar Tongue, and within two 'Months

(a) Obiit in 1531.
(b) He was one of the Sheriffs in 1439, and died 1537. In the Year 1528 his Houſe was ſearched for heretical Books, and ſome of *Tyndal*'s Letters to him being found, he was committed to the Tower, and had Articles exhibited againſt him by the Biſhop of *London*. *Strype*'s Memorials, Vol. I. p. 146, &c.
(c) He was burned in *Portugal*. *More*'s *Engliſh* Works, p. 431.
(d) Preface to the *Parable of the wicked Mammon*.
(e) Apologie, A. D. 1535.
(f) Preface to the *Pentateuch*.
(g) See Father *Simon*'s Letter to M. [illegible] from *London*, 1689.
(h) *Jacobus Cochlæus in Actis Martini Lutheri*, ad An. 1526. p. 144.
(i) *Tyndal* and *Roy*, or [illegible].
(k) *Fox* intimates, that there were but 1500 of them. *Acts*, &c. Vol. II. p. 356.

'Mo[illegible]der the Date of their Patents to certify him, [illegible] what they have done in this Matter.' This Commission was dated *October* 24. 1526.

In [illegible]n, [illegible] forward (a) acknowledged, that there were many Faults which lack of Help and [illegible] and excused [illegible] better lead he well, that the very next Year there was another Edition published by [illegible] Printers [illegible] *Hall* tells us, that the Bishop of *London* being at *Antwerp*, and meeting there one *Augustine Packington*, a Mercer and Merchant of *London*, he communed him how he might get the *English New Testaments* out of Possession, that he might buy them all, and to prevent their Dispersion. *Packington*, who, as he owned, was a secret Friend to *Tindal*, and knew that he had a great Number of his *French Testaments* on his Hands, and that he was very poor and wanted Money, thought this a very fair Opportunity to get the Books out and to supply his Wants. He therefore told the Bishop, that if it was his Lordship's Pleasure to pay for them, he believed he had Interest and Acquaintance enough among the *Germans*, and Strangers who had Books from him of *Tindal*, to procure for his Lordship every Book of them that was yet unsold. To this the Bishop consenting, and according *Packington* drove the Bargain with *Tindal* for the Books, which were sent into *England*, where, on the Bishop's Return, they were publickly burnt at *Paul's Cross* (b). But, as *Hall* tells the Story, *Tindal's* Wife was more New Testaments were printed, and in great Plenty sent over hither, the Bishop himself, sent for *Packington* to expostulate with him about there being so many of these *English* Testaments, which, as he thought, he had purchased all of them. To which *Packington* replied, that his Lordship had all the Copies of that Impression which were left unsold, according to his Bargain, but that they had printed more since, and he could not tell how they could be kept from doing that, unless his Lordship would likewise buy the Copies of the Printers. To this *Hall* adds, that *George Constantine*, who was [illegible] B. in the University of *Cambridge*, and was suspected of favouring *Lutheran* Opinions, and had therefore fled beyond Sea, and became acquainted with *Tyndal*, being taken and examined by Sir *Thomas More*, then Lord Chancellor, was, among other things, asked how *Tyndal*, &c. &c. was furnished with Money to support them, to which he answered, 'as 'well as he could, for he was sometimes beholden to his Friends, but he sometimes had distributed a great Deal of Money 'among them by the Bishop of *London*'s Procurement, which had been and yet was their only Succour and Comfort.'

The Time for this is by the learned Author of the *History of the Reformation* fixed to the Year 1529, when *Tyndal* returned from his Journey at the Treaty of *Cambray*. But Sir *Thomas More* in his Dialogues, which were published the Year 1529, speaks of the burning of *Tyndal's* New Testament. Nay, *Tyndal* himself mentions it in his Preface to his Pentateuch, *The Exodus of the wicked Mammon*, printed *Marb.* 8 1527. 'In burning the New Testament, says he, they did none other thing than that I looked for.' So that the burning of these New Testaments of 1526 Edition must have been either about the End of 1526, or beginning of 1527.

However this be, 'tis certain that in 1527 was a Duodecimo Edition of this *English* Testament, and about a Year after another, in both which, the Text, Notes, were printed about same Books so that these Impressions were smaller and cheaper than ever they were, or than they ever could be afterwards in *Tyndal*, who had printed so low as 1500. Which, by the way, shews the Ignorance of the Reflection made by (e) Mr. *Collier* on the foremention'd Story of Bishop *Tunstal's* buying [illegible] and Burning of his *English* New Testament, &c. that [illegible] Archbishop [illegible] Tyndal printed, but [illegible] Edition of his *English* New Testament, since the Bishop had for [illegible] Years together, not only all these Editions, so far as appears, [illegible] Hall tells us, the *Germans* had stolen the Copy, and printed it on the Author [illegible] Account of it. (f) 'Anno 1527, the *Germans* got a copye, and 'printed even a full volume [i. e. Text] like unto the Englishe in the evening, conveyances in the market, 'and so take in the olde Testament for their use, had no Bibles for to correct their learning, therefore 'they, having not the knowledge of our tongue, were compelled to make many more faults than were in the 'Englishe, and to correct the book, that the Englishe reader might somewhat understand and skeck —— After 'this, about 1528 or 9, they printed it again and divided it into fyne parts after the Latin Letter and Volume, with 'the figures in the margin, which were therein made false more than three hundred.' Of this (g) second *Dutch* Edition, and the original, I have seen an imperfect Copy. It is printed in large 12mo with the *Roman* Letter. In the Margin are Hours of the Text, Scripture-Names, and short Notes. The Epistle to the Romans is placed after those of St *Peter* and St *John*, and before the Epistle of St *James*. The whole Clause, 1 *John* v. 13. *Hæc scripsi vobis ut sciatis vos habere vitam æternam, nempe vobis credentibus in nomen Filii Dei*, is omitted thro' Carelessness. In the Epistles are twenty-one several Figures cut in Wood, representing the Matters contained in that Book. At the End of the *Acts* there is a Table of the *Old Testament*, which is read in the Church after the Use of Sarum, and of the Text, which are of a different Translation from that printed afterwards in what is called the Bible, as may be seen by perusing the following Specimen.

¶ *The next Sondaye after the* xiii *daye: The Epistle.* Ef. xii. a.

'I wil prayse the, O Lorde, that though thou were angrye with me, yet thyne anger is turned, and 'thou hast comforted me. Beholde God is my Savioure, I will be bolde therefore and not feare. For the 'Lorde God is my strength and my prayse, and is become my Savioure. And ye shall drawe water 'with joye out of the welles of Salvacion. And ye shall saye in that daye, geve thankes unto the Lorde 'call upon his name, make his deedes knowen amonge the people, remember that his name is hye. Synge unto 'the Lorde, for he hath done excellently, and that is knowen thro owe all the worlde. 'Crye and showte thou inhabiter of Syon, for great amonge you is the holye of Israel.'

Soon

(a) Pref. to the Edition, 1534.
(b) K. Hen. VIII. fol. 196.
(c) A. D. 1526.
(d) In T. *Brande* made evident, that he gave gold [illegible] to *Tyndal's* purse. See *The Mirrour of the English Church*, 1554. fol. 2.
(e) Ecclesiast. History, Vol. 2. p. 22. col. 2.
(f) *Apology*, p. 39. 1537.
(g) Another Copy of this Edition more perfect is in the Library of *Benet* College in *Cambridge*, out of which Lewis and Tyler Fenes *Joan Evans*, D. D.

Soon after this was there pub[illegible] a ſmall *Duo* Edition of this Teſtament [illegible] ſeems likewiſe to have been ſoon all ſold off.

This was by no means agreeable to the Friends of the *Roman* Superſtitions, and therefore Biſhop *Tunſtal*, as ſoon as he heard of theſe New Teſtaments being firſt printed abroad and imported here, did all he could to ſuppreſs them. He preached againſt them at St. *Paul*'s, and told the People there were no fewer than 2[illegible] Texts in this Tranſlation miſtranſlated. They likewiſe who imported them were proſecuted with the utmoſt ſeverity, particularly one *John Raymund*, a *Dutchman*, about this Time, 1528, was forced to abjure on account of his importing theſe contraband Goods [illegible]. To whom I may [illegible], the Tranſlator Brook, [illegible] Auſtin, Merchants, who were [illegible] to Penance for the ſame Reaſon, by walking bare-legg'd on their Horſe Tails, and the latter [illegible] to ride with their Faces to the Horſe Tails, and to the Standard in Cheap, and there with their own Hands throw them into the Fire ready to burn them.

But as theſe Apoſtolic Men [illegible] to Inſtruct the People in the Doctrines of the Holy Scriptures in their Mother-tongue, but rather ſtrove to [illegible] it, and thereby kept the People who [illegible] theſe holy Books, as long too common uſe, from the Knowledge of the Truth, [illegible] done to keep the People of the Iſland [illegible] Biſhop *Tunſtal*, and one of whom he [illegible] 'that it was not meet that *Holy Scripture* 'ſhould be in our own Language for the Lay-people to read and diſpute upon, but that it ſhould be 'ſpoke,' was thought a fit Man to [illegible] this Work. He [illegible], in the preſence and by the Licence and Power of [illegible] to have all the Tranſlations of the Bible, and [illegible] as the Biſhop ſaid, 'to burn them that had them, and puniſh the Offenders, [illegible] 'reading them he might ſee what he had to do, and not be miſled by Ignorance.' [illegible] 'be the better enabled to perform what was required by the godly Miniſtry of the Church, [illegible] 'to plain and ſimple People, who are [illegible] to be deceived by them.' He [illegible] 1527. To anſwer the Purpoſe of this Licence, all copies were [illegible] and [illegible], Sir *Thomas* compoſed what he called *Inſtructions*, which, [illegible], about two Years after was printed at the Preſs and publiſhed. This Piece was written [illegible] Wit and Humour, and a Mixture of [illegible] on the Writings of thoſe whom it was principally intended [illegible], were [illegible] aſſerting, let us ſee *Tindal* ſay [illegible] 'when *Tyndal* truly tranſlated, and, as needed, right well was [illegible]' To this Sir *Thomas* replied, 'He [illegible] wrong name, for they were [illegible] *Tyndal*'s [illegible], and [illegible] the good and wholeſome doctrine of Chriſt in their own vernacular tongue.' As a Proof of this, Sir *Thomas* obſerves 'that *Tyndal* [illegible] often repeated and rehearſed in the Book, they were the words *Congregation*, *Church*, [illegible] 'there he never called *Church* but *Congregation*, nor *Congregation* but *Church*' [illegible] *Thomas* adds, 'that *Tyndal* changed [illegible] *Knowledging*, for *Confeſſion*, and *Confeſſion* for *Knowledging*, for *Penance* for *Repentance*, and *Repentance* for *Penance*. By theſe means, ſays *Tyndal* would wipe his foul mouth from the people's throat, that both matters of the truth be loſt, and [illegible] to deſtroy, and when men will not be [illegible], were it [illegible] ſpoken of, but that the 'preachers have ſo [illegible] that they have [illegible] the people, and cauſed them to 'deal the people purpoſely out of the way.' By theſe Inſtances, that Author endeavours to [illegible] the Reflection that *Tyndal* aſterwards made on the Church about the Tranſlation of the Word [illegible] 'here was not ſo much as one wherein, if it lacked a true ſenſe or ſo [illegible] noted, and turned into the ignorant people for an herely, whom they made to believe that [illegible] was a true ſenſe. Heretics not, and that it was to [illegible], that it could not be made [illegible]. For this, ſays he, the Biſhop of *London* had, as was [illegible], cauſed a certain portion of his Scripture, that 'he had found in it no leſs than two [illegible] or miſtranſlations in three leaves, and, [illegible] to ſay, would not fail him, ſince [illegible] this matter, but he would find [illegible], and noted wrong and falſly tranſlated, [illegible] *Tyndal* truly tranſlated'

But notwithſtanding theſe various Methods of diſcouraging the Tranſlation, the Zeal of thoſe who favoured the Reformation, it ſeems, had encouraged them all, and the New Teſtament [illegible] imported and read, as appears from hence, that the three Editions before mentioned were all printed before 1530.

In the mean time *Tyndal* was buſy in tranſlating from the *Hebrew* into *Engliſh* the five Books of *Moſes*. But having finiſhed his Tranſlation, and [illegible] to *Hamburgh* to print it, the Work was [illegible] and his Papers loſt, ſo that he was forced to begin anew, by which means it was not printed there [illegible] ſmall 8vo, and ſeems to have been printed at [illegible], as I ſuppoſe, the Types were [illegible] and *Numbers* are printed in the *Roman* Letter, with now and then a Copy of the black Letter [illegible], but not in [illegible]

(a) *Fox's Acts, &c.* Vol. II. [illegible].
(b) *Chron.* [illegible]
(c) See *More's* Works, p. 309. col. 2.
(d) *Tindal* the next Year 1531 [illegible] anſwer'd theſe Reflections of Sir *Thomas* [illegible]
(e) Father *Simon* makes the ſame Reflection, that the *Calviniſts* [illegible] Word *Penance* out of their Bibles.
(f) *Preface to the* Pentateuch.
(g) *Fox's* Defence [illegible] Tranſlation of the Scriptures.
(h) *Dreſſer*, Libert. [illegible]
(i) Much the ſame Cenſure was paſſed by *Eraſm.* and *Calvin* on [illegible] Tranſlation [illegible] about 150 Heretical Corruptions of the Text. *Præf. annot. in N. Teſt.* Lutheri. *Calvinus, that* ſeventy ſent ex *Germania* [illegible] tione annodos ab eo, *Lutheri* paſſim [illegible] ther, p. 54.
(k) Exod. fol. 76 [illegible]

this Time at *Zurich*. To every one of these five Books is prefixed a Prologue, and at the End of those of *Exodus* and *Deuteronomie* are *Tables expounding certaine words*. In the Margin are some Notes, which with the Prologues are cut in my Copy according to the Directions of an Act of Parliament, of which we shall speak hereafter. There are ten wooden Cuts, representing, 1. The forme of the arke of witnesse with his staves and two cherubyns. 2. The table of shew-bread, with the loves of bread upon it, and his other Vessels. 3. The facion of the candlesticke, with his lampes, snoffers, and other necessaries. 4. The forme of the ten cortaynes [illegible]. 5. The facon of the borde of the [illegible], with their fete, sockettes, and barres. 6. The facion of the corner bordes, with ther fete, sockettes, and barres. 7. [illegible]. 8. The figure of the orderinge of all the ornamentes which must stande in the tabernacle. 9. The forme of the alter of meense, with all that belongeth unto it. 10. The figure of the laver of brasse, with his fote. There seems to have been another of these Cuts after No. 9. which perhaps was *Aaron* in his priestly Habit, but it's cut out of my Copy, which is otherwise imperfect. Mr. *Thoresby* tells us (*a*), that in a Copy in his Museum at the End, after *the Table expounding certain words*, is added, *Emprinted at* Malborow *in the land of* Hesse *by me* Hans Luft *the yere of our Lord* M C C C C.C.XXX *the* xvii *daye of* January.

Tyndal having thus finished his Translation of the *Pentateuch*, was now at leisure to examine the Remarks [illegible] of the New Testament. Accordingly, this same Year (*b*), he published *An Answere unto Sir Thomas More's Dialogue*. In this Answer he makes the best use he could of the Words *Congregation*, *Elder*, &c. which Sir *Thomas* urged so much against him, *Church*, *Priest*, &c. and declares, 'that he neither, as Sir 'Thomas, by said, ever reproved of him, of any pleasure as Sir Thomas by said to that end, that he 'should, that he never knew Sir Thomas more than this Message for an Alien, on that he sent unto the 'Sacrary, or Vestry of Christ-Church to fetch some Books, but to our more pleasure we fell on hun- 'dreds. The Bishop of [illegible] sent Sir Thomas great Praise [illegible] the Word Congregation, Church, nor Confession, nor the more than once, in the New Testament, which he translated into Sir Thomas's not opposing *him*, or calling in question *his* Orthodoxy for so doing. He concluded, 'that Sir 'Thomas, when, he [illegible], called Congregation, and knew these Words no, neither could not prove, that 'he gave not their right sense to the Words: but that where it was true, they were [illegible] 'exposited, for simply and improper, was, that he had it more plain Terms, whereby they might soon and 'rather the People. For example, the Word Church, he [illegible], was by the Papists [illegible] them- 'selves, whereas of right it was common to all Christian Congregation of men [illegible]. So, he 'held the School-Doctors and Preachers with them, to make many Lessons, Distinctions, and Sermons, 'with *Confession* they juggled and made the People, as oft as they spake of it, to understand by it *Shrift in the* [illegible] by the Word [illegible] People understood of the outward Ceremony, with which 'they must make Satisfaction [illegible]. As to [illegible], he said, 'that [illegible] he had made lately, and called it *an Elder*.' As to his translating the *Greek* Word *Agape* into *Love*, and not [illegible].

[illegible] Translation of *Tyndal*, [illegible], the *First* Book [illegible] printed [illegible], so, in a later Volume [illegible] Our [illegible] gives the following Account (*c*). 'When 'these two [illegible] were at [illegible], *Tyndal* was pricked forth to take the Let- 'ters in hand to print, and corrected, alle printed and printeth to [illegible] the last end [illegible] his 'translation. But [illegible] of [illegible] necessary [illegible] for all [illegible] of many men. In to 'much that in the margent [illegible] the Pestilent pryde [illegible] and [illegible] me like that [illegible] 'pynt, but more more [illegible] than ever it was before ——— The [illegible], and [illegible] soft [illegible], and 'about [illegible] Looks and [illegible] [illegible] for [illegible]. And [illegible] longe [illegible], for nothing came from him 'as farre as I could perceive.'

But whatever Re[illegible] *Tyndal* might have for [illegible] not re[illegible] and correct his *First* Translation of the New Testament, [illegible] many Years [illegible] first Publication, and was [illegible] for many [illegible] of it by others, it's plain he was not idle nor [illegible] but took [illegible] of the *Interim* time, and [illegible] defending that of the New Testament against Sir *Thomas More*, [illegible] the Prophecy of Jonas, to which he prefixed large Prefaces, which [illegible] [illegible] this Performance, Sir *Thomas More*, who [illegible] now drawn [illegible] in Controversy, and [illegible] large, [illegible] (*d*). 'Jonas, (saith he, [illegible] out by *Tyndal*) [illegible] [illegible] that [illegible] was 'never [illegible] within the Whale, as by the [illegible] that [illegible] may [illegible] well [illegible] 'by that [illegible] that [illegible] the grace to [illegible] Jonas.' *Tyndal*'s Preface to this Book [illegible], when he calls 'them many [illegible], [illegible] the Scripture their own [illegible] 'and [illegible], and [illegible] the Kingdom of [illegible], which is Gods word, neither entring them- 'selves, nor suffering them that would. When, *says he*, they come to the law, they put glofes to, and make 'no more of it then of a worldly lawe which is satisfied with the outward Work. When they come to the 'Gospel, there they mingle their leuen and say. God now receiveth us no more to mercy, but of mercy re- 'ceiveth us to penaunce, that is to witte, holy deedes that make *them* fat bellies, and of their captives both in 'soule and body ——The lives, stories and gifts of men which are contained in the Bible, they read as things 'to [illegible] and [illegible] [illegible] to [illegible] their kingdom with. [illegible], I confess, in his own 'conte

(*a*) *Duct. Leod.* (*b*) 1530. (*c*) See Sir *Tho. More*'s Life written by Mr *Roper*, p. 27. ed. 1729.
(*d*) [illegible] with Fasting, Weeping, and other penal Works which are properly called *Penance*. This is the Reason given by Sir *Mary* for his and the other Popish Translators thus rendring it.
(*e*) *Apology*, &c. p. 41. (*f*) Confutation of *Tyndal*'s Answer, &c. 1532.

'and should cost he cared not how many hundred thousand their lives.'

By these Letters to many new Bishops of the New Erection, [illegible] Commission, before-mentioned, to the Archbishop, to [illegible] of the Bible of the Great Volume of the Bible, in Quarto, [illegible] and Copy (if there or [illegible] Correction to be had of the Translation, [illegible] to the Master of the Rolls for the Time being, [illegible] the Bishops and Clergy concerned with Convocation [illegible] the Master of the Rolls, [illegible] the following Account is given [illegible] 'Hearing of many books [illegible] partly by Report, that the Translation of the New Testament [illegible] there were also [illegible] Prohibition, [illegible] the Bishops [illegible] that the Retention were made on behalf [illegible] Copy 'pretended [illegible] to be of the Translation [illegible] to divers Towns [illegible] Decay of our Catholic [illegible] vided, His Highness, [illegible] Deposition, not only certain [illegible] certaine Number of [illegible] read unto them, requiring to heare in that behalf their Advice and Judgment of them.'

Three Prelates, of the Twelve, [illegible] were Heresies and Errors [illegible] that 'all the Books containing these Heresies, &c. with the [illegible] Tyndal, as well in the Old Testament as in the New, [illegible] of the Hands of the People, [illegible] further (*f*), 'that the Bishops and Doctors should be required [illegible] the People, by publishing in their Sermons [illegible] contained in the Traditions and corrupt Doctrine far diverse from the true Sense of the Gospel and Catholic Understanding of the Scripture: that therefore they who had those Books, [illegible] Breach of the Injunction that was then passed, [illegible] Hands, but deliver them up to their Superiors: that they should [illegible] King's Duty to cause the Scripture of God to be translated into English, [illegible] and that the Prelates and Highest should [illegible] Scripture in English [illegible] to be committed to the People, [illegible] now spread among them, [illegible] Souls, that the King and the whole Realm [illegible] purely translated into the English Tongue, [illegible] grudging or murmuring, that they cannot [illegible] Tongue, otherwise than the Scriptures.'

Fox tells us this Story thus, that 'the King, [illegible] of his own absolute Judgment, that a great deal of Good might come of People reading the New Testament, would know no more of it, commanded the Bishops to call to them the best learned of the Two Universities, and to make a new Translation to be made, that the People might be at a point in the Law of God: but now by the Instigation of the King's, the Bishops did nothing at all to set forth a new Translation, which caused the People then to read and study that of *Tyndal*, by reason whereof many things came to light.' However this, the Order, that what Copies of the *English* New Testament could be procured should be openly burnt, was strictly observed. *Secondly*, (*g*) newly made by Sir *Thomas More*, and others, as he could get them to be sent to him, with other of the condemned Books, into *Pomer's* Church-yard, and there openly burnt them: for all this Severity, this same Year was printed at (*e*) *Strasburgh* by *Francis Foxe* a Translation of the Prophet *Jonah* into *English* by *George Joye* aforementioned.

In

(*a*) Memor. of Archbishop *Cranmer*, p. 81.

(*b*) *Collier* censures this as a Year too forward. But, according to [illegible] *Sir Tho. More* who was one [illegible] of whom mentioned [illegible] Cause has moved [illegible] was then *Great Chancellor of England* and [illegible] *Tho. Cromwell* [illegible] *Earl of Essex* [illegible] *May* 14 1540 are described [illegible] *Tho. Cranmer* [illegible] *Cranmer within his Grace's Palace at* [illegible]

Names as follows:

Sir Tho. More, K. Great Chancellor of England.	Nicholas Wilson, *D. D. King's Confessor.*	Edward Wiggan, *D. D.*
[illegible] *Lord Archbishop of Canterbury.*	[illegible] *D. D. Archdeacon of* [illegible]	Robert Carter, *B. D.*
[illegible] *Bishop of* [illegible]	[illegible] *D.*	Edward Leighton, *B. D.*
[illegible] *Secretary*	[illegible] *D.*	[illegible]h Latimer, *B. D.*
[illegible] *D. Dean of the Chapter.*	[illegible], *D. D.*	John Thixtle, *B. D.*
[illegible], *Master of the Rolls*	[illegible], *D. D.*	William Latimer, *A. M.*
[illegible], *Doctor of Decrees*	[illegible] *D. D.*	Roger Tilson, *A. M.*

With many more learned Men of the Two Universities.

This Instrument was attested by three Publick Notaries, viz. *Thomas Abbey, Richard Watkyns, Matthew Gresham.*

(*c*) *Fox's* Acts, Vol. II. p. 588. col. 2.

(*d*) By this [illegible] *Tyndal's* Translation of the *Pentateuch* [illegible] from the Scripture [illegible]

(*e*) Collier's Eccl. History, Vol. II. p. 50. col. 2.

(*f*) *November* 27, 1530.

(*g*) Hen. VIII.

(*h*) Lord *Oxford's* Library.

In 1534 was published a (a) *fourth* Dutch Edition, the *fifth* in all, of *Tyndal*'s New Teſtament in 12mo. a Copy of this is in Lord *Pembroke*'s Library. The Title-page is loſt; then follows the Epiſtle to the Chriſtian Reader; next four Prologues to the iv Gospels; then a Table for the iv Evangeliſts; a Table for the Acts of the Apoſtles; then a Title, thus, *The New Teſtament*, Anno M. D. xxxiii. At the End are Pſalms of the Old Teſtament. This ſeems to have been the Edition of this Teſtament which was corrected by an *Engliſh* [illegible], who was [illegible] at *Cambridge*, where he took the Degree of Batchelor of Arts 1512-13, and that of Maſter 1517, and on the [illegible] Year [illegible], Febr. [illegible] of Hertford by the Biſhop of *Norwich*, who wrote a Letter to the Biſhop of *Lincoln* concerning him 1527, he was ſent for by the Cardinal, who wrote to Dr. *Edmunds*, then Maſter of *Peterhouſe*, to ſend him up to him. But the Cardinal referring him to [illegible] his Behaviour towards [illegible], where he procured [illegible] him, paying him 40 ſol. [illegible], he [illegible] to print the whole Bible in *England*, and [illegible] to ſend copies from *Antwerp*. This I was informed [illegible] the beginning of the Year 1533, that (b) *Coverdale* at *Cambridge*, a Town ten Miles from *Antwerp*, printed two Editions in a great Room, and ſent one Copy to the King and another to the new Queen, with a Letter to *N.* to deliver them, and to purchaſe Licenſe, that he might [illegible] in the Realm. By the new Queen, I ſuppoſe, meant *Anne Boleyn*. Another, 1535, may be that Edition which Mr. [illegible] had, and which ſeemed to him to be Part of an entire Bible, and to be older than *Coverdale*'s Bible, printed 1535.

This Man the Editors of this fourth *Dutch* Edition got to correct the Copy, which, it ſeems, was by careleſs [illegible] grown very [illegible], and they endeavoured to review the [illegible] and other corrected Copy, for which [illegible] to do what, that, however, it ſeems, he took the Liberty to correct the [illegible] as well as the Preſs, and to [illegible] Words and [illegible], which he never [illegible] to have done before. Among theſe was the [illegible], which [illegible] in the Laſt before the Table of the Epiſtles and Goſpelles this Title.

Here [illegible] *Newe Teſtament* [illegible] *at* Antwerp *by me* Widow *of* Chriſtophall *of* Endhoven *in the Yere of oure Lord a* M.D.XXXIIII. *in* Auguſt

And the Month after, *November*, came forth *Tyndal*'s laſt Edition of the New Teſtament in Engliſh, or the *fifth* in all. This was entituled,

[illegible] M.CCCCC.XXXIIII. *in* November.

In the Prologue or Preface to the Reader, *Tyndal* thus expreſſes himſelf to the Reader.

'Here haſt thou, lovynge reader, the Newe Teſtament. Conſyder diligently with thyne eyes, what I have chaunged or added to my firſt Edition. Marke well the ſenſe and compared it unto the Greke, and then iudge. Yf ought ſeme chaunged, or not altogether agreynge with the *Greke*, let the finder of the faute conſider the maner of ſpeche or phraſe of the tonge we ſpeake, where preterit tenſe and preſent tenſe is put one for another, and the future tenſe for the preſent, or the imperative mode in the active voice, for the paſſive, and one perſon of the plurall for another, and interrogation for a condicional & ſuch like which we have not in our tonge. If ought ſeme unproprely tranſlated, let it not therfore be refuſed: but weye whether the maner of ſpeche will beare it or not. If it will, then conſyder whether the tranſlacion or ſpeche be more playne unto the comen people, then that which we have. If it be, then is it better, ye if it be not alredy to playne, yet for as moche as it wyll be playne in proces of tyme, when it ſhalbe uſed of the congregacion. And as touchynge the obſcure places, whether we have not attayned the ſence, let the learned iudge, and of gentilneſſe holde their hondes, and laboure with us to brynge the thynge to paſſe, that the congregacion of Chriſt be not offended without a cauſe. For they ought of duetie to helpe forth the weake and rude in the faith with their gyftes which they have receaved of God, accordynge to the meaſure of faith geven unto them, and to edifie the body of Chriſt, which is the congregacion, and not to hynder or breake it. Yf they can not teache other, yet let them learne themſelves, that they may ſeme learned. Yf they can not exhorte with wholeſome doctrine, that they may confute the wederſayers, yet let them holde their peace, and not drive the ſimple from the truth with their fooliſhneſſe. Yf they can not preache, let them rede. Yf they can not rede, let them geve themſelves to prayer, that God ſende more laborers into his vyneyarde. Yf they can not praye, let them heare the worde of God diligently, leſt they be compted amonge them which ſay unto God, Lorde, Lorde, and do not his commaundements. Finally, yf they can not heare, let them not ſtoppe their eares againſt the voyce of the true paſtours, but let them ſubdue their fleſhly luſtes, and caſt away the fylthy ſlomber of ſynne and ſlouthfulneſſe, leſt they be compted amonge them which ſay unto God, Lorde, Lorde, and do not his commaundements. Finally, yf they can not heare, let them not ſtoppe their eares againſt the voyce of the true paſtours, but let them ſubdue their fleſhly luſtes, and caſt away the fylthy ſlomber of ſynne and ſlouthfulneſſe, leſt they be compted amonge them which ſay unto God, Lorde, Lorde, and do not his commaundements.'

The Verſion of the Teſtament contained in this Edition, and before the Title-page of that at the Preface entitled *Tyndal* to the Reader Epiſtle to the Reader, which begins, *Whether ye are more to the* [illegible]. In this he excuſes great deal too much [illegible] for, particularly for the manner of his tranſlating the Word *Aecclesia*, obſerving, that 'the ſame word was not to be tranſlated, neither by him, nor by any other tranſlator in any language, and that the word muſt needs be kept in the Text [illegible] have put it [illegible] for his own Tranſlation, and not for mine.' In which (c) *Fox* means, when he tells us, that 'Tyndal having finiſhed his Piece of the Sacrament of the Altar, then take he in hand to conferre the New Teſtament with the *Greke*. And that finiſhed and put forth, then was in hand to declare his mind upon a place in the New Teſtament where one had altered it otherwiſe than he hadde tranſlated it, or, as he [illegible], wrongfully [illegible] his tranſlation. For which cauſe he was [illegible] to put forth for his own tranſlation [illegible] Mr. Tyndal's tranſlation.

Thus we have given the Reader the beſt Account we can of this Edition of the New Teſtament by Mr. Tyndal, that New Teſtament that was ſo often corrected, before it was to ſee the Light in this World [illegible], as I was not what other changes, for I have not yet read it over, hath in the ende before the Table of the epiſtils and goſpelles this Tytle; *Here endeth*, &c. as before.——— 'Wherin Thou, Reader, haſt Three, I have here put to, becauſe by this thou ſhalt know the book the better. *Vale.*'

This

(a) Lord *Pembroke*'s Library.
(b) Coll. *Trin. Baker.*
(c) *Fox*'s Acts, &c.
(d) Acts & Monuments, edit. fol.

This occasioned Joye to write and publish a Vindication of himself, which he entitled, *An Apology made by Geo. Joye to satisfy, if it may be, W. Tyndale, to* [illegible] *Joye's expostulation in Tyndale's unjuste and unsaufull* [illegible] *wherein also the falsifyinge of the New Testament, commonly called and printed in the Yeare of our Lorde M.D.xxxiiij yeare in November.* In this Piece, he gives us the following Account of the Impression of Tyndale's New Testament: 'Then, says he, the Louers began to perceiue the corruptions, because they had no pleasure 'in reading about them. And when they had perceiued the vile, wicked, and craftie conueyance of 'Tyndall among the vnlearned people, they came to me and desired me to correcte them, promising 'me, that if I would take the labour, they would get me such helpe, that I should not be hindered 'aboue two thousand, and we as many, where as before I was not able to make a hundred for an *Vnder*' stander. I was glad of their offer, and thought that I should haue had helpe, as they promised me, 'but I was deceiued, for they helped me not at all, but were rather a let vnto me, for they would 'haue had me haue done in a moment, that which I could not do in a day, and were angry with me 'because I would not be hasty. Then I was troubled with my self, for I perceiued well, that if I 'should not correcte their copye or mine, they had gone to worke, and had geuen it to the Printer 'vnperfect, as they had done before. Then I was troubled with my self, for I knew well how 'and to mende false Testaments, & was now lothe to take many mo, yet I did that whether *Tyndall* corrected it or 'no, yet that they now in hand should not be reckoned to, except I or they corrected them —— After this con'sidered, the Printer came to me againe & offered me two shillings a day for the correcting of euery sheet 'of the copye which holden contayneth xvi leaues, and for three sheets, which is our penie halfpenny ma'king, I promised to do it. So that all I had for my labour but xxv shillings sterling, which I trust, had 'not the goodnesse of the lorde & comen profyte and hope to the readers compelled me more to take the money, 'I wolde not haue done yt for three tymes so muche, the copye was so corrupt, and cleerely false I dare ——' He next obserues, that 'this Testament was printed or *Tyndall's* was begon, and that, I say he, not by my pre'uention but by the printer's expedicion, & *Tyndall's* owne long keeping. For as for me I had nothing to do 'with the printing thereof, but corrected their copie only as where I founde a worde to[illegible] printed, I mended 'it, and when I came to some derke sent nes that no reason could be gathered of them, whether it was by the 'wrongnesse of the first translatour or of the printer, I had the more text by me, and made it playne and 'where any sentence was ouerthwarte or clene lette oute, I restored it agen, and gaue many wordes better pro'priete & more significacion in their places which they had not before.' For his second, that he was *not more so prettily and prattily translated, that it read better now, but* [illegible] *without a corke.*

By this Account of Joye's, it seems as if the Printers of the second Dutch Edition of *Tyndale's* first New Testament were apprized, that *Tyndale* was dead by treachery of his own Brethren. Since I believe, that *two more* [illegible] *edition, besides that printed at Tyndale's first request*, and *Foxe* likewise tells us, that a Copy of the new Edition was brought **him when his own Edition was *almost fynesshed.***

Among other Alterations made by *Tyndale* in this second *Dutch* Edition of the New Testament, is the following Note on 1 *Peter* iv. 6. *The dead are the ignorant of God.* At the end are the *Prologues of the Old Testament.* After which is,

***Imprinted at* Antwerp *by* Marten Emperour, *Anno* M. d. xxxiv.**

Foxe tells us, that this being ended, and *Imprinting*, before it was quite finished at the Press, *Tyndal* was betrayed and apprehended by the Emperor's Officers, who made him a close Prisoner in the Castle of *Vilvord*, where he continued about a Year and a half, and then, 1536, was there publickly burnt to Ashes, being first of all strangled.

In the same Year that *Tyndal* thus suffered for pretended Heresy, was there another Edition of this Testament, with the following Title:

(a) *The New Testament* [illegible] *corrected by* William Tindale. *Printed in the yere of our Lorde God* M. d. & xxxvi.

It is a pretty large 4to: In it *Mat.* i. 18. is rendred (b) *betrothed* to Joseph, as in the Edition 1534, and not *married*, as in the first Edition, 1526. *Joye* observed, that in this first Edition the marginal Glois upon 1 *John* iii. was, *Love is the first precept and cause of all other*; and on the other side, *Love is the fift commandement, and love the seconde.* This flaming Contradiction was now in this Edition thus prudently avoided: *Loue one another and loue is the fyrste commandement and all commandements, and he that abideth therein is in God, and God in him but spirite.*

The same Year, 1536, was there another Edition of this *English* Testament, printed in a large 4to, very probably, in *Scotland*. It was likewise printed in a letter 4to, and a small 8vo, but when is very uncertain, these Editions being without any Date. The same Year, 1536, were published two other Editions of it in a small 8vo and 12mo. The Title Pages are missing, but next them follows, 1 *An exhortacion to the diligent reading of Scripture made by* Erasmus Rot. *Then* W. Tyndale's *Epistle to the Christian Reader*, at the End of which are Explanations of the Words *Repentance* and *Elders:* Next a Title Page, thus;

The Newe Testament newlye corrected. M. d. xxxvi.

(c) *Hall* tells us, that *Tyndal* had, in prosecution of his Design of translating the whole Bible into *English*, before his Translation of the *Pentateuch*, *Jonas*, and the *New Testament*, finished the Books of *Joshua*, *Judges*, *Ruth*, the four Books of the *Kings*, the two Books of *Paralipomenon* or *Chronicles*, and *Nehemiah*, before he being put to Death, and that he translated no more of the Holy Scripture. But this seems a Mistake, as I shall shew hereafter.

I must now return to give an Account of some Translations of particular Books of the Holy Scripture made before this Time, and published in Print. (e) In 1535 was printed at *Antwerp*, 1535 or 36, by *Hans Luft*, in 12mo, an *English* Translation of the *Psalms*, with the following Title: *The Psalter of David in Englishe, purely and faithfully translated after the Texte of Feme, with diligent regarde vnto the Hebrue, conferring euery sentence and clausule with the moste famous interpreters.* To it was prefixed the following Preface.

(a) Public Library, *Cambridge*.
(b) So I find it printed in the Folio Editions of *Matthew's* Bible, published after *Tyndale's* Death.
(c) Pennant's *Tour in Wales*. (d) *Hen.* VIII. fol. 227.
(e) Public Library, *Cambridge*.

and ſtand up and ſpeke, the holie interpreter holdynge his peace. Geve peace thy ſeruaunte, O Lorde, in thy ſtrynge iuges. *Amen.*'

By [illegible], for which this *Pſalter* is here fitted to be tranſlated, we are to underſtand the *Prymer* of *Marian Haier*, publiſhed by him under the feigned Name of *Antonie Marler*, *Anno* [illegible], 152[illegible]

At the End of this *Pſalter* is an Alphabetical *Table to* [illegible], according to the *Latin*, and referring to the *Pſalm* and [illegible]

[illegible] George Joye, [illegible] *Anno* [illegible]

[illegible] Alphabetical [illegible], [illegible] Pſalter [illegible] Prymer [illegible] Prymer [illegible] Pſalter [illegible] Prymer [illegible] Prymer [illegible] Prymer

The next Year, 1535, was finished at the Press the whole Bible [illegible] This he [illegible] by Henry Hoghton, but the Dedication, that was prefixed [illegible] to Queen Jane, was cancelled, it was thought, as too grossly flattering, in the following manner:

'Unto the moost excellent, moost gracious and noble Prynce Henry the eyght,
'by ye grace of God, Kynge of Englande, Fraunce, and Irelande, defender of the faythe, and moost
'supreme heade of the Churche of *Englande*.'

'For whereas laste about the Lawes that Christ made unto Moyses and unto the Iewes,
'menye of hys brethren that were preachers and prestes, the parcell of whose lyvinge was,
'unto some tyme, to preache and publysshe the same, moost graciously rejected, and
'sayd that they were geuen vnto Iewes, moost gracious Prynce, vnto your moost glorious grace
'tuous Prynceſſe Quene Jane. *Amen.*' —— This Dedication is thus subscribed,

'Your graces humble subjecte and daylye Oratour, *Myles Coverdale.*'

Coverdale was a Native of [illegible], and educated [illegible] of the Works of [illegible], of whom Dr. [illegible] was Prior, who [illegible] for preferment [illegible] One of the Name took the Degree of Bachelor in Canon Law, [illegible] the [illegible] or Order [illegible] by, [illegible] the same Opinions [illegible], in being [illegible] to Denmark, he betrayed Sir, who shortly applied himself to the Study and Translation of the Holy Scriptures.

In the Defence I told Sir Morley, that 'the blynd Bishop of Rome knew what he did, when he
'gave him the Bible, [illegible] that there was [illegible] that the Pope was Antichrist, only
'because His Holiness [illegible] Bishops [illegible] to read it, and [illegible] the
'new Writers out, where it was [illegible], and [illegible] of the Fathers the
'Fathers should be [illegible], the Councils, the Histories of Christendome, but only in the Greek Romish [illegible] the Greek many [illegible], yea
'even the true Text of [illegible], no ceremonies, nor holy days, nor [illegible], but the very
'text of God: not how we, with *Thomas Hegendorphinus* [illegible] *and endeavour.*'

He next observed to Sir Morley, that 'inasmuch as the word of God is the [illegible] that through
'allye, and [illegible] ought [illegible] to be known of the Multitude, [illegible] to know and learn
'this Book [illegible] upon the [illegible], which [illegible] by the [illegible],
'to be [illegible], and [illegible] people, have taught by the word of God, turned from the devil
'Darkness of [illegible] and [illegible] to the true obedience commanded by God [illegible],
'namely to [illegible], [illegible] and [illegible] to [illegible] them to [illegible]
'power [illegible] —— For [illegible] Scripture [illegible], that the [illegible],
'yeven of God unto Kings [illegible] above all other [illegible] that is the [illegible] of God, to whom
'no man above the King [illegible], but [illegible] God is the [illegible] and [illegible],
'and Church of [illegible]. And [illegible] that [illegible] the [illegible], and
'vert unto that day, [illegible] [illegible], that [illegible] of [illegible]
'letters, or been to [illegible] to [illegible], [illegible] their [illegible] to
'verence unto [illegible], and [illegible] [illegible], which [illegible] to
'any [illegible] —— that [illegible] unto [illegible] [illegible] [illegible] the [illegible]
'that *Aaron* was [illegible] unto *Moses*, [illegible] [illegible] [illegible], [illegible] not the
'people kill [illegible] [illegible] King *Henry*, [illegible] [illegible], but not
'King for to kill his [illegible], [illegible] of [illegible], [illegible], but
'Lucifer, and [illegible] [illegible] from the [illegible] [illegible] to be
'not [illegible] [illegible], no more than *Aaron* [illegible] to [illegible], and
'[illegible] [illegible] [illegible] [illegible], and
'make [illegible], and [illegible] [illegible] by the King: *Henry*, [illegible]
'that's [illegible].'

He next takes Notice of the [illegible] gone into Germany, to all Places, and the Commonness of all Christian Realms, that 'they who made be envy the [illegible] of God's word [illegible] out of the world, and
'that [illegible] and put Princes out of their rooms.' He [illegible] to 'the [illegible] of the Scripture
'of God, and to the light of God's word [illegible], and [illegible] may be clean [illegible], expulsed, cast
'aside, and put out of remembrance.' But he says, that 'as the King's most [illegible] will [illegible] was
'now found [illegible], and that His Majesty, like another [illegible], commanded strictly, that the Law of God should
'be read and taught unto all the people.'

As to the preface [illegible] translation, [illegible], [illegible] he [illegible] to the reader, that 'I have not
'laboured nor studied to have this work praised [illegible], but [illegible] to profit here-
'by, and the know [illegible] it may move other men to do the best they can, [illegible] be
'be contented however it pass it was, that the *English* should want such a translation so (c) long, and called to
'his remembrance [illegible] of those who [illegible] of right knowledge, but would all with all their
'hearts have pulled that [illegible], if the matter [illegible] more. Accordingly therefore I [illegible]
'have, I took the more pains [illegible], to [illegible] translation, not as a [illegible], reproving
'either of other men's [illegible], but only [illegible] [illegible] to [illegible] my
'reason. Of these, he [illegible], he made use of [illegible], who had translated the [illegible] only
'into *Latin*, but also into *English*.' Accordingly he made this declaration, that [illegible]

'[illegible]

(a) *Sion* Coll. Library. Penes *Tho. Grange* Arm.

(b) See Bp. [illegible] Answer to Cardinal *Bellarmine's* Apology, p. 55. and Bishop *Barnes's* Dedication [illegible] to the Queen.

(c) It was now nine Years since the *first* Publication of the New Testament in *English* by *Tyndal*.

'altered so much as one word for the maintenance of any manner of fede, but had with a clear conscience 'purely and faithfully translated out of the foresaid interpreter, having only the manifest truth of the Scripture before his eyes.' But because such different Translations, he saw, were apt to offend weak Minds, he therefore added, that 'he was sure, that there came more understanding and knowledge of the Scripture by 'such diversity of translations than by the gloss of our sophistical Doctors. The reader therefore, he said, 'was not to be offended though one calleth a *Sanger*, or *Eaters* that another calleth a *Lanyer*, or *Eaters* and *Mylers*, or *Feasters* that another calleth *Feasters* or *Entertainers*. For if we were not deceived by 'men's traditions, we should find no more difference between such terms than between four pence and a groat. 'And this manner, he said, he had used in his first translation, calling it in some place *Penance* that another 'had called *Repentance*, and that not only because the interpreters had done so before him, but that the adversaries of the truth might see, that we abhorred not the word *Penance* no more than the interpreters or *Latin* authors *do* when they read *resipiscere*. Only he desired, that God's people be not blinded in their understanding, lest they believe *Penance* to be ought save a very *Repentance*, *Amendment*, or *Conversion* unto God, and to be *renewed in Christ*, and to live according to his Law. For else should they fall into the old blasphemie of Christ's blood, and believe, that they themselves are able to make satisfaction unto God for their own sins.'

He concluded his Dedication to the King with telling his Grace, that 'confessing His Imperial Majesty's not 'only to be the natural sovereyne lord and *supreme head* of the Church of *England*, but also the true defender and maintener of Gods Lawes, he thought it his duetie and to belonge unto his Allegiance, when he had translated this Bible, not only to dedicate this translation to his Highnes, but wholly to commit it unto him, to the intent that if any thing therin be translated amis, it might by his Grace's hands to correct it, to amend it, to improve it, yea and clean to (if) reject it, if His grave wisedom should think it necessary.' The same humble Opinion of his Performance, he expresses at the end of his Epistle to the Reader, that 'tho' 'the Scripture be not worthy nor liken unto him in this translation by reason of his rudenes, yet if he 'was fervent in his prayer, God should ever send him in a better shape by the illumination of *some that hereafter shall come*, but first to move the hearts of them which as yet neated not with all to take it in hand.'

By what *Coverdale* here says to the King, it seems plain, that it was now allowed by his *authority*, that the Holy Scriptures should be had and read in *English*. The same is as plainly intimated in a little MS. (a) Manual of Devotions, which, according to the tradition of the worthy Person in whose it is preserved, was the Present of Queen *Anne Boleyn* to her Maids of Honour. 'Graunte us, most mercyfull father, for one of the greatest pytes 'that ever thowe gavest to mankynde, the *kindelier of the very true and lively lanterne of our salvation*, this 'preate whiche opposeth with the tyrannye of the adversary of *hell*, his satores, & kepers of the mare his '*lather lether*, and now at lenght, *promysed as I trust at a time by the grace yowed into the harte of thy 'owne power ordeyned*, as all Kinges hartes be in thine hande, even in the ende I owe dede of like mercye to 'that people of *Israell* by whose instrument the good kinge *Josias*, wanderfully found the temple vessell to his 'former fawtie, and voyded all worshippynge of Images and Idolatrye, and fette abrode the Lawe by the space 'of many hundred yeres befor cleane ouce of remembraunce.'

This Translation *Coverdale* styled, *a faithful one*, or as different from the other *English* Translations that were made before it. To give the reader some Notion of this, I shall add the following example.

Tyndal.	*Coverdale.*
When the LORDE sawe, that Lea was despised, he made her fruteful, but Rahel was barren. And Lea conceaved and bare a sonne and called his name Ruben, for the LORDE hath loked upon my tribulacion. And now my husbonde will love me *Gen.* xxix.	But when the LORDE sawe, that Lea was no thinge regarded, he made her fruteful and Rachel barren. And Lea conceaved and bare a sonne whom she called Ruben, & sayde. The LORDE hath loked upon my adversite. Now will my husbande love me. *Gen.* xxix.

So *Matt.* iii. is, *sayinge, Amende youre selves*, as it is in *Tyndal's* first Editions.

It is divided into (c) six Tomes. The *first* Tome contains the Pentateuch. The *second* Jothua —— Hester. The *third* Job —— Salomon's Ballettes. The *fourth* All the Prophets. The *fifth* Apocrypha. The *sixth* the New Testament. Before every one of these Tomes is a Title Page placed, and the Leaves are numbered distinct. Next to the Epistle to the Reader follow *the Names of the Bokes of the first Tome*, according to the Division above mentioned. To the Tome of the New Testament is prefixed a Register, or the Names of the Books contained in it, thus:

1. The *Gospelles* and *Actes*.
2. The Epistles of S. *Paul*.
3. The first and second Epistle of S. *Peter*.
   The three Epistles of S. *John*.
   The Epistle unto the *Hebrewes*.
   The Epistle of S. *James*.
   The Epistle of S. *Jude*.
   The Revelation of S. *John*.

Throughout it is adorned with wooden Cuts, and in the Margin are Scripture-References.

In the last Page, *Printed in the yeare of our Lorde* M.D.XXXV. *and perfited the fourth day of* October.

This

(a) This has been reflected on by a late Author as a sort of Flattery to a Prince, not enough reformed, that in a Christian Reformer cannot be reckoned without blame. *Maittaire* Annales Typogr. *Tom.* III. p. 819. But then the Prelates conclude *their* Preface to *the Institution of a Christian man*, as so ——— 'We do most humbly submit it to the most excellent wisedom of your Highnes, 'whose pleasure is to be recognyzed, examined and corrected, yf your grace shall fynde any worde or sentence in it worthy to be chaunged, 'altered or amended, for the pure zeale we bear unto your highnes most verteous desire and purpose in that behalfe. Where unto we shall in that case conforme our selves.'

(b) Peter *Francis Wyat*, Esq; of *Bexley* in *Kent*.

(c) *Sion* College Library. Publick Library, *Cambridge*, A. 4. 9.

The ſame plain inconſiſtency with the Title or Preamble of the Dedication to the King, wherein, as has been before obſerved, *Coverdale* mentions the King's *dearest just wedded Wife* JANE, whereas it is certain, that the King was not married to her till *May* 30, 1536 more than half a Year after the Date of his having this Bible. The only way I can think of to reconcile this Difference, is this, That, after this Book being finiſhed at the Preſs in *Antwerp*, *Coverdale*, hearing from his Friends in *England*, that Queen *Jane* was declining at Court, thought it proper to defer the Dedication of it till he ſaw what Turn Affairs would take, and after the King's marrying Queen *Anne*, who was thought to favour the Reformation, then made the foregoing Dedication to the King, and ordered the Title of it as it ſtands now, and reprinted it. This laſt is the more probable, in that another Copy of this Tranſlation, which has this Dedication, the Text, Character, and every thing elſe like, or the ſame with, this, is yet extant, *Printed and published in Paris*, Quare Annus. I have only to add here, that this Bible there was another Impreſſion in a large Quarto, 1550, which was republiſhed with a new Title, 1551-2, which, I think, was all the Impreſſions ever had.

Before I proceed to give an Account of the next Edition of the *Engliſh* Bible, it may not, perhaps, be wholly unacceptable to the Reader to obſerve to him an Hiſtorical Paſſage in the Preface of *Coverdale* to the Bible juſt now ſpoken of, relating to the Diſtreſs of the Poor here in *England*, and that the rather, becauſe of the pompous Boaſts made by the *Favourers* of their Cauſe, and the high Reflections made on us by them for the want, as if the great Number of Beggars was owing to the Reformation, and particularly to the Diſſolution of the Religious Houſes, as the Monaſteries were falſely called, *at their Gates*, a profeſſed Proteſtant of more Zeal than Knowledge tells us (*b*), *all the Poor of the Nation were famiſhed*. But now *Coverdale* here appeals to the Senſes of every Reader, and aſks him, *if ſo many and ſo great a multitude of the poor People ſtarve before every Man's Door*, and this too at a Time when theſe Religious Houſes were at the very Height of their Proſperity. So *Thomas More* ſpeaks (*d*) of People's going about ſick of the *French* Pox and begging with them, tho' he adds, 'that 30 yeere ago there were 5 againſt one that begged with them now.' In his *Utopia* (*e*) he propoſed, 'that 'the beggars ſhould by a Law made on purpoſe be aſſigned in the Convents of the *Religious*, ſince it was 'owing in a great meaſure to the avarice of theſe wealthy Abbots, who laid down the arable lands to paſture, 'that the number of beggars was ſo much increaſed.' But to return.

Coverdale, in this Edition of the *Engliſh* Bible, prefixed to every Book the Contents of the ſeveral Chapters, and not to the particular Chapters, as was afterwards done.

(*f*) Soon after the finiſhing this Bible were publiſhed by Lord *Cromwel*, Keeper of the Privy Seal, and Vicegerent to the King for and concerning all his Juriſdiction Eccleſiaſtical within his Realm, 'Injunctions to the Clergy, 'by the authority of the King's Highneſſe,' the *ſeventh* of which was as follows:

(*g*) 'That every perſon or proprietary of any Pariſh Churche within this Realme ſhall on this ſide the Feaſt 'of St *Peter*, *ad vincula* [*August* 1] next coming prouide a boke of the moſt *Bible*, both in *Latyn* and alſo in '*Engliſh*, and lay the ſame in the Quire for every Man that will to loke and reade theron. And ſhall diſcourage 'no Man from the reding or any parte of the Bible either in *Latyn* or *Engliſh*, but rather comfort, exhort, and ad-'monyſh every man to read the ſame as the very word of GOD and the ſpiritual foode of mannes ſoul, whereby 'they may the better knowe their duties to GOD, to their ſoueraigne Lord the King and their neighbours, ever 'gentilly and charitably exhorting them, that, uſing a ſober and a modeſt behauioure in the reding and inqui-'ſition of the true ſenſe of the ſame, they doo in no wiſe ſtyrre or cauſe variance contend or ſtryue one with ano-'ther about the ſame, but referre the declaration of thoſe places that be in controverſie to the judgements of 'them that be better learned.' This ſeems a Commandment to *Coverdale*'s Bible being licenſed by the King, ſince by this Injunction it's ordered to be had in Churches, and there read by any that would, there being no other Bible in *Engliſh* at this Time than this.

The ſame Year, 1536, was printed, as was intimated before, *The New Teſtament yet once agayne corrected by* William Tyndale, *wherunto is added a newe worke Table, wherin eaſyly and lightly may be found any ſtorye contayned in the* IV *Evangeliſts, and in the Acts of the Apoſtles.*

The Goſpel of { S. *Mathew.* / S. *Marke.* / S. *Luke.* / S. *Ihon.* }

The Acts of the Apoſtles.

Jeſus *ſayd*, Mark xvi. *Go ye into all the worlde & preache the glad tidynges to all creatures. He that believeth, &c.*

Printed in the yere of oure Lord GOD M. D. & xxxvi, 4to.

After the Title prefixed to the Epiſtles, is a large Prologue, and at the End of all are added, *The Pyſtles taken out of the Old Teſtament which are read in the Church after the uſe of Salisbury*, and *A Table to find the Epiſtles and Goſpels.* This Copy by the Type ſeems to have been printed in *England*, and has interſperſed throughout the Goſpels ſmall wooden Cuts, and through the Apocalyps larger ones.

* Peter Rov. *W. Yarcomb*, Vic. de *Marden* in *Kent*.

(*a*) *Biblia Bedleia.*

(*b*) In *The Biſhop's* Sermon to the Sons of the Clergy, p. 16.

(*c*) The Cauſe of this is aſſigned in an Act of Parliament, which paſſed about this Time, 1534, wherein it's recited, 'That diuers 'euyll diſpoſed perſons' (among whom Sir *Tho. More*, in his *Utopia*, reckons the rich Abbots) 'conſyderyng the great profyt of ſheepe, haue gotten 'into theyr handes great portions of the grounds of this Realme, converting them to paſture from tillage, and kepe ſome 10,000 ſheep 'and more, ſome 24,000 ſheep, whereby Churches and Townes be pulled downe, rents of lands enhanced, and the prices of cattell and 'victuayle greatly raiſed, and the poore driuen to ſull to theft, and other inconueniences, to the utter deſtruction and deſolation of this 'Realme.' 25 *Hen.* VIII. c. 13.

The ſame Account is given by Sir *Thomas More* in his *Utopia*. Lib. 1. 'Oves veſtræ quæ tam mites eſſe ſolebant & exiguo ſe paſci ſunt all nunc ut 'ferunt, tam edaces, atque indomitæ eſſe cœperunt, ut homines devorent ipſos, agros, domos, oppida vastent ac depopulentur. Nempe 'quotquot regni partibus naſcitur lana tenuior atque ideo pretioſior, ab optimatibus & generoſis atque adeo abbatibus ſanctis quibuſdam 'virginibus reliquumque, omnes exulant paſcuis, demoluntur domos, diruunt oppida, templo dumtaxat ſtabulum ad ſeruandas oves relinquunt, &c.

(*d*) *Supplication of Souls*, 1529. (*e*) Lib. I. (*f*) 1536.

(*g*) *Fox's Acts*, &c. p. 574. col. 1. ed. 2.

Whether the Archbishop had a mind to have *Tyndal*'s Prologues and Notes reprinted, or the Printers thought such an Edition would sell well, we find the next Year published another Edition of the *English* Bible in Folio, with the following Title:

(a) *The Bible, which is all the Holy Scripture, in which are contayned the Olde and Newe Testament, truelye and purelye translated into Englysh. By* Thomas Matthewe

Geve ear,

Hearken to ye Heavens, and thou earth geave eare: for the Lorde speaketh.

M. D. XXXVII.

(b) *Set forth with the King's most gracyous Licence*

Next to the Title Page follows, *A Prologue to the King*, which is subscribed by *His Grace's faythfull and true Subject*, Thomas Matthew: and then *A Prefatse to the Reader*. After which are placed in order,

1. *A Calendar and Kalender*, in which are continued the following Popish Holy-days, *viz.* St. *Nicolas*, St. *Lucye*, the *Assumption* and *Exaltation* of Holy Crois.

2. *A Declaration upon the places of the holy Scripture, gathered out of the Bible.* At the End are placed the initial Letters *J. R.* denoting, I suppose, *John Rogers*.

3. *The Summe and Content of all the holy Scripture both of the Old and Newe Testament.*

4. *A Table of the principall matters contayned in the Bible.*

5. *A Table unto the Kings of Juda, and what Prophets were in each reign.*

6. *The Names of all the Bokes of the Bible, and the contents of the Chapters of every Boke, with the nombre of the Leaf wherein the Bokes begynne.*

7. *A true reckenyng of the yeares passed sence the begynnyng of the worlde unto this yeare of our Lorde* M cccc xxxvii *both after the manner of the reckenyng of the Hebrues, and after the reckenyng of* Eusebius *and other Cronographers.*

At the beginning of the Prophets are printed on the top of the Page the initial Letters *R G* i. e. *Richard Grafton*, and at the bottom *E W* i. e. *Edward Whitchurch*, who were Printers, and at whose Charge and Expence this Impression was made. At the End of the Old Testament are the initial Letters *W T* i. e. *William Tyndal*, as it was translated all by him, tho' this is not true, as will be shewn by and by. Then follows the (a) *Apocrypha*, and after that the *New Testament*, to which is prefixed the following Title

The Newe Testament of our moste sweete Jesu Christ, yet once more purgatyde and translated into English, *with annotacions in the margent to helpe the Reader to the understandyng of the Texte.*

Prynted in the yere of our Lorde God,

M. D. XXXVII.

In the last Leaf is printed,

The ende of the Newe Testament and of the whole Bible

Imprinted with the consent and printelege of the Kynges most Royall Majestie, graunted unto all true subjectes of the realme of England *by our Lorde* God *a* M D. XXXVII.

In some Sheets at the latter end is a wooden Cut, with the same in the second Dutch Edition of *Tyndal*'s New Testament.

Mr *Herne* has observed of this Edition, that 'to the End of the Book of *Chronicles* it is *Tyndal*'s Translation, 'from thence to the End of the *Apocrypha*, *Coverdale*'s, and, that the whole New Testament is *Tyndal*'s.' However, I think, to have compared the Prophecy of *Jonas*, which seems to be of *Tyndal*'s Translation, having [illegible] New Testament, shews very expressly, that about 1537 *Jonas* was made out by *Tyndal*, and not before, that the Translation of this Prophecy is the very same in both *Coverdale*'s Bible and this. However this be, *Coverdale*'s Method is not here entirely followed. The Contents of the several Chapters are prefixed to them, and not set together before the Books, as in *Coverdale*'s Edition. The Prefaces to some Books, as to *Jonah*, for instance, are not here separated from the Books themselves, and placed before the first Chapter, as in the other Edition. In the *Book of Ballets of Solomon*, which by *Coverdale* is called only the *Ballettes of Solomon*, the Speakers are here distinguished, and the Drama according to the several Parts, prefixing to every Part its proper Letters, thus: To the first, *The voyce of the Church*. To the second, *The spouse to her companion*. To the third, *The voyce of the Companion or Preacher*. To the fourth, *The voyce of the daughters*, and so on of the rest. The Verses are not distinguished here as afterwards, but instead of them capital Letters are printed in the Margin.

Mr *Strype* guessed, that this Bible was printed at *Ipswich*. But the late Mr *Hearne* thought it more probable, that it was printed at *Paris*. However this be, *Cranmer*, who had been promoted to the See of *Canterbury* four Years before, favoured this Edition of the *English* Bible, and by his Interest with Lord *Cromwel* not only procured the Royal Licence for it, but the Injunctions, which, as the King's Vicar-General, *Cromwel* published the (f) next Year, 'the Clergy should be ordered to provyde on thyr syde the Feaste of *Nativitie* next 'comyng one Booke of the whole Byble of the largest Volume in *English*, and the same set up in some con-'venient place within their Churches that they have cure of, wherein their Parishioners might most commo-'dously resort to the same and read it; and that the charges of this Book should be rateably borne betweene 'them and the Parishioners aforesaid, that is to say, three halfe by the Parson, and the other halfe by *them*,' &c. as in the Injunctions, 1536 before mentioned.

A Declaration was likewise published by the King, to be read by the Curates of the several Churches, wherein they were to tell the People, that 'it had pleased the King's Majestie to permit and command the Bible, being 'translated into our Mother tongue, to be sincerely taught by them, and to be openly laid forth in every Pa-'rish Church.' But it was observed, that notwithstanding these *Injunctions*, &c. the Curates were very cold in this Affair, and that therefore they read the King's Injunctions and Declaration in such a manner, that scarce any

(a) Call'd *Thomas Matthew's Bible*. This Bible is said to have been a *second* Edition of *Coverdale's* Bible, prepared by *John Rogers*, who translated [illegible] with Prefaces and Notes out of *Luther's* Translation. But this last must be a Mistake, since the [illegible] was [illegible]

(b) Printed in Red Ink.

(c) *Thereby* Ducat. Lond.

(d) Not the *third* Book of the *Machabees* is omitted, because it was never inserted into the Vulgar *Latin* Version of the Bible, nor to [illegible]

(e) English Works, p. 430. col. 1.

(f) 1538.

any how could know or underſtand what they read. Too many of the People likewiſe, how fond ſo ever they appear to be of the Holy Scriptures, made but an ill uſe of the Liberty now granted them of reading or hearing them read in the Temple where they were born. Inſtead of reading the Holy Book to learn their Duty, and to perfect themſelves as Chriſtians, they read it to ſatisfy their vain Curioſity, and indulge their Humours, or elſe commonly contended and diſputed about what they read in Churches, and other Places very unfit for ſuch Controverſies. This therefore was another Part of the Deſign of the above-mentioned Declaration, to caution the People againſt taking ſuch indecent Liberties, and to exhort them to make a better uſe of this Privilege which the King had now granted them.

Coverdale, one of the Undertakers of this Edition, complained to Lord *Cromwel*, that 'there were ſome who 'did miſlike, that I had pleaſed the King's Grace to permit, and therefore deſired it might be licenſed 'under the Privy-Seal, which, he ſaid, would be a Defence at this preſent, and in time to come, for all Ene-'mies and Adverſaries of the ſame.' He likewiſe intimated to his Lordſhip, a Deſign of printing this Bible upon hand by the *Dutch* Printers, in a leſs Volume and ſmaller Letter, that ſo they might underſell him, which would be to his and his Friends Ruine, he having expended on this Edition 500 Pounds. He therefore deſired of his Lordſhip to obtain for him of the King, that 'none ſhould print this Bible but himſelf for 'three Years.'

Whether this was granted or not, I don't find. But I have ſeen a (*a*) Copy of this Bible in a ſmall thick Folio, where the Text and Notes are the ſame with this of of 1537, and *Tyndal's* Prologues to the *Pentateuch*, Jonas, and the Epiſtle to the *Romans*, are printed, but all the other Prologues are omitted, as are the Tables of Leſſons, Kalendar, and *Tyndal*, before mentioned, and the wooden Cuts in the *Revelation*. It is divided into four Tomes or Volumes. The *firſt* contains the *Pentateuch*, &c. to the *Pſalms*, and has — 244 fol.

The *ſecond* has the *Pſalms* to the End of *Ecclesiaſtes*, and contains ——— 340 fol.
The *third* conſiſts of the four *Goſpels* and the *Acts* of the Apoſtles. ——— 76 fol.
The *fourth* contains the *Epiſtles* and *Revelation*. ——— ——— 61 fol.

In the *Table of Books of Solomon*, the Speakers are diſtinguiſhed as in the Edition, 1537.

Before the Prophecy of *Iſaiah* is printed,

The Prophetes in Inglyſh.
Eſay, &c.

Before the Prophecy of *Jonas* is printed this Title.

¶ *The prophete Jonas with an introduction before, teachynge to underſtande hym and the ryghte uſe alſo of all the ſcripture, and why it was written and what is therin to be followed and ſtondynge wherwith the ſcripture is loked up that be moſt myſtery it cannot vnderſtande it thoughe he ſtudy therin euer ſo much and aſſigne unto what keyes it is ſo opened that the reader can be ſtopped out with no ſubtilte or falſe doctryne of men from the true ſenſe and underſtandinge therof.*

W. T. unto the Chriſten reader.

As the envyous Philiſtines ———
After the End of the Prophets:

¶ *The Volume of the bokes called Apocripha contayned in the common Tranſlacion in Latyne, which are not founde in the Hebrue nor in the Chalde.*

¶ *The regiſter therof.*

The third boke of Eſdras, &c.

¶ To the Reader.

In conſideration that the bokes here are found in the hebrew tonge recevued of all men ———

A Leaf or more ſeems to be loſt here between the *Pſalms* and *New Teſtament*, and at the End of the latter is,

Thus is the Table ended, ye ſhall finde the Epiſtles and the Goſpels after the uſe of Salysbury
how to fynde them ye ſhall, ye ſhall ſe after theſe Capitall Letters by name, A. B. C. D, &c. ——— This ſeems to be one of thoſe Bibles which the *Dutch* Printers publiſhed, who therefore left out ſome of the Prologues printed in the other Edition, that they might ſell it the cheaper.

Coverdale, as I obſerved before, intimated in his Preface to his Tranſlation, that *Tyndal's* Helpers and Companions would finiſh what *Tyndal* had left unfiniſhed, and publiſh it in a better Form than himſelf had now done it. But it ſeems as if they had not time to do this, how good ſoever their Inclinations might be to ſuch a Work. The Curators therefore of this Edition, among whom I reckon Archbiſhop *Cranmer*, paid an equal Reſpect to the Labours of both theſe Tranſlators, by printing the Tranſlation of *Tyndal* ſo far as he went, and ſupplying what he left undone with the Tranſlation made by *Coverdale*. As to the Name of *Thomas Matthews*, it ſeems a fictitious one, ſince the Tranſlation, according to this Edition, was made by ſeveral Hands, therefore ſeems this Name to have been thought of as being the Name of neither, and under which the Editor choſe to appear. However this be, in a Dedication to the King of a Book now publiſhed by the two Archbiſhops, the Biſhops, Prelates, and Archdeacons, of this Realme, entitled, *The Inſtitution of a Chriſten Man*, they tell his Grace, that 'they rejoyce and give thanks unto almyghtie God with all their hartes, that it hath pleaſed Hym to ſende ſuch 'a King to reygne over them, *whome ſo tenderly mynded to ſette forth amonge his ſubgiftes the light of holy ſcripture*, 'and *made more ſtedfaſt than the ryghte payne to come to* God, *to ſe hym, to knowe hym, to love hym, to ſerue hym, and* 'ſo *to ſerue hym as he moſt deſyreth.*'

This ſame Year was printed the (*b*) New Teſtament in *Latin* and *Engliſh* in 4to, with the following Title:

The New Teſtament both in Latyne and Englyſhe after the correcte copye of the vulgare Texte commonly called S. Jerome's *Emendately tranſlated by* Johan Hollybuſhe *Anno* M. cccccxxxviii.

Jeremie xxiii.

Is not my worde like a fyre, ſaith the Lord: and lyke an hammer that breketh the harde ſtone?

Prynted in Southwarke *by* James Nicolſon. *Set forth wyth the Kynge's moſt gracious licence.*

This

(*a*) Penes R. *Godwin* D. D. Rectorem de *Tunbridge* in agro *Eboracenſi*.
(*b*) Penes J. *Evans* D. D. & penes me. *Pepys* Libras *Trinity* Coll.

[illegible]'s Translation of the New Testament which he now gave leave to *Hutchin*, &c. to print, with the *Latin* Vulgate set against it. After the Almanack for 16 Years, commencing 1535, follows *The Calendar* and Table of the *Psalter*. Epistles and Gospels for Holidays, wherein are retained a first, second, and third Mass at Christmas, four Evensongs, the Passion, Annunciation, Assumption, and Nativity, St. Stephen's, and All Saints.

It is dedicated to the most noble, most gracious & our most dradde soveraigne Lord King Henry the eight, King of England and of France, Defender of the Faith, and under God the chefe and supreme hedde of the Church of England, Ireland, &c. In the Dedication he tells his Majesty, that *out of the hedefl cares may be and now with most studious diligence, that he daily translateth the New Testament into His mother tongue, His Highnesse Most Mighty, was His Highnesse's so lovingly and favourably to encourage, further, and promote the whole labor in English to His most noble Grace.* Then he takes Notice of the Reflections made on that Translation, as if he 'were minded to pervert the Scripture, and to condemne the common Translation into *Latin* which customably is 'used in the Churches, and to corrupte the sentence of many places. To all which he says, that his principal cause was to indeavor and put forth such an understanding in Englysh, that in comparing these two texts together, they may the better understand one by the other. And he does not doubt, he says, but that *certain learned men*, 'whose conscience and knowledge is very much grieved in the latyn texte, shall through this small labour be excited to attayne more knowledge, and at length be content to leave off some of the things which heretofore they have maintained. The grounds of which men, he finds, if it were not so exceedynge great, 'are such, that he is afraid to make them importune complaynts against him. For in as much 'as he hath not added nor diminished this old *Latin* text word for word, they cried out upon him, he said, 'as though it were not as lawfull to translate the scripture out of other tongues, as to turne it out of *Latyn*. Or as though the Holy Ghoste were not the autour of the scripture as well in the *Hebrue*, *Caldee*, *Greke*, *Frenche*, *Italie*, and in *Dutche* as in *Latyn*.' Next he believes, that 'as concerninge this present *Latin* text, forasmuche 'as it hath ben now of so greate antiquite, and so long used, that it is impossible but that it was yet so greatly corrupted, he thought none other translation was, it were a godly 'and gracious deed, yf they that have auctorite, in wyse and vre, would, under the greke's correction, 'exhibite better, after the moste ancient examplers, and moste true textes of other languages.' This was what was attempted to be done at this time in Europe by *Erasmus* in *Latin*, *Luther* in *High Dutch*, who gives us the following Account: *Hinc autem nata est varietas multa & pugnantes inter se lectiones librorum & impressorum exemplarium, in his tandem cum Hebraea Graecaque conferuntur, ut ex eorum collatione vera quae integritas fuit restituatur. Ac primum Latinum interpretem, quicquid tandem & quocunque fuerit, & cantatur in templis & recitatur in scholis, ita observavi in his Translationibus, ut quae sententiae.* He observed in his Translation, that the Translation, partly thro' the Corruption of Interpreters, and partly thro' the Boldness of Pretenders to Criticism, abounded with innumerable Faults.

In his Epistle to the Reader, *Tyndal* tells him, that 'this present Text in *Latyn*, which he saw here with the 'Jewes, was of late dayes corrupted, and commonly is called St. *Hierome's* translacion. 'Whereas the same is partly (contrary to the mynde of Hierome) altered from the Hebrue verite, as was needful for the 'reader's better understandinge, and partly also from the Greke, whereunto he was enforced to swerve from the texte, he so temperid his penne, 'that the reader would be glad to use the one edition of it by the *englyshe* that standeth on the other 'syde. Where also the texte hath ben very much corrupted, it cannot but cause it to come forth in his native 'clearnesse, he trusteth, by the [illegible] and helped this his diligence would not come to the reader 'more corrupte than was the diligence of St. *Hierome* and *Origen* unto learned men of theyr tyme, who, 'through many bokes in sundry places, flowed pigment what were to be abated or added unto the bokes of 'Scripture, that they might be restored to the pure and very original texte.' He added, that 'though he 'seemed to be all to scrupulous, callynge it in one place *penaunce* that in another he calls *repentaunce*, and *gelded* 'that another calleth *maye*, this he trusted should not offend the reader, who ought to thinke it no more 'harme in *him* for callynge it in one place *penaunce* that in another he called *repentaunce*, than to thought harm 'in him that calls it (*) *craft* where he by the nature of thys worde *conninge* called it) *gelded*.'

This Translation was, it seems, as [illegible] finished, *finally printed and published*, he therefore the next Year, 1534, published another Edition of it in 8vo, which he dedicated 'to the right honorable 'lorde *Cromwell* lorde privie seale, vicegerent to the kynges highnesse concerninge all his Jurisdiccon ecclesiastical within the realme of *England*.' From hence it appears he had never ceased Translating, and tells him, that 'this laste *Testament* he dyd with all humblenesse dedicate an epistle unto the kynges most noble grace, trustinge, that the boke, 'whereunto it was prefixed, should afterwarde have ben more correcte than other bokes were. And because he 'could not be present himselfe, by the reason of sondrye not to be overcomen impediments, therefore inasmuch as the new 'testament which he had set forth in *English* before did so agree with the *Latyn*, he was hartely well content, 'that the same should be set together, provided alwaye, that the correctour should followe the true 'copye of the same wyse wyse, and to kepe the true and right *English* of the time, and so doynge he was 'content to lende his name to it, and that so he did, trustinge, that though he was absent and out of the lande, yet 'all should be well. And he knew none other till that hour, but that it was his chance there in those parts at a 'stranger's house to come by a copye of the layde private. But that when he had perused this copye he found, 'that it was discordable to his former translacion in *English*, in which he set the true copye of the *Latyn* texte ob'served, neither the *English* so correspondent to the same as it ought to be, but in many places both false, intri-

'cate,

(*a*) In the *penne* Kalender is set forth, viz. The *Conception*. (*b*) 1535. (*c*) know

(*) [illegible] *Psalter* [illegible] Translation of the *Psalter*

(*) [illegible] *mendis* quibus *mendosa* partim sed harum rerum scientia partim sed eorum audacia scate[illegible] [illegible]que eadem ac eadem nomina, adjectis interdum nonnullis de [illegible]

(*) [illegible] Greek words *corrupted*, [illegible] translated by *gelding* by *Tyndal rhyff*, by *Coverdale gelded*, and *Rheims* by the Re[illegible] of *Tyndal*, *chamberlayn*.

(*b*) Vide *T. Baker* e Coll. D. *Joannis* apud *Cantab.*

(*c*) A gelded man, *Rheims*.

[illegible] contrary, not only to the p[illegible]se of our Language, but also from the true reading of the Text in Latin. Therefore, he said, he had endeavoured to express it word for word out the Text in the Latin Tongue, that the phrase of Speech might be unto them that should peruse it [illegible] Expositions. But because he might not be his own Judge, nor have to his own [illegible] Opinions, [illegible] like works of the Translators, therefore, according to the duty that he owed unto his [illegible] Offices, he submitted the Judgment of the King, his most gracious Lord and Master, unto the Censure of his Highness, that, whereas this Copy had not been exactly perused [illegible], the good Deed and Will of the Workmen might be considered, and not the necessities of the work [illegible] they were hindered, who were glad to peruse and set forth any good things, to what Translation they were coming to have it truly corrected, that they themselves of no private Spite or Malice might [illegible] for his pains, though it hath done damage to his poore name, he heartily requested it, as he could [illegible] the ignorance of those who have long ago reported, that at the Publication of a right famous piece of work he had crept and stolen into [illegible] Office, and never did [illegible] for, though he was destitute [illegible] As to this Latin Text, he said, 'I [illegible] it was the same that is commonly used in the Church, and therefore the more difficult, he did not dare to alter it without Warrant of the General, to whom he most humbly referred it, that [illegible] out the Corruption, stopped the mouths of envious Spirits, and rendred his Travels to Truth and good Work [illegible] When things are brought to pass, they be but easy Matters, which all the gayns that he [illegible] which was very small to be compared to this great Pain, which he spent [illegible] and studying good, [illegible] deprived the Light and Benefit of the World of others covetous Minds.

In his Epistle to the Reader, he tells them, that 'this translation he has set forth for his own Fancy, and that, whereas others did not [illegible] before him, he did all possible to persuade, as might have been, he prevented them to confer unto the best, and [illegible] neither the pains nor Cost.'

Next this follows *A Table*, which in this Copy is imperfect. At the End of *the Psalms and Gospels to Sundays*, &c. [illegible] in this imperfect Copy is no Date, nor any Note of Printer [illegible] the same Size Letter which is mentioned in *Mr. Ames's Catalogue*, p. 113, was printed by *R. Grafton* and *E. Whitchurch*, 1539. A Copy of the former Edition of this Testament is among the Bibles presented by the late Bishop *Compton* to the Library of St. *Paul's*. There is likewise another Edition, which is the same, printed at *Paris* by *Regnault*, 8vo, 1538.

In the Year 1539 was likewise published,

(1) *The New Testament in English and Latin, according to the Translation of Master Erasmus of Roterdam*, *Anno Millesimo quingentesimo tricesimo nono*, by *Robert Redman*, 4to.

Set to the ende, the Kynges most gracyous Lycence.

Cum privilegio ad imprimendum solum.

At the End thus:

Thus endyth the New Testament both in English and in Latyn of Maystre Erasmus Translacyon, with the Pystles taken out of the olde Testament. Set forth with the kynges most gracyous Lycence and imprinted by Robert Redman dwellyng in Fletestreete at the synne of the George next to Saynt Dunstons Church be twyxte Lo[illegible] and Mcccccxxxix. And the thirty yere of the kynge's most gracious Reygne. God save the kynge.

The *Dutch* Printers, as has been said before, had a Design to print upon [illegible] and *Holland* their late Edition of the *English* Bible, as they had done before *Tyndal's* New Testament alone. This would have been a very great Loss to them, as well as to *England* and *Wales*, but to the Publick. On this Design therefore *Cranmer* composed a Letter to their great Friend the Lord Privy Seal, [illegible] represented to his Lordship the great Expence they had been at in procuring this Edition, [illegible] Pounds, a great Part of which they must necessarily lose if the *Dutch* went on with their Design to print [illegible] in a less Volume and smaller Letter, and earnestly to intercede for them. But that not only this, but the Publick would suffer by this Act of Piracy, since it was like to prove a very bad Edition both for Paper and Print, and exceedingly erroneous and incorrect, for that the Printers were *Dutchmen* that could neither speak nor write true *English*, and were generally so covetous as not to give sufficient Encouragement to any learned Man to oversee and correct the Press. An Instance of this we had before in *Rye*, who very ill complained of the Loss he had sustained by *Regnault* the Parisian in correcting a very faulty Copy, which had been made to the[illegible] the Dimensions [illegible] of the Language, and their Haste and Carelessness in composing. Therefore *Cranmer* desired the Favour of Lord *Cromwel* to obtain for him of the King the Privilege of the four Provinces this Book for [illegible] Years. To which he added another Request, that every Curate might be obliged to have one of these Books, and every Abbey [illegible] by which it would seem as if he intended another Impression, since the Number already printed, viz. 1500, was no wise sufficient to answer so large a Demand.

However this be, a Reformation (*a*) was certainly taken to read this Edition of *Matthew's*, and to print it anew without the Prologues or Annotations, at which time Offence was pretended to be taken, as containing Matters erroneous, and very tumultuous and defamatory. But the principal Reason was, because at that Time the *Dutch* were better Printers and Paper than could be had here in *England*, procured the King's Letters to the *Dutch* King for the Liberty of Printing it at *Emden*. Accordingly this and the Royal Consent to do, and had almost finished their Work, when by an Order of the Emperor, dated *January* 1538 the Printers were all cited under Censures to appear before the Inquisition and charged with Heresy. The Emperor also wrote there to correct the Press, and the Impression, and those of 2500 Books in Number, were seized and confiscated. But by the Encouragement of Lord *Cromwel*, from the Emperor removed to *Paris*, and there the Printers, Presses, and Printing Materials, and brought them over to *London*, where they resumed the Work, and finished it next Year (*b*).

Mr.

(*a*) *Thereby* Ducat. Lond. (*b*) 1538. (*c*) 1539.

[illegible] of the New Testament printed at *Paris* by Bishop *Tunstal*'s means in 8vo. in two Columns, *English* and *Latin*, the latter of which was smaller than the other: and observes of it, that in it, 1 *Peter* ii. 13. was rendred *unto the Kinge as unto the chefe heade.*

[illegible] 1539 [illegible] by Injunctions directed to all and singular Printers and Booksellers within [illegible], that they should not print or sell any Book of the Holy Scripture, but such as should be first viewed and allowed by the Archbishop of *London* or his Successors, or by the Bishop of the Diocese where the same should be printed, upon pain of Imprisonment, and such other Punishment as should be thought meet, or the Offender would stand in the Danger of the Statute of Provision and Premunire. And that every Parson, Vicar, and other Curate, should provide a Book of the Bible of the largest Volume in English, and set up the same in some convenient Place within the Church, that they have Cure in, whereupon the Parishioners may resort to read the same, before and after Divine Service, as *John Biddel*, *Thomas Bartlet*, &c. to print Bibles in the *English* Tongue.

[illegible] printed the Bible in a large Folio, under the following Title: *The Byble in Englyshe, that is to saye the content of all the holy scripture bothe of the olde and newe testament, truly translated after the verite of the* Hebrue *and* Greke *textes by the diligent studye of diverse excellent learned men, expert in the forsayde tongis.*

¶ *Prynted by* Richard Grafton *and* Edward Whitchurch.
Cum privilegio ad imprimendum solum.
1539.

Round this Title, in a Border, is the following Representation finely cut in Wood. On the Top is King Henry VIII sitting in his Throne with the Lords Spiritual and Temporal standing on each side of him. On the right Hand [illegible], with their Mitres on, on the Ground before them, in token, as it should seem, of their Acknowledgment of the King's Supremacy: The Lords Temporal stand on the King's left Hand. The King holds in his right Hand a Bible that, which he delivers to one of the Bishops, A Co[illegible] over the King's Head are these Words, *Verbum Dei manet in aeternum*, in his left Hand [illegible], which he delivers to one of the Lords, with these Words, *Hi sunt libri Legis Domini & Testamenti ejus, quae fideliter custodienda praecipio*, and from whence he receives another from him, with these Words, *Accipe librum istum, & hoc quod in eo scriptum est, fac*, &c. *Quod omnes homines reverentur & paveant Deum suum.* Over the King's Head is a Representation of the Almighty [illegible] the Clouds of Heaven, with these Words coming out of his Mouth, *Fiat voluntas mea*, [illegible] Underneath the Lords Temporal, with Words to the King, [illegible] Words, *Verbum veritatis Evangelium Salutis*, [illegible] the Lords Temporal, and receives his Petition [illegible] Clergy, [illegible] one with the [illegible] Archbishop [illegible] Bishops towards him, with the Words [illegible] Mouth, *Petite & accipietis*, &c. Underneath the Lords Temporal Arms, and on the left Hand with the Arms, [illegible] Archbishop represented a Preacher in a Pulpit preaching to Men of all Ages, to Men, Women, Children, Servants, [illegible] Out of the Mouth of the Preacher goes a Label with these Words, *Ex ore tuo judicaberis, justificaberis, condemnaberis*, &c. Underneath the Pulpit, on the Ground sitting, are the Poor receiving Alms, and giving Thanks for them. Out of the Mouth of the Men and Women of the Congregation Labels with these Words, *Amen, Amen*; and out of the Mouth of the Children Labels with these Words, *Laus tibi Domine*, to express the great and universal Joy which all the Kingdom should have, from the highest to the lowest, for this Privilege, now granted unto them by the King, of reading the Holy Scriptures in their own Mother-tongue.

After the Title-page follows, *The names of all the bokes in the Byble, and the quantite of every booke, with the nombre of the leaffe where the bookes begynne.*

The Kalender.

An Almanack for xx yeres.

An exhortacion to the studye of the holy scripture, gathered out of the Bible. It is a Collection of pertinent Texts from the New Testament first, and next from the Old.

The forme and content of all the bokes, [illegible] It is a Summary of the most important Doctrines contained in [illegible]

A Prologue expressynge what is meant by certain figures and [illegible] This is as follows:

'First, whereas often tymes ye shall fynde a small letter in the texte, it sygnyfyeth, that so moche as is in 'the [illegible] whereunto we have not yet founde the like nomber of sentences in the Hebrue, we have 'not, as yet, added any thinge to make it full, but only to make it thus much perfect, that it may 'be lyke in nombre of sentences unto the Greke. Moreover, we have set in the Bibles and 'New testaments before set forth. Moreover, whereas ye fynde this signe ❧ it betokeneth a dyversyte and 'sometyme contrarietie between the Hebrue and Greke in the first place. Which diversities of readinges 'we have noted purposely with a signe, for two causes: the one is, lest we should be thought of any lewde and 'untrue dealinge, in case we had left them out: the other cause is, that we have thereby taken occasion 'hereafter to set them forth in some lytle Volume by themselves.

'The

(a) Ducatus *Lancastriae*. (b) Nov. 13. [illegible]
(c) Prior [illegible] de Pratis in Picardia de Hospitalibus in Anglia.

Lucrecia
Obtecio

'We have alſo, as ye may ſee, added many hookes both in the margent of the [illegible] to the
'Text, upon the which we purpoſed to have made in the ende of the Byble (in a Table by themſelves) cer-
'ten godly annotacyons: but for ſo moch as yet there hath not bene ſuffycient tyme mynyſtred to the Kynge's
'moſte honourable councell for the ouerlyght and correccyon of the ſayde annotacions, we wyll therfore omyt
'them tyll their more convenient leyſour. Doynge now no more but beſeke the, moſte gentle reader, that
'when thou commeſt at ſoch a place where a hande doth ſtand (or any other where in the Byble) and thou
'canſt not attayne to the meanynge and true knowledge of that ſentence, [illegible] to make
'no preſente iudgemẽt therof, but lowly to ſubmytte the ſame vnto the [illegible] of ſuche that are godly learned in
'*Chriſt Jeſu.*'

Next to the Prologue, which I ſhould propoſe to conſider, that ſo the Reader might have a perfect No-
[illegible] and what is added from the [illegible] follows,

¶ *A deſcryptyon and ſucceſſe of the kynges of Juda and Jeruſalem, declarynge whan and vnder what kynges euery pro-*
phete lyued, [illegible] to Hebrue.

¶ *Wyth what iudgement the bokes of the Olde Teſtament are to be red.*

Then follows the Table of the Books and Chapters of the Bible, &c. The Edition of
the [illegible] contains, as I have ſaid, two Books, and the Table. Before the Book called
Apocrypha, which are printed, [illegible] Notice was occaſioned by their being
ſo called in St. *Hieroms* Prefaces to *Tobit* and *Judith*, as we now have them. But our learned Dr. *Reynolds* has
obſerved, that even theſe two [illegible] of St. Jerom's Text. And indeed, even
the [illegible] of moſt of the Manuſcripts, yet in the Greek Editions are called [illegible]
ought to be. And the Author of the Preface to the Tranſlation of the Bible, *A Dialogue concerning*
Wicklif, [illegible] Prologue to that Book of *Jerom*, [illegible] tho' in the pre-
ſent printed Copies we do read [illegible] But this Title is agreeable to the Practice of the
Church, before the Council of Trent, not Authority in Matters of Faith, as no Books were received
by them. However, the Diſtinction is improper, as well as there were before them, [illegible]
diſcerned their Books, by placing [illegible] from the Canonical, which are [illegible]
are diſperſed among the Canonical Books, without any diſtinction at all.

The Table of the New Teſtament runs thus, *The firſt Teſtament or Covenant, &c.* [illegible]
Evangelyes, &c. [illegible] the true Copies of this latter printed on Vellum, [illegible] in the
Library of St. [illegible] Cambridge, the Table before the Old and New Teſtament is wanting, there [illegible]
Evangelyſtes [illegible] *New Teſtament.* After this, in Italics, are repreſented [illegible] the
Annunciation, the *Nativity*, the *Purification*, the *Circumciſion*, the *Offering of the Wiſe Men*, the *Reſurrection*, the
Crucifixion, and the *Aſcenſion*.

After the New Teſtament follows

¶ *A Table to ſeke the Feaſtes and Sondayes, moueable after Sayncte Auſtyns rule, [illegible]*
Feaſtes are alwayes in one, [illegible] Table made with Letters A, B, C, D, &c.

¶ *The names of the Bookes and Chapters, which are to be red on euery Feaſt day in the year.*
Among theſe are [illegible] Holy-days, with Leſſons for ſome of them, [illegible] St. Nicholas *Day*, the
Conception of our Lady, the *Circumciſion*, the *Epiphany*, St. Peter and St. Paul's *Day*, the *Commutation* of St.
Paul, the *Purification of our Lady*, *Annunciation*, St. Mary *Magdalen*, St. Anne's *Day*, St. James *Day*, the
Aſſumption, the *Nativity of our Lady*, the *Exaltation of the Croſs*, St. Matthew *Day*, St. Michael *the Archangel*,
All Saints, the *Preſentation of our Lady*, the *Purification of the Virgin Mary*, St. Edwardes *Day* the *King and Confeſſor*, the two *Regal Days*, * Aſcenſion Day*, St. Matthias *Day*, the
Nativity Day

The ende of the Table, and of the olde Teſtament, [illegible]
Table [illegible]

In this Edition Hosea's Book was reviſed, and [illegible] Alterations made in the Translation, chiefly in the
Book of *Jonas*. In the Notes of *Exodus* [illegible] and *Matthew's Goſpel*, [illegible] and the Words *in earth*, [illegible]
pointed for the ſame Reaſon, to let the Reader know they are not in the Greek. This had been [illegible]
firſt by *Tyndal*, in his Edition of the New Teſtament, 1526, and [illegible] Editions of 1535, 1537 and
1538, and was done, it ſeems, on the Authority of the [illegible] Tranſlation of the New
Teſtament, which [illegible] *Eraſmus*, *Arias Montanus*, [illegible] with the Notes added by [illegible]

A *ſecond* Edition of [illegible] Church, for the Copy is [illegible] *Whitchurch's* Name, *E. W.* [illegible] is different from the Copy [illegible] Tomes, which ſtand thus:

(a) *Preliminary.* Dr. *Tho James's* Corruption of the Fathers, Part II. p. 20.
(b) *Pſal.* cxviii. 23.
(c) Lord *Malton's* Library.

First Edition.			Second Edition.		
Tome	1.	fol. 84.	Tome	1.	fol. 84.
	2.	123.		2.	123.
	3.	134.		3.	132.
	4.	61.		4.	80.
	5.	102.		5.	103.

The two first Tomes of both these Editions are embellished with wooden Cuts.

His [illegible] was published [illegible] Edition of this *English* Bible, with the following Title
[illegible], *conteyning the Olde and New Testament, translated into* Englishe,
[illegible]
By Richard Taverner.
Harken thou heven, and thou earth geve eare, for the Lord speaketh Esaie 1.
Prynted at London *in* Fletestrete *at the signe of the sonne by* John Byddell *for* Thomas Barthlett.
Cum privilegio ad imprimendum solum.
M. D. XXXIX. (c)

After this Title follow,
1. [illegible], by Taverner
2. *An exhortation to the studye of the holy scripture, gathered out of the Bible*
3. [illegible] *and New Testament.*
4. [illegible]
5. [illegible] *from the creation of Adam unto this present* [illegible] M. xxxix
6. *A Table to fynde manye of the chefe and prncypal matters conteyned in the Bible.*

The Title of the [illegible] *Matthew's* 1537, &c.

[illegible] *Apocrypha, not found in the Hebrue, translated in Latyn, whiche are not founde in the* Hebrue *nor in the* Chalde.

[illegible], &c.

[illegible] *Jesus Christ, translated into* English, *and newly recognised with great diligence* [illegible]

By Rycharde Taverner.
Prepare ye, that the worde of God *may have free passage and be glorysied.* 2. *Esdra.* 2.
Prynted in the yeare of our Lorde God,
M [illegible]
The seconde [illegible] *New Testament.*

[illegible] *born at* [illegible], *and bred* [illegible], *and being bred to Learning, was admitted one of the first Canons of* [illegible] *College, now Cardinal's, at Oxford, where he took the Degree of Bachelor of* [illegible] 1520. *From thence he went to* [illegible], *otherwise called* Strode Inn, *to study the Law, and from thence to the Inner Temple, where, it is said, he was wont to recite the Law in Greek when he read any thing* [illegible] *In* [illegible], *he was introduced* [illegible] *Thomas Cromwel, then Principal Secretary* [illegible], *and by his Recommendation was preferred one of the Signet in ordinary. In this Post he was employed in Recognition of the Engl. Bible, 1539, very probably, encouraged to do by his Master Lord Cromwel, on Account of his Knowledge and Expertness in the Greek Tongue. (e) After Lord Cromwel's* [illegible], *A. D.* 1540, *he was for two Years in the Fleet Prison, during the Bible committed Prisoner to the Tower, but he is well known to have been recalled from thence, and restored to his Place at Court, and to the King's Favour.*

In his Dedication of this Recognition of the Bible, he tells the King, that "His Grace never did any thing "more acceptable unto God, more profitable unto the advancement of true Christianity, more displeasant to "the enemies of the same, and so to his Grace's enemies, than when His Majestie hath procured and wylled the "most sacred Bible, conteyning the unpolluted and vncorrupt word of God, to be turned into the *English* Tonge set forth "to this Realmes [illegible] that however it cannot be denied, however to the setting it forth some men have "not [illegible] yet vncorrectly translated, that some [illegible] have cleaped their Lands. But that it is a "worke of so great difficulte to adduce any to translate such [illegible] Bible that it be faultelesse, that he feared it could "scarce be done of one or two persons, but rather required the [illegible] conferringe of many learned wittes "together, and in a better tyme and more perfect age. And to the intent the paynes hereof were very desirous "to have [illegible] come to the [illegible] emended [illegible] tyme for the recognysing of the "said Bible, they desired him, for declaration of the truth, and plenty to overlooke and peruse the "[illegible] copy, where [illegible] should find any notable defaut that [illegible] correction, to amende the same according "to the true exemplars, which thing according to his talent he had gladly done."

[illegible] It is neither a bare Re-
[illegible] *Matthew's* Bible, nor yet [illegible] Version, but between both. It is a Correction of what is called *Matthew's* Bible wherever the Editor thought it needful. He takes in a great Part of *Matthew's* marginal Notes, but omits several, and inserts others of his own. For Example:

[illegible] The fyrst boke of *Moses* called *Genesis* or *Generation*. *By the worde all thynges be create of* God; *of man's* [illegible], *rule and ordenance.* Mar. Note, *brethed or stered*, as in *Matthew's*, but under it is added a new Note, *Spirite signifyeth a Breth or Styrynge, and is taken sometyme for the myende, as in the viii of this boke, &c: but in this place* [illegible] *the holy ghost.* He has but one more marginal Note in all this
Chapter

(a) 1539. (b) Publick Library, *Cambridge*, Aa——4——25.
(c) Another Edition of this Bible was printed this same Year in 4to. (d) *Wood's Athenæ*, Vol. I, col. 143.
(e) 1543.

Chapter, that is at Verſe the 22d, as now diſtinguiſhed GOD *beſeth, that is to ſay, proſpereth his creatures* The marginal Scripture-references are the ſame with thoſe in *Matthews*. As to the Text, he has corrected it here thus:

v. 2. *The Spirit of* GOD *was born upon* ——

v. 7. *For it was ſo. And ſo it was doon.*

v. 11 For *that ſoue ſeed*, he has it, *that bereth ſeed.*

Mat. I. *The Goſpell after* Matthewe. Here the *firſt* marginal Note is as in *Mathews's* Bible, the *ſecond* is omitted, and the *third*, beginning with *David and*, is continued. At the Word *Jechonas* is this new Note. *This* Jechonas *is otherwiſe called* Jehoakim, *and is the ſon to* Jechonas *before mencioned.*

V. 18. For *maryed*, *Tavernar* has *eſpoused.*

19. Mar. Note, *enſample, that is to ſay*, as in *Mathews's*, but *Matthews's* preceding Note is omitted.

25 For *till ſhe had brought forth* — *tyll ſhe had brought forth.*

For *her firſt ſonne* —— *her firſt borne ſonne.*

Pointing Hands are often placed in the Margin throughout both the Old and New Teſtament, as in *Cranmer's* Bible 1539. And to the whole is prefixed *A Table of the principall Matters conteyned in the Byble* *.

Another Edition of the great Bible printed 1539, was publiſhed the next Year (*a*) with the ſame curious Front-ſpiece prefixed to both the Old and New Teſtament, only with this difference, that Lord *Cromwel's* Arms are here defaced, on account, I ſuppoſe, of that great Man's Fall about this Time. It is ſaid to be printed by *Edward Whitchurch*, *Cum privilegio ad imprimendum ſolum.*

M. D. XL.

Next the Title Page is *The Prologue*

¶ *A prologue or preface made by the moſte reverend father in* GOD Thomas *Archbyſhop of* Canterbury, *Metropolytan and Prymate of* Englande. At the End of which is,

GOD *ſaue the kynge*, and the Letters H. R. in *Roman* and flouriſhed *Text* Capitals.

¶ *The names of all the bookes of the Byble and the content of the Chapters of euery booke, with the nombre of the leafe where the bookes begynne*

	Chapters.	Leafe.
Geneſis. *The firſt boke of Moſes.*	L.	firſt.
Exodus, &c.		
	The bookes of the ſeconde part.	
Joſua, &c.		
	The bookes of the thyrde part.	
Pſalterium, &c.		
	The bookes of Hagiographa.	
III. Eſdras, &c.		

All the bookes of the newe Teſtament are contayned in the tyrle therof.

The Leaves are numberd as in the *ſecond* Edition of this Bible juſt now mentioned, and wooden Cuts, &c. are interſperſed throughout the Old Teſtament. At the Beginning of *Geneſis*, *Exodus*, *Numers*, *Ruth*, 1 *Samuel*, *Pſalms*, are flouriſhed Text Capitals. The Title of the *New Teſtament* in red and black Ink is,

¶ *The newe Teſtament in Engliſhe tranſlated after the Greke, contaynynge theſe bookes.*

The Goſpelles.

Matthew. Luke.
Marke. Jhon.

The Actes, &c.

At the Beginning of the Goſpel of *St Matthew* and the Epiſtle to the *Romans* are flouriſhed Text Capitals.

The ſeveral Verſes in the *Pſalms*, *Proverbs*, &c. which are tranſlated from the *Latin* Vulgate, are printed in a ſmaller Letter, and marked ☙, as in the Edition of 1530, to ſhew that they are not in the *Hebrew*, &c.

The ſame Year, 1540, was printed another Edition of the *Engliſh* Bible in Folio, with the following Title:

(*b*) *The Byble in* Engliſhe, *that is to ſaye, the content of al the holy ſcripture both of the Olde and Newe Teſtament, with a prologe therinto made by the reverende father in* GOD Thomas *archbyſhop of* Canterbury.

¶ *This is the Byble apoynted to the use of the Churches.*

Prynted by Edwarde Whytchurche, *Cum privilegio ad imprimendum ſolum.* MDXL.

Next this Title follows:

A prologue or preface made by Thomas Cranmer, &c. beginning thus *The whole ſcripture of the Bible is deuided into two Teſtaments*, &c. After which follow *The contents of the Olde and Newe Teſtament*

After the Old Teſtament follows the New, the Apochrypha being omitted, to which this Title is prefixed:

The Newe Teſtament in Engliſhe, *tranſlated after the* Greke, *contaynynge theſe Bookes.*

The Goſpelles.

Mathew, &c.

The three Verſes, *Pſalm* xiv. are here inſerted in a Parentheſis and ſmaller Letters, as is v. 7. of 1 *John* v.

1 *Tim.* iv. 14. *Deſpyſe not the gyfte that is in the, which was geuen the tooreme propre ye with the layynge on of handes* by the auctoryte of prelthode: whereas in *Tyndal's* Tranſlation it is, *the laverge on of the handes of an Elder.*

The Leaves are numberd with capital Letters.

Old Teſtament CXXXII fol.
New Teſtament CIII.

Another Edition, or rather Copy, of this Bible is in Biſhop *Moor's* Library, now the Royal Library at *Cambridge*, which has printed at the End, *Fynyſhed in* Apryll *Anno* MCCCCCXL. and another in Lord *Oxford's*,

* In *November* this Year were given our Injunctions, by the *third* of which it is ordered, 'That no printer within the Realme ſhould 'print, &c. any *Engliſh* bookes of Scripture, unleſs they were firſt viewed by the King, or one of his privie Councell, or one biſhop 'whoſe name ſhall therin be expreſſed.' *Fox's Acts*, &c. p. 572. ed. 1563.

(*a*) 1540. (*b*) *Sion Coll. Library*, A. ix. 3

[illegible] to be [illegible] May MCCCCCXLI and *printed* at Ryche[illegible]rde Grafton. There is another Copy of the [illegible]ame, *printed* by Edward Whitchurche, *cum privilegio ad imprimendum solum*, 1542. On which Mr. *Herbert* makes this Remark: 'Both these two Impressions I take to be of the same Edition, as also 'some others of different Dates. The Royal Patent, *ad imprimendum solum*, was granted to *Grafton* and *Whitchurche*, who were Partners, or to one of them. In the printing of the second Number, so many were to 'be [illegible] Notice, which done, his Name was to be taken out of the Form, and *Whitchurche*'s to be inserted in its Place.'

In the Month of *May* 1540, came forth a Proclamation by the King, by which the Curates and Parishioners of [illegible] were required, under the Penalty of 40s. a Month that they should be without it, to provide themselves of the Size of the largest Volume before *Michaelmas* Day next coming. At the same Time the King ordered the Price to be Ten Shillings unbound, and not above Twelve Shillings well bound and clasped, and charged Ordinaries to take care for the seeing this his Proclamation obeyed: but giving the People to understand, that this his allowing them the Holy Scriptures in their own Mother-tongue, was not his Duty, but a Gift and Benefit only to them, of which he exhorted them most reverently to use it.

Upon this, *Bonner*, who on the Death of *Stokesley* Bishop of *London*, Sept. 1539, was promoted to that See, and consecrated April 4 this Year, Sept. 1 [illegible] a certain Collection of Pieces of his Ordering, together with an Admonition to the Readers, printed on the Paper to wet the Leaves of the Book. This Admonition was to this Effect: 'That whosoever came hither to read this said present Book, ought to be exhorted and 'moved to the same thereby. That he should join therewith the Reading of every the Kings Injunctions made 'for that Intent. That he bring with him Discretion, Honest Intent, Charity, Reverence, and quiet Behaviour 'That there should no false Number make to offend, as a Murtherer. That no Exposition be made thereupon but what is declared in the Book itself. And, That it be not read with Noise and Time of Divine Service, nor that any Disputation or Contention be used there.'

In the Injunctions laid down concerning The Holy Bible, in *English*, to be provided according to the Directions of it, by Form of the Canons and Parliament of the several Years, [illegible], for Instance, it appears by the Accounts of the Churchwardens of the Parish of *Hyson Kent*, for the Year 1541, that 12 d was paid for making a Desk for the Book. For by the Injunctions, before mentioned, it was ordered to be [illegible] in the Quire or Church, for every one that would look and read thereon. These Books were not, as yet, restrained to read to the People. But whether this Proclamation was strictly observed in the more Parishes may admit of some doubt.

It seems to have been a Custom in Edition of the Bible that *Cranmer* affects [illegible] an Air of Antiquity. (d) Such, I take, the Bible that we now speak of, was in two Parts, and contains [illegible] by the most learned and eminent Translators that Bible which was appointed by Order to the Archbishop of Canterbury, and called the Archbishop's Bible, printed by Edward Whitchurch. He did not [illegible] (e) Erasmus's Notes from which Scripture Lessons, was placed at the Head of every Chapter in Church: but this Translation, it's certain, was not peculiar to this Edition.

Be this as it will, this same Year (f) was printed another Edition of the *English* Bible, with the following Title:

(f) *The Bible in English, that is to say, the content of all the holy Scripture, both of the Olde and Newe Testament, truly translated after the verite of the Hebrue and Greke Texte by the diligent studye of diuers excellent learned men, expert in the forsayde tongues.*

Imprinted at London *by* Thomas Petyt *and* Roberte Redman, *for* Thomas Berthelet, *Printer unto the Kynge's Grace.*

Cum privilegio ad imprimendum solum.

1540.

The Newe Testament in Englyshe, after the last recognicion and former [illegible] of Erasmus, conteynyng these Bokes, &c.

There is in the King's Library at *Hampton* a very beautiful Copy of this Edition of the Bible printed on Vellum, and finely illuminated, which concludes thus:

The ende of the Newe Testament and of the whole Bible, fynyshed in Aprill, Anno M CCCCC XL.

A dño factum est istud.

It was a Present made, or intended to be made, to the King, as appears by the Words written on the first Leaf of it.

This Booke is presented unto youre most excellent Highnesse, by your humble, faithfull, and obedient subjects, and dayly oratours,

Anthonye Marler *and* Lordon, *Haberdasshers.*

Notwithstanding this, the next Year, 1541, was the Bible printed again in *England*, in a large Folio, with the following Title in Black and Red Letters exactly

(f) *The [illegible] of Englande, of the most olde and greate Volume, authorised and commaunded to be commaunded of every [illegible] Prynce and Governour [illegible] Kynge Henrye the viij. supreme Heade [illegible] of Englande and Irelande to be [illegible], according to the Tenour of his former Iniunctions geuen in that behalfe.*

(g) *Set forthe and [illegible] commaundement of the Kynge's Highnesse by the Clergie: conteynyng diuerse Tables in God Cuthbert* (i) *Bysshop of* Dureime *and* Nicolas (k) *Bisshop of* Rochester.

Printed by *Richarde Grafton.*

Cum privilegio ad imprimendum solum.

Round

(a) [illegible]ytchurche (b) *Strype's* Memorials of Archbishop *Cranmer*, p. 84 (c) Bibliotheca Literaria, No. 4.
(d) *Fuller's* Abstract of the *English* Translations of the Bible, p. 40. (e) *Ibid.* p. 41
(f) [illegible] (g) *Emanuel College* Library
(h) Per *Thomam Baker* de Coll. Sancti *Johannis* & *Gulielmum Newton* Capellanum Parochiæ de *Bingham* in agro *Cant.*
(i) [illegible] (k) [illegible]

Round this Title, as likewiſe that of the New Teſtament, is the ſame wooden Cut as is in the Edition of 1539, only Lord *Cromwell*'s Arms are here defaced, as in that of 1540. After the Title Page follow,

1. *The names of all the Bokes of the Bylde.*
2. *The Kalender.*
3. *An Almanach for xviii yeares.*
4. *A prologue or preface made by the mooſt reverende Father in* God Thomas *Archebyſhop of Canterbury, Primate and Legate of the apoſtolyke ſeate, and Metropolytane of all Englande.*

The Title of the New Teſtament runs thus:

The Newe Teſtament in Engliſhe, *tranſlated after the* Greke, *contaynynge theſe Bookes, &c.*

At the End of the *New Teſtament* is, *A Table to fynde the Epiſtles and Goſpels redde in the Churche after Sarum uſe.* And another for the *Epiſtles and Goſpels redde on the Sondayes*, among which are the *Day of the Conception of our Lady, St Georges Day, St Mary Magdalens Day, the Aſſumption of our Lady, the Nativite of our Lady, All Hallows day.* Then follows in the laſt Page, *The ende of the Newe Teſtament and of the whole Byble. Imprynted in* November *Anno* M. CCCCC. XLI.

A dñō factum eſt iſtud.

In this Edition are omitted the Heads prefixing, and the Mark O-Je, but there's no difference in the Text. Mr Strype mentions one of these Bibles printed by *Anthony Grafton*, and Mr Harry another *typis Regiis in* May 1541.

The King, whoſe ſettled Judgment it was, we are told, that (a) 'it was requiſite His ſubjects ſhould be nurſed 'withall by reading the Scriptures,' now, by the Advice of his Council, let forth a * Brief or Decree for the ſetting up of the Bible in the great Volume in every Parish Church in *England*, and by his Letters to *Bonner* the new Biſhop of *London*, ordered him to publiſh this Decree, and cauſe it to be ſet on every Church Door within his Diocese. Theſe Letters are dated at *Weſtminſter, May* , in the 33d Year of his Reign, *A. D.* 1541. Injunctions were likewiſe made to the Clergy to the ſame purpoſe. *Bonner* took Care to ſend his Archdeacons the King's Brief before-mentioned, with his Mandate for obſerving them, dated xx of *May* this Year.

But how awkwardly, and with what Reluctancy theſe Decrees and Injunctions were obſerved, will appear by what the Author of a late Tract called *The Supplication of the poor Commons*, printed a little after this, tells His Majeſty, to whom it is addreſſed.

'When, ſays this Writer, your Highneſs gave commandment, that the Biſhops ſhould ſet, that there were 'in every Pariſh Churches one Bible, at the leaſt, ſet at liberty, to that every man might freely take out and 'read therein (ſuch Time as uſed be for his contemplation) many —— would pluck it down from the Quire, or 'elſe out of the Pew where poor men did not preſume to come: yea there was no Inſtruction of Children 'that had no Bible at all. And yet not ſatisfied with the withholding from the Poor of their own Alms, 'they never reſted till they had a Commandment from your Highneſs, that no man, of what degree ſoever he 'were, ſhould read the Bible in the Time of Goſpel-ſervice —— (a) This, ſays this Writer, was their Diligence 'to fetter forth the Bible at his Highneſs's commandment. But when the King had decreed a Proviſion 'for the burning of certain Tranſlations of the *New Teſtament*, that were to be had as to burn the whole Bible be-'cauſe it was of their Men tranſlation? He proceeds to tell the King, 'That the poor commons feared by 'that the Biſhops preſſed Uniformity, that it was good to call in the Bible again, *for that* as yet 'not ſufficiently tranſlated, they would conſider, and when they were let forth again, but then if 'they might have ſeen in what caſe for their Souls, they could have wiſhed, that by that time either the 'King would have amended, or the Laws forgotten, or elſe never come to his Highneſs's reign, for that 'he ſhould not have had the Power over them which he then had. Laſtly, When it Pleaſeth, ſays this Writer, 'your Highneſs to appoint two of the Biſhops [Thomas Bp of *Dorchester* and Nicholas Bp of *Worceſter*] to overlook the Tranſlation 'of the Bible, they find *that had done His Highneſs commandment never*, for this ſame cauſe, that they never 'But when they ſaw the Word ſo ſet forth like to wring on the ſide which they would, and ſaid they never 'meddled therewith, and craved the Pardon to take our Labour in vain. Yea, and ſaid before the Bible to 'every all Men, that they had *Impoſſe* prayed to receive *Impoſſe* the King's Highneſs would' Now, however, 'This it was ſpoken, that (c) *Thomas Cromwell* late Lord of *Eſſex* was the Setter forth, or the principal chief in 'authoriſing the Engliſh Bible, and not the King but ſo ſaid by you: and this doubt it was a common ſuggeſ-'tion made on it, that the Bible was of a Traytor's doing forth, and not of the Kings.'

For now Things were taking another Turn. The Tranſlating the Bible was eſteemed the greateſt Eyeſore of the Popiſh Party, and what which they knew would not effectually hurt own'd their Intereſt. But there was no oppoſing it directly, for the King was too reſolved to have it. Therefore the Way they took was this, They loaded the Tranſlation with many falſe Glaſſes, and Comments of the very Errors and Hereſies. They likewiſe repreſented to the King, but he knew the Scripture the true Rule of Faith, was a Means of encreaſing Faction and Parties, and Jealouſy of the Power of the Biſhops, that the common People had got Knowledge of the Scriptures, and quarrelled about them in Taverns and Alehouſes, calling one another Papiſt and Heretick, and that others read them in the Churches out of Curioſity, and that the Congregation then aſſembled. In the Convocation therefore which met *June* 16, 1542, the Archbiſhop of Canterbury's Name repreſented the Biſhops and Clergy to have the Tranſlation of the New Teſtament Amended in ſeveral things that ſeemed a Proviſion was made for the Amendment, and for which purpoſe Biſhop *Tunſtall* of *Durham*, St *Matthew Parker* Archbiſhop elect, St *Thirlby* Biſhop of *Weſtminſter*, *Heath*, St *John Hackett*'s, *Goodrich*, St *Asaph*, Biſhop *Barlow*, *Day* of *Chicheſter*, the Archbiſhop of *Armagh*, and his Grace were named to the Epiſtles to the *Romans* to (f) *Corinthians* Bp of *Lincoln*, the two Epiſtles to the *Corinthians* to Bp of *Exeter*, the Epiſtle to the *Galatians*, *Epheſians*, *Philippians* and *Coloſſians*, to *Thirlby* Bp of St *Davids*, the

(a) *Nich. Udal. Canon of Windſor.* * *Fox's Acts, &c.* (b) A. D. 1542. *Fox's Acts, &c.* (c) See *Bonner's* Admonition.
(d) before, *Lincoln* ago. (e) To the Epiſtles to the *Romans* and *Corinthians* Bp of *Exeter* and *Lincoln* Epiſtles
(f) And to the Epiſtles to the *Romans* and *Corinthians* Bp of *Lincoln* Epiſtles to the *Galatians*, *Epheſians*, *Philippians* and *Coloſſians*
(g) In 1542 he publiſhed in *Latin* a very learned Explanation of the Epiſtles to the *Romans* and *Corinthians*.

the

the two Epistles to the *Thessalonians* to *Bill* Bp. of *Worcester*, those to *Timothy*, *Titus* and *Philemon*, to *Barlow* Bp. of St. *Asaph*; the two Epistles to *Peter*, to *Hugh* Bp. of *Lincoln*, that to the *Hebrews*, to *Skip* Bp. of *Hereford*, the Epistle of *James*, *John* and *Jude*, to *Thirlby* Bp. of *Westminster*, and the Book of the *Revelation*, to *Wakeman* and *Chambers* Bishops of *Gloucester* and *Peterborough*.

But this was not what they designed, but only to get rid of the Translation already made. They therefore insisted much upon Trifles, and solemnly debated whether in their Translation *the Lord* or *our Lord* should be the constant Form, whether *Church* should be translated *the Congregation* or *the Church*, and whether *charity* should be rendered *charity* or *love*. *Gardiner* and his Party proposed to have added at the End of the Second Commandment, *Thou shalt not make to thy self any graven image*, and these Words, *with a design to prevent Images being set up to it*, because they were afraid of having the Images taken out of the Churches. *Gardiner*, in the 26th Session, read a Catalogue of *Latin* Words which he had collected out of the New Testament, and which he proposed, that for their genuine and native Meaning, and the Majesty of the Matter signified by them, they might either be left untranslated, or however engraven with as little Alteration as possible. (a) These were in Number 99, and are as follows:

Ecclesia.	*Confitebitur.*	*Humilis.*	*Prudentia.*	*Conversari.*
Pœnitentia.	*Ceremonia.*	*Humilitas.*	*Prudenter.*	*Profiteor.*
Pontifex.	*Mysterium.*	*Scientia.*	*Parabola.*	*Impositio manuum.*
Ancilla.	*Religio.*	*Gentilis.*	*Magnificè.*	*Idololatria.*
Contritus.	*Spiritus Sanctus.*	*Synagoga.*	*Orientis.*	*Dominus.*
Oleum sanctum	*Spiritus*	*Fures*	*Scribere*	*Sanctus.*
Jejunia.	*Mereri.*	*Mansuetudo.*	*Hospitalitas.*	*Confessio.*
Justificare.	*Confiteor tibi pater.*	*Complacui.*	*Episcopus.*	*Imitator.*
Idolum.	*Vasa profanorum.*	*Increpare*	*Gratia*	*Pœnitentia*
Eucharistia	*Communicare.*	*Immundus spiritus.*	*Gloriari*	*Incorruptibilis*
Baptizare.	*Perficere.*	*Immputatus.*	*Tyrannus.*	*Baptismus*
Martyr.	*Diabolus.*	*Senior.*	*Concupiscentia.*	*Baptizari*
Adorare.	*Sacramentum.*	*Confidenter.*	*Cruces*	*Commendo.*
Dignus.	*Pœnas.*	*Apocalypsis.*	*Assumptus.*	*Virgines*
Sanctificari.	*Presbyter.*	*Sanctificari*	*Abominatio*	*Impenitens.*
Simplex.	*Latet.*	*Contemno.*	*Impetus.*	*Thronus*
Tetrarcha.	*Servus.*	*Consecutus.*	*Scitus.*	*Fœnitet.*
Sacramentum	*Opera*	*Præsidium.*	*Sanctus*	*Hyems*
Simul accubuerunt.	*Sacerdotes.*	*Pœnitet*	*Assumpsit,*	
Gloria.	*Benedictio.*	*Idolum.*	*Congius.*	

Some of these, Use and Custom have made *English*, but it was very plain, that if all these Words must be retained as often as they occurred, the Translation would be such, that the *English* Readers would not be at all the better for it. By this Contrivance, 'tis plain, the Bishops were resolved, that the Motion of translating the Bible, or correcting the old Translation, should come to nothing. With this therefore he seems to have made the King acquainted, and to have prepossessed him, that the Matter might be taken out of the Hands of the Convocation, and referred to the two Universities. Accordingly he acquainted the Upper House of this Resolution of the King's, with which they were very much surprized, and much that all the Bishops, except *Goodrich* and *Barlow*, protested against it, and that not without reflecting on the State of the Universities at that Time, viz. that *they were much given to curiosity of wits, and that things in them were carried by young men*, the Regent Masters, *whose judgments were not to be rejected, and that the learning of the Universities stuck in the Corruption.* But the Archbishop told them, he would abide by the King's Pleasure, and that the Universities should examine the Translation. Which looks as if the Bishops were content to make a Translation to modified as above, but would have what they did to be absolute and decisive.

But all this signified little. In the Parliament that met by Prorogation the 23d Day of *January*, this Year, the Popish Party was the most prevailing, and therefore passed an (b) Act, in the Preamble of which they recited the Complaints before-mentioned, of the Peoples abusing the Liberty which the King had indulged them, of reading the holy Scriptures, and then condemned *Tindal's* Translation as *erroneous, false, and corrupt*, and enacted, 'That the manner of Lokes of the olde and newe Testament in *English*, of this Translation, should be by authoritie of this Act clerely and vterly abrogated, exyncted, and forbidden to be kept and vsed in this 'realme or elswhere in any the kinge's dominions.' But it was provided, 'That the Bibles and New Testament in *English*, not being of *Tyndall's* translacions, should stand in force, and not be comprised in this Abolition or Act. Neverthelesse, if there should be found in any such Bibles or New Testaments any annotations 'or prefaces, that then the owners of them should cut out or rase such wordes as they cannot be permitted or vsed, on pain of losing or forfeiting for every Bible, &c. And provided, that this article should not extend to the binding, &c. any quotations or forme of chapters in any Bibles.' It was likewise enacted, 'That no manner of person or persons, after the first day of *October* then next ensuing, should take upon him or them to read, &c. openly to other in any Church or open assembly, within any the King's Dominions, the bible or any part of scripture in *English*, unless it was so appointed the same by the King or by any other, &c. on pain of suffering a month's imprisonment. Provided, that the Chancellor of the Realm, Captaines of the Warres, the King's Justices, the Recorders of any City, Borough, or Town, the Speaker of 'the

† *M. Parker's* Antiquitat. of *Thomas Cranmer*.

(a) Father *Simon*, the *French* Critick on the New Testament, observed of some of these Words, that they were generally called *Sacred*, because received many Ages since in the Western Church, and that therefore they ought to be retained in a *French* Translation of the Scripture.

(b) An Act for the Advancement of True Religion, &c. *Anno* xxxiv *Hen.* viii.

' the Parliament, &c. which heretofore have been read openly in the Church, and also other Books and Treatises of Holy Scripture, may and shall lawfully be read openly in the Church, by any Archbishop, Bishop, Preacher, or Preachers, admitted by any Archbishop or Bishop of this Realm, or by any other Person or Persons appointed by the King's Majesty's Commissioners, authorized and assigned by the King's Highness' Letters Patents under the Great Seal of England, to preach the Word of God within any Church, Chapel, or other Place within this Realm, any Statute, Act, Ordinance, or Provision heretofore had, made, or provided, or any Custom, Usage, or Sufferance to the contrary notwithstanding.' This Act, like the Articles, seems to have been framed by the Clergy, and to have been intended to prevent the Laity from reading the Bible, and not to encourage them to read it. Nevertheless, it was the first Statute that ever was made in England, to allow the Bible to be read openly in Churches, upon any Terms or Conditions whatsoever. And though it was not known how soon it would be repealed, yet it was immediately printed by several Persons, and in different Editions, as will appear in the Sequel.

(c) Soon after the passing of this Act, was published *A Necessary Doctrine and Erudition for any Christian Man*, in the large Folio Size, commonly called the King's Book. In the Preface to this Book, we have the following Account of the Reformation, and of the Progress that had been made in it, since the Publication of the Bible in English: 'By the Grace of God and his Word, first truly preached and published unto this Realm, by the Reverend Fathers, Archbishop Cranmer, and other Bishops, and Preachers, assembled by the King's Majesty's Authority, in the Convocation, and by the Commandment of the same, and by the diligent Travail and Study of many other learned Men, our Labours, thanked be God, have not been void and unfruitful, but contrariwise, the Knowledge of God hath been thereby marvellously increased among the People, and many Abuses have been reformed and taken away, which long Time had crept into the Church of God, through Ignorance and Negligence of Bishops and Curates, and false Doctrine of Hypocrites and Evil Teachers. For before the Publication of the Scriptures, every Curate was in a manner a Pope within his own Parish, and had Authority to say and do what him list, and so had the People no Knowledge to control any Thing that he said or did, but must believe all for Gospel that came out of his Mouth, were it true or false. And many Curates, for Lucre of Vain Glory, would preach seldom, and read the Gospel and Epistle, and the Paraphrases of Erasmus, but once in the Year, and some Curates never, and yet many of them would not suffer any other Man to preach in their Cures, but such as were sworn to their Bishop's Fancy, to preach for Purchasing of Privileges, and not to preach against Pilgrimages, Feigned Miracles, Images, Relics, and such other Things, wherewith they had before deceived the People. And many Curates, instead of Preaching, read to their Parishioners every Sunday and Holiday one Chapter of Paraphrases of Erasmus, or Homilies, which were indifferently well, if they were truly read, and truly translated, which Books were not known to the Curates before the Publication of the Bible in English, but were compiled and gotten abroad, of purpose to darken the Light of God's Word, that it should not come to the People's Knowledge, lest they should espy their Abuses. Now, by the Publication of the Bible, and other Books and Treatises, which have been published of late, the People have been brought from Darkness to Light, and have attained to the Knowledge of many Things, necessary for their Salvation, which before they knew not. Now they know, that they be not bounden to the Pope's Laws, nor to any Laws or Ordinances of any Bishop or Curate, but only to the Laws of God, and to such Laws and Ordinances as be agreeable to the same, which Laws they perceive to be written in their Hearts, and to be the Laws of Nature, and also to be the Laws of all Christian Realms, and to be comprised in the Civil Laws, and Statutes of this Realm, and to be for the Commonwealth of the same. Now they know, that they be not bounden to believe, that Images can do them Good or Harm, or that Relics of Saints, or Kissing, or Creeping to the Cross, or Offering to Images, or Kissing of Paxes, or Pardons, or Pilgrimages, or Holy Water, or Ashes, or Palms, or Candles, or Boughs, or Bells, or Organs, or Singing, or Playing, or Gay Clothing, or Sprinkling of Ashes, or Casting of Earth upon Men's Heads, or Anointing, or Conjuring of Salt, Bread, Water, Wax, Oil, Boughs, Herbs, Stones, Metals, Cloth, or Paper, or Wine, or Spittle, or Clay, or Dust, or Stones, or Metals, or Cloth, or Paper, or Wine, or Spittle, or Clay, or Dust, or Conjuring of Men, Women, Children, Beasts, Fowls, Fishes, Herbs, Trees, Waters, Fire, Salt, Bread, Wax, Oil, Boughs, Herbs, Stones, Metals,

'perſon the text of the New Teſtament of *Tindal's* or *Coverdale's* tranſlation in *Engliſh*, nor any other then is permitted by the Act of Parliament made in the ſeſſion of the Parliament holden at *Weſtminſter* in the 34 or 35 year of his Majeſty's moſt noble reign, on the penalty of impriſonment and corporal puniſhment, at the King's pleaſure, and being taught by his Majeſty or four of his counſel.' This was making the Prohibition of Reading the Scripture yet ſtricter, ſince now was even *Tindal's* Tranſlation forbidden as well as *Lollards*, and People were ſtill as much to ſeek as ever what the Tranſlation was which was permitted by the Act, &c.

However, he then publiſhed in *Engliſh*, and in *Latin* and *Engliſh*, a Book of Prayers, with the following Title:

The Primer ſet forth by the King's Majeſtie and his Clergie, to be taught, learned and red: and none other to be uſed throughout all his Dominions.

Imprinted at London within the precinct of the Late ſupprimed houſe of the graye Friers *by* Richard Grafton, *Printer to the Kinges grace, the xxviij day of Auguſt the xxxviij yere of his Reigne.*

M D. XLVI.

Cum priviledge ad imprimendum ſolum.

In a Preface made by the King's moſt excellent Majeſtie unto this his Primer Booke, it is obſerved, that 'Prayers uſed or made with right and pure underſtanding, if we ſing with our ſpirite and ſay with our mynde, are moſt fruitfull and profitable:' and that in conſideration hereof His Majeſtie had ſette out and given to His Subjects 'a litle Booke to the uſe of praying in their owne mother-toonge, to the ende that ſuche as are ignorant of any learning or tongen ſpeciall may have what to praye in their owne acquainted and familiar language with truth and underſtanding.' Among the other things contained in this little Book, are the *ſeven* penitential *Pſalms*, the *Litanie*, the *Dirige* and *Commendations*, or the *Pſalms* of the Burial, as likewiſe other Pſalms in the *Matins* and *Evenſong*, with ſome Letanies and Anthems taken out of the Old and New Teſtament. But they are none of them ſuppoſed to exceed the Tranſlation of *Matthew*, or that of the Great Bible, but are a verbal Tranſlation of the *Vulgar Latin*.

CHAP. III.

Of the ſeveral Editions of the Engliſh Bible, *&c. during the Reigns of King* Edward VI. *and Queen* Mary.

KING *Henry* VIII dying on Jan. 28. 1546 was ſucceeded by his Son *Edward*, who ſoon after iſſued out a Summons for a Parliament to meet at *Weſtminſter* the *fourth* Day of *November* following. In this Parliament was the fore-mentioned Statute concerning the Books of the Old and New Teſtament in *Engliſh*, and the reading, telling and reading them, repealed, and declared to be utterly void and of none effect. The King likewiſe ordered a Royal Viſitation, in which were ſeveral Injunctions given by him as the ſupreme Head of the Church of *England*, to all and ſingular his loving Subjects, as well of the Clergy as of the Laity. By theſe 'the Parſons, Vicars and Curats were required to provide within three months next after the Viſitation a book of the whole Bible of the *largeſt Volume in Engliſh*,' and 'within one year after the ſame next after the ſaid Viſitation the paraphraſis of *Eraſmus* alſo in *Engliſh* upon the Goſpels, and the ſame ſet up in ſome convenient place within the ſaid Church that they have cure of, whereas their Pariſhioners may moſt commodiouſly reſort unto and read the ſame, the charges of which books it was ordered ſhould be equally born between the Parſon or Appropriatary and Pariſhioners, that is to ſay, the one half by the Parſon or Appropriatary and the other half by the Pariſhioners.' The Injunctions, &c. were likewiſe required to 'diſcourage no man, *otherwiſe and in other manner*, from the reading of any part of the Bible, but to exhort all Chriſtian perſons rather to comfort and exhort every perſon to read the ſame as the very lively word of God, and the ſpecial food of man's ſoul that all Chriſtian perſons are bounden to embrace, believe and follow, if they look to be ſaved; whereby they may the better know their duties to God, to their ſovereign Lord the King, and to their neighbours. Laſtly, they were required ever gently and charitably to exhort the people, and in his Majeſtie's name ſtraitly to charge and command them, that in the reading of the ſcriptures no man ſhould reaſon or contend, but quietly hear the reader.' It ſeems likewiſe as if at this time ſome pieces or Tracts of Scripture were written on the Walls of the Churches in *England*. This was no new thing, ſince ſo long ago as St. *Auſtin's* time ſome paſſages of Scripture were written there, particularly 1 Cor. xiv. 34. which he tells the Nun, to whom he writes, ſhe ought to have remembered, becauſe it was written before her Eyes upon the Walls of

(*a*) At the End of the Copy in *Latin* and *Engliſh* is, 'Imprinted at *London*, in *Flete-ſtreete*, at the ſigne of the *Sunne* over againſt the conduit by *Edward Whitchurche*, the xxiiij day of *January*, M. D. XLVII.

'Cum *priviledgio ad impremendum ſolum.*'

(*b*) Imprinted at *London* by *Richard Grafton*, 1547.

(*c*) The reaſon, I ſuppoſe, of this was, that theſe Paraphraſes were now not quite finiſhed at the Preſs.

(*d*) This Commendation is taken from the Preface to the *Great Bible*. See *Burnet*'s Orig. Ref. Vol. I.

of the Church to which he referred. And Bishop *Fisher* represented these Texts as designed to uphold the Usurpation of the Pope, and Marriage of Priests, to destroy the reverence due to Ancient Fathers, and to encourage Heresies, Innovations, and other dangerous Corruptions. And to this end, that the People might have Power given them to read the Holy Scriptures, and to judge of the Doctrine of their Teachers, he represented, That the Popish Party would not suffer the People and Parliament to have any Knowledge, or to meddle with Matters of Religion, but as they have been accustomed to the present Translation, Glosses, Expositions, and Interpretations of the Clergy, from hence on they, I doubt not, thought, that Clergymen would admit such Texts of Scripture, or such Doctrine, as were most opposite to the pernicious Errors of the Romish Church.

By the same Act Instructions were likewise ordained, That every Parson, Vicar, Curate, Chantery, Priest and Stipendiary, having under the Degree of a Bachelor of Divinity, should have of his own the New Testament in Latin and English, with the Paraphrases of Erasmus, and the Bible of the largest volume in English, which should be set up in some convenient place within the Church, that they might have free access to the same, and read it, and that every Sunday and Holyday the Curates, or their Deputies, should read and declare to their Parishioners every one Chapter of the New Testament in English, and one Chapter of the Old Testament in Latin, and that when the Parishioners should be assembled to hear Divine Service, no manner of Person, without a reasonable cause or Excuse, should depart out of the Church whilst any Chapter was reading, upon pain to forfeit for every time 3 s. 4 d. to the use of the Church wherein it was neglected. It seems by this that the Paraphrases of Erasmus on the New Testament were then in great Esteem, and the Latin of Erasmus, which was then pretty well understood by the People and Parliament in general, was thought more proper to be read in the Churches than the English Translation, of which the Bishops complained, as not being true and agreeable to the Latin. But however this be, it did not last long, for in 1541 a Book was published by Authority, entitled, *A necessary Doctrine and Erudition for any Christian Man*, &c. In this Book the Paraphrases of Erasmus were left out, and the Bible of the largest volume, which was ordered to be set up in the Churches, was the Translation of Thomas Cranmer, Archbishop of Canterbury, &c. In this Book the Clergy were directed to read a Chapter of the New Testament and one of the Old every Sunday and Holyday, and to preach a Sermon every Quarter of the Year, &c.

But some learned Men, as is mentioned in the Instructions, had likewise made a Paraphrase upon the New Testament, as the four Gospels, the Acts of the Apostles, and the Apostolical Epistles. This Erasmus began to write *A.D.* 1517, and in 1523 he seems to have finished and published it. He afterwards reviewed it, and published his Paraphrase upon the four Gospels at Basil in two Tomes, the first of which bears Date 1535, the other 1535. The Paraphrases upon the four Gospels have been printed separately, or each Gospel by itself, and were dedicated to the Emperor, the King of France, the Emperor Ferdinand, and Prince Philip, and the Archduke of Austria. Dedications, however, were made, or meant to be made, to Henry VIII. For this purpose he employed Nicholas Udall, Master of Eton School, and William Haddon, Master of Pembroke Hall in Cambridge, to procure him leave to dedicate to his Majesty. Udall, it seems, was not able to procure the King's Permission, but Haddon succeeded, and wrote him a Letter, which, with the King's Answer, is printed in Strype's Memorials, Vol. I. p. 134. In this Letter Haddon informs the King, that Erasmus had dedicated his Paraphrase upon the Gospels to him, and that he had sent it to Erasmus, who was then at Basil, to get it printed there, and that Erasmus had returned it to him, and desired him to present it to the King. He begs leave to present it to his Majesty, and to know when it will be his pleasure to receive it. The King's Answer was, that he would receive it with thankfulness, and that he had commanded Sir Anthony Denny to receive it of him. Haddon, in his Letter to the King, tells him, that Erasmus had dedicated his Paraphrase upon the Gospel of St. John, which the Author, as we are told, esteemed the best of all the Evangelists, to Archbishop Cranmer, but that he had sent it to the King, as it appears by the Inscriptions, that Paraphrase and the other three Gospels were dedicated and ordered to be printed some time before the Year 1534, when the Order to the Royal Visitors were first signed out. But however this be, Udall delivered the Dedication of this Gospel, *To the most excellent Prince, and most learned Queen Katherine, wife of Henry VIII. King of England, &c.* In this Dedication, which is dated from Hampton Court, he tells her Majesty, that she had desired him to translate the Paraphrase of Erasmus upon the Gospel of St. John, which he had accordingly done, and presented it to the King, who had commanded him to bring it to her Majesty, that she might peruse it before it was printed. He begs that it may be accepted with the same mind as it was offered, and that it may be published for the benefit of the Church. He tells her that he was persuaded to undertake the Translation of this Gospel, rather than any other, because it was the most difficult of all the Evangelists, and therefore he thought it would be the more acceptable to her Majesty, as well by the reasons of the Apostle as by the [illegible] of Erasmus. He owns, that [illegible] this paraphrase had bestowed more diligence than in most of the others, [illegible] He then tells her that he could not discover any other way to please her Majesty [illegible] than this purpose, for translating into English, which he confesses he knew Master [illegible] would have most generally accepted in Latin, and was exceedingly desirous to have published it. As to the [illegible] Translation itself, he confesses, "he was many degrees inferior in knowledge and learning to [illegible]

(a) *Fox's Acts, &c.* Vol. III. (b) This was printed *Aug.* 3. 1535.
(c) *Nicholas Udall* he was afterwards Canon of Windsor, *Le Neve Fasti, &c.* (d) *See p.*

' [illegible] Her Highneſſe ſhal geve eare to the complaynte of the other partie, but be truſted, that though he had
' [illegible] yet he had expended the
' ſenſe and meaning of the author.'

The [illegible] to thoſe whom the Queen had nominated to tranſlate them,
[illegible] they were printed with the following Title:

The firſt Tome or Volume of [illegible] *Eraſmus upon the New Teſtament.*

[illegible] *Edward Whitchurche, dwelling in Fleete ſtreete, at the ſygne of the Rose Garlande. Anno* [illegible].

' I wyll [illegible] to Kyng [illegible] who tells us expreſſly, that 'this paraphraſe, like as the moſte
' [illegible] Her Quene Katherine, late wyfe of [illegible] to moſte Father, and nowe of his ryghte dere
' [illegible] Archbiſhop of Canterbury, and Legate de latere, ſhulde ſette forthe Saint Paule's epiſtles in Engliſhe
' [illegible] to be redde, and ſtudied of the people.' And in the dedicatory epiſtle of them to Queen
' [illegible] with [illegible] ſhe ſhulde ſtyll go forwarde in the ſame. Beſides, as to his own part
of this Work, that 'he neither had any ſpecial purpoſe or deſire to ſtrive with any man that might
' [illegible] that he knowe that he had not, nor entended to have any: for whatſoever it was that he ſaid, or
' [illegible] by any, I have not ſpoken it of any purpoſe upon hate, nor with any ſpite and platyng,
' [illegible] that I have ſpoken of the Abbot of [illegible] the ſame, but of deſire to conſider the ex-
' [illegible] the places and ſentence of the Apoſtle, whereof I have written to
' [illegible] I have ſpoken of the Prieſthode, of which the one was a lawful
' [illegible] I was ſo long preſt, and with ſo many ſharpe and bytyng wordes, that, to render this Work
' [illegible] to make him, it was neceſſary, [illegible] to call it ſcornes, and over
' [illegible] for, according to my ſimple underſtanding of the Goſpel.'

The ſame *Nicholas Udall* added *A Preface to the gentill Chriſtian Reader*, in which he firſt gives the following
[illegible] *and moſt eſpecially* to Her
[illegible] who hath in theſe our dayes ſent ſuch a number of good writers, and among them *Erafmus* as one of the chief
[illegible] who, [illegible] to ſtirre and [illegible] with the promoting of
[illegible] and glorie unto Queene *Katherine*, by whoſe good meanes and procurement this preſent
[illegible] was firſte ſette forthe.'

Before the Paraphraſe on St. *Mark* is *The Preface of the Tranſlator*, as it is called, inſcribed to Queen *Anne* wife to King *Henry* VIII by *Thomas Key*, who therein obſerves that 'Her Grace muſt needes to have theſe Para-
' [illegible] and accompliſhment of all or moſt goodly dotrine
' [illegible] was, to underſtande perfectly *Mark* expreſſe and no leſſe boldely, and therefore
' [illegible], Her Graces preſence beſt known, to go
' [illegible] to Her Highneſſe.'

' [illegible] *Henry* brought [illegible] *Nicolas*) worthily at that time in *England*,
' [illegible] with [illegible] ſhall in carding and pearyng of pelly
' [illegible] the Goſpell of Chriſt, as alſo a
' [illegible] *Engliſh*, in the olde and common ſorte of letters as are uſe
' [illegible] It was now, ſir, no newes to *Europe* that young damſels in
' [illegible] ſhulde [illegible] other nedle worke then the handling, to have
' [illegible] other daintie [illegible], or ſome
' [illegible] ſhulde [illegible] to reade or rather ſtudie theologie, *Latin*, *Italian* or
' *Frenche*, [illegible] ſhe were [illegible] to ſeeke [illegible] and ſtudie in the ſcience
' [illegible] that the [illegible] or [illegible] ſhulde [illegible]. It was now no newes
' [illegible] for Queenes [illegible] high eſtate and preſence, rather [illegible] to embrace ver-
' [illegible] ſtudy, and well [illegible] the ſame to apply [illegible]
' [illegible] as well [illegible] moſte ſpeedy of
' [illegible] wordes. And in this behalfe, ſaith he, lyke as to your Highneſſe, aſwell for comforting
' [illegible] to be troubled [illegible], *Engliſhe* can never be [illegible] to render thankes
' [illegible] for moſt never be [illegible], as Her deſertes require, enough to praiſe and magnifie the moſt noble,
' moſt vertuous, the moſt wiſe and the moſt ſtedfaſt Ladie *Marie*'s Grace, daughter of the late moſt
' victorious Kyng *Henry* the eight of moſt famous memorie, and mooſt derely beloved ſiſter
' [illegible] never bee halfe enough to praiſe and magnifie hir Grace for takyng ſuche great
' [illegible] the Goſpell of Chriſt, at
' [illegible] ſhe would have brought to worke frame in the dooyng. —— What coulde be a more playne declaracion of
' [illegible] Grace's [illegible] the true ſpirit of [illegible], then for
' [illegible] to [illegible], [illegible] and [illegible] to the exam-
' [illegible] gravos [illegible], or, to the exam-
' [illegible]

[illegible] of Sir *Thomas More*, printed [illegible] f. p. 253. *Roger Aſcham*'s Epiſtles, Lib. I. ep. 4.——II. ep. 32.——III. ep. 22
[illegible] *Oxonia* 1703. *Erafmi epiſt.*
(e) Printed A. D.

'diligent *Engliſhe* people ſhould not be defrauded of the benefite entended and meant unto them, he committed the ſame Worke to Maiſter (z) *Fraunces Mallet*, Doctour in the Facultie of Divinitie, which certeyne yeares expended to be finiſhed and made complete, but becauſe the Kinge's maieſtie's moſte godly Intunctions expreſſed, declared and publiſhed, that the Holy Paraphraſes ſhould not come abroade in certeyne moneths be fore the Clergies and People of this Realme of *England*, had the ſame prevented Her Grace, but that ſhe might ſomtimes have put herſelfe to the printing thereof, where it ſhould ſtande verye diſtincte and perfect, it would then, emong the rude and homelye doynges of Myſtes, and the ſame Lame, none otherwiſe have glittered then clothe of gold empowdred emong patches of canvas, or perles and diamonds emong pebble ſtones.

To the *Acts of the Apoſtles* is prefixed another Preface of the ſame Author, inſcribed, as before, to Queene *Katherine*, in which he tells Her Maieſtie, that 'next unto the King and the Lord Protector, Her Grace 'did receyve no leſſe than to be eſtemed and called the *Grete Patronesse*, not only for divers moſte godly Ordines 'and Meditations of her owne penning and ſtrong love, but alſo for procuring this preſent worke of *Erasmus's* 'Paraphrates to be tranſlated to the uſe of the unlearned multitude, which can go no further than the under-'ſtanding or reading of *Engliſhe*.' Then he obſerves to her Highneſs, that 'the *Acts* were no leſs neceſſary to 'be tranſlated then the reſt of the Paraphrates, which *Acts*, he ſaid, he had by occaſion of ſickneſſe, daylye ſtying 'and ſorteyne of the Texte with the Paraphrase, throughlye perufed, and that, conferring the ſame with the La-'tyne, he had here & there dooen his good will and diligence to make the *Engliſhe* conformable to the *Latyne* 'booke, at leaſt wyſe in ſenſe, as by the ſame occaſion he did alſo with Matthewe. But that in ſuch he had in a 'manner dooen nothyng at all, ſaving only placed the Texte and divided the Paraphrase, becauſe he knew the '() Tranſlatours therof, with whoſe exquiſite dooynges he might not, he ſaid, without the crime of great 'arrogance and preſumpcion be buſie to entremedle.'

By this it ſhould ſeem as if *Udall* did not know the Tranſlators of St. *Matthew*'s Goſpel and the *Acts*, and that they had a mind themſelves to be unknown.

This *firſt* Tome is thus ended:

The ende of the firſt Tome of the Paraphraſis. Printed at London *by* Edwarde Whitchurche.

Cum privilegio ad imprimendum ſolum.

The next Year, 1540, was printed the ſecond Tome of this Paraphraſe in *Engliſh*, with the following Title:

The ſecond Tome or Volume of the Paraphraſe of Erasmus upon the New Teſtament. Conteynyng the Epiſtles of S. Paul and other the Apoſtles, wherunto is added a Paraphraſe upon the Reuelacion of S. Johan.

Imprinted at London *in Fleteſtrete, at the ſygne of the Sunne. By* Edwarde Whitchurche *the xvi daye of* Auguſt.

Cum privilegio ad imprimendum ſolum.

Anno Do. 1540.

The Tranſlation of this Tome, or however of Part of it, was procured by the Printer, *Whitchurche*, to complete the New Teſtament, and was not by either the King's Injunctions now or Queen *Elizabeth*'s afterwards required to be had and ſet up in Churches, but only to be had by ſuch of the Clergy as were not Bachelors of Divinity.

It was dedicated to King *Edward* VI by *Miles Coverdal*, who prefixed to the Epiſtle to the *Romans* the Prologue made to it by *William Tyndal*. As the End of the Epiſtle to the *Corinthians* is here printed, to intimate, I ſuppoſe, that ſo far was of *Coverdale*'s Tranſlation. Seven more of the epiſtles, viz. to the *Ephesians*, *Philippians*, *Coloſſians*, *Theſſalonians*, *Timothy* and *Philemon*, were tranſlated by *John Ore*, whoſe *Preface to the Chriſtian Reader* is before the Epiſtle to the *Epheſians*, in which he gives the following Account of this Work of his:

'Foraſmuche as every Preeſt under a certain degree in ſcholes is bounden by the Kynge's Majeſtie's moſte 'gracious Injunctions to have provided, by a date lymited, for his owne ſtudy and erudicion (a) *the whole Para-'phraſe of* D. Erasmus *upon the New Teſtament*, both in *Latyne* and *Engliſh*. And where I heard nevertheleſs in 'the begynnyng of this laſt Somer by the Printour, my very hertie good friend, *Edwarde Whitchurche*, that 'the Paraphraſes upon ſeven of *Paules* Epiſtles, that is to ſaye, to the *Epheſians*, *Philippians*, both thepiſtles 'to the *Theſſalonians*, both to *Timothe*, and thepiſtle to *Philemon*, were neyther tranſlated ready to the preſſe, 'ne yet appoynted certaynly to be tranſlated of any man, to as the fore-mencioned Injunction ſhould be lyke 'in this caſe to be fruſtrate of his due execution——I toke in hande to tranſlate them at ſuch ſeldome leſures 'as I poſſibly could get from mine other prophane travailes, incident to my (d) drudginge vocation, ſpare, and now 'at laſt have finiſhed them.'

The ſame Perſon tranſlated the Paraphraſe on the ſeven canonical Epiſtles, as appears by the Preface prefixed to them by him inſcribed to the right excellent and moſt vertuous Lady *Anne* Ducheſſe of *Somerſet*, in which he tells her Grace, that 'in the latter ende of thys laſte yeare he toke in hand, at the requeſt of his ſpecial good 'friende *Edwarde Whitchurche*, Printour, to tranſlate the Paraphraſes of *Erasmus* upon certain of *Paules* Epiſtles, 'which were left untranſlated for lacke of payne takers in that matter, forſomuche as the lerned menne ap-'pointed to thys purpoſe of tranſlacyon had finiſhed their limited Taſks before; and that now at the laſte 'requeſt, he had made the lyke enterpryſe to tranſlate the canonical Epiſtles, &c.' He added, that 'he offered 'this his tranſlation to Her Grace, as a monument and reknowledgement of his moſte bounden duetie of humble 'Thankeſgevinge unto Her Grace for cauſinge him to be called out of late to a competent Vicarage called (e) *Cou-ton*

(z) Chaplain to the King, Confeſſor to the Lady *Mary*, Canon of *Windſor* A. D. 1543, and Dean of *Lincoln* A. D. 1554, of which he was deprived A. D. 1559.

(a) Lady *Mary* and Dr. *Mallet*.

(c) The Injunction here referred to is this, That every Perſon, Vicar, Curate, Chauntery, Prieſt and Stipendiary, being under the Degree of a Bachelour of Divinity, ſhall provide and have of his own within three Months after this Viſitation, the New Teſtament, both in *Latin* and in *Engliſh*, with the Paraphraſe upon the ſame of *Erasmus*, and diligently ſtudy the ſame, conferring the one with the other.

(d) By this it ſeems as if he was a Corrector of *Whitchurch*'s Preſs.

(e) Cubington. Vicar yearly Value 44 *l.* 7 *s.* 6 *d.* *Edm.*

'[illegible], at the lambe fine o[f] the reverend Minstre of Goddes worde [his] singular frende Doctour 'Hugh Latymer.' This is dated *July* 15. 1549.

[illegible] *Ouens* [illegible] translated the Paraphrase on the Epistles to *Titus* and the *Hebrews*. [illegible] former is a Medley, since [illegible] Case, wrote Preface is prefixed to it, inscribed to the right worshipfull Master [illegible] *Hare*, treasurer, [illegible] Master [illegible] *Cooke*, a man of right good learning, and his very frende, 'to entertayne the [illegible] paraphrase of *Erasmus* upon St *Paules* Epistle to *Titus*, the whiche he 'hathe [illegible] yeares gone translated into *English*, requiringe that he should peruse it againe, and amende such 'faultes as were therin, eyther by the Prynter's negligence or *his* overlyght.'

As [illegible] Paraphrase concluded with the Epistle to the *Hebrews*, the Printer procured *Erasmus*'s Paraphrase on the Revelation to be translated out of the *Latin Tongue*, and added to [illegible], that so the New Testament might be compleat. At the End of the seven canonical Epistles is therefore added,

A paraphrase or commentarie upon the Revelacion *of S.* John, *faythfully translated by* Edmond Allen

And at the End of this Paraphrase,

Imprinted in [illegible] *of* Christ, Leo Jude, *a manner in* [illegible] [illegible] *Englysh, and dedicated to the right* Dede [illegible] Edmonde Allen.

Of these Paraphrases of *Erasmus*'s and their *English* Translation, the following Character is given by a late [illegible] learned Pen in his Critick. 'In this Performance of his kind, says he, as very eloquent and judicious 'but as Expositions are large, having frequent Digressions, and in many Places he changes allegorical Interpretations; and moreover the Beauty of his Work is lost in our Translation.'

Concerning the Injunctions relating to these Paraphrases, *Cranmer* wrote to the Lord Protector, that (*f*) 'he 'thought it very weighty to have these books recommended to the Realm in the Kings Name by *his*, the 'Protectors, direction, since the King himself knew nothing of them, and therefore nothing could be ascribed 'to him. And his, the Protector's, Grace had been too occupied, as all men knew, he had no leysure to perule 'them. His Lordship particularly objected to the Words in the Paraphrase on St *Matthew* xxii. *Render therefore unto Cæsar, &c. saying thus unto Cæsar, Sir it is right, render unto God the things that appertain unto God. Meaning that is no sort unto Cæsar, if a man bring a penny unto God to do sacrifice unto a* (*e*) *prophane Power, and by* (*f*) *[illegible] of that penny*, his Lordship said, *Erasmus* doth corrupt *Christ*'s words, with a condition which *Christ* implieth not, and bringeth no doubt the duty when God putteth no doubt at all.' He added, that 'whatsoever in [illegible] be spoken to defence Princes government is not well spoken in these Paraphrases, and 'these Bishops are more enemy learned. *Erasmus*, he saith, makes them very Kings of the Gospel, and calleth the 'Preachers to the word from Rome.' He has no, before, [illegible] commendation of (*g*) *Thomas Becket* of *Canterbury* [illegible] concerning the Duty of the Realm that then was, by impiction, for the Manor of *Otteford* in *Kent*, which the King, as the [illegible], then withheld. So light and wanton was *Erasmus*'s Pen, his Lordship said, in (*i*) those days.

Erasmus [illegible] merriment on the Death of this Traytor *Becket* with commendation. He observed, that *after this* [illegible] [illegible] [illegible]

As to what [illegible] in the Work of [illegible], His Lordship observed, [illegible] unfortunately [illegible], as if we should ule to read it, there [illegible] called a marvellous Confusion [illegible], he said, he would note, but not all.

1. The Sacrament of the Altar is wantonly talked of by him, and called *Holy Bread* and *a Symbol*.
2. By the Doctrine of the *Paraphrase*, [illegible]
3. By the *Paraphrase* all Men may marry, Bishops and Priests.
4. By the *Paraphrase*, the keeping of a Concubine is called [illegible]. And now, the Bishop said, were good for *Lancashire*.
5. By the Doctrine of the *Paraphrase*, every Man must come to the high pitch of Vertue, or to be [illegible] naught.
6. *Erasmus* teacheth further than he hath warrant from Scripture, that [illegible] *not come without the Providence of* God.
7. The *Paraphrase* in another place doth clearly violate the Text, and utterly [illegible] a matter of Tiths

Then, the Bishop said, were some of the *Errata* or pretended *Errors* which he found with the Paraphrase, to which he would, that if it contended the Homilies [illegible] 'offended, sometimes by ignorance and sometimes of purpose by putting in, leaving out, and changing of the 'wrought book.' But it is very visible, that all this heavy Load of Censure and Condemnation rested on these Paraphrases, was only, under the Name and Cover of *Erasmus*, to cover their Malice and Hatred against the *English New Testament* printed with it, 1526, one of the Translators, expressly [illegible].

In 1548 was published in 8vo an 2d Edition of Tindal's New Testament, with the following Title, *The New Testament of our Saviour Christ newly set forth after the last correct* William Tindale *translation, with certain additions and the Notes of* Thomas Mathewe *with other healpynge Verse much to the [illegible] printed at London by* John Daye *and* William Seres *dwelling in* Sepulchre's *Parish at the sygne of the Resurrection a little [illegible] Holborn Conduit [illegible] xxvi of* October. Cum gratia & privilegio ad [illegible].

In the next Leaf is a short Preface of the Printers to the Reader. Then an Almanack for 19 Years. A Table for finding Easter, then the Kalender, next *Tyndal*'s Preface to the New Testament, after which follows his Prologue to St. *Matthew*'s Gospel, &c. At the end of the New Testament are the Epistle and Gospel [illegible] *Testament which are read in the Church after the use of Salisbury*, [illegible].

The beginning of the next Year 1549, in *March*, was brought by Cranmer the Queen's Printer *The booke of the common prayer and administration of the Sacraments*, &c. By this it was ordered, that after the reading the Psalms in order as they are appointed at Morning and Evening Prayer *shall be read* two lessons [illegible] *that the people may hear* [illegible] *For in the old testament, the lessons of the more, were as they were ordered, except there were* proper Lessons *appointed to be read* [illegible] *for to be more ready to find what is to be read*. [illegible] *every Lesson* [illegible] *the first, second, third, fourth Chapter of* Genesis *or* Exodus, Matthew, Marke, *or other* [illegible] *And in the ende of every Chapter he shall say*,

¶ Here endeth [illegible] a Chapter of [illegible] booke.

And, to the ende [illegible] *may be* [illegible] *shall be* [illegible] *a more* [illegible] *tune after the manner of* [illegible] *and* [illegible].

It is not here [illegible] out of what Portions these Lessons are to be read, but in *The Table and Kalender expressing the order of the* Psalms *and* Lessons *to be said at* Mattyns [illegible] Evensong is as follows: *And here is also to be noted, that in this Table and in all other parts of this booke* [illegible] *Bible, is used the translation called after the* Great English Bible, [illegible] Psalme [illegible] Psalter, [illegible] *of the Hebrewes, that may* [illegible] *from the common vulgar translation.*

By this it should seem, that the book now read and used in Churches was that which was revised by Archbishop Cranmer, which commonly went by the Name of *The Great Bible*, on account of the largeness of its size. I only add, that in the *Preface* to this Book of Common Prayer, &c. it is observed, that by this Order the Curates *shall need none other* Books for the [illegible] but this booke *and the Bible*, by the [illegible] *the people shall not be at so great charges for bookes as in times past they have been*: and that by the Act of Uniformity 2 E. VI. it was enacted, *that* the books concerning the said Services *shall be attained* [illegible] *at the cost and charges of the parishioners of every parish*, &c. So that now the Book in English was by Law ordered to be had in every Parish Church at the Costs and Expence of the Parishioners, whereas before the Parson or Impropriator was to be at half the Charge.

In the Time of Popery's being established here, as the Books used in Divine Service were many in number, as the *Missal*, *Portuise* or Breviary, *Manual*, &c. so, by Reason of their being all written, they were very expensive. The finding these, originally belonged to the Rectors or Parsons of the several Churches. This seems plain from the Ordinations of the Vicarages, in which they are expressly said to be (c) Things concerning the Rectors. But what the Impropriators, as they were called, invented that fatal Distinction of Rectors and Vicars, and accordingly usurped the Rectors Rights, or took to themselves the Corn, [illegible] it the Charge to those who now find in Holy Things, they made as good a Bargain as they could for their own worldly Advantage with the Vicar, by allowing him as little as possible of the Profits, and laying on him all they could of the Burden. Thus the Vicars were chiefly obliged to find the Bread and Wine, and the Lights, for the Celebration of Divine Service, and the washing of the Church Linnen. And tho' the Rectors took to themselves the finding of the Books, so far as pertained to the Rectors by Law or Custom, yet they often obliged the poor Vicars to buy the

(a) Adukere. (b) *Winton* College Library.

(c) —— petitionem fecerunt de manutenendo Rectorem in [illegible] ornamentorum & ornamentorum [illegible] ad Rectoris locum [illegible] consuetudine vel de jure in solidum. *Ordinatio Vicariæ de* Reculver *in* Kent

the Expence of Binding them, and the Care of Preserving them. As to the finding the Books it appears, that the Rectors or they who Impropriated their Churches, were frequently engaged in Disputes with the Parishioners, whether they or themselves should bear the Charge of them. For this Archbishop *Winchelsey* represented it as a doubtful Point, and made the Ground of His Constitution 1305, to determine what the Things were which the Parishioners were obliged to find. Accordingly he ordered, that of the Books used in Divine Service the Parishioners should find at their Charge the following ones, viz. the *Legend*, the *Antiphoner*, the *Gradual*, the *Psalter*, the *Hymnary*, the *Ordinal* or *Pye*, the *Missal* and *Manual*. And yet it should seem by the Vicars being ordered no less than sixty two Years after this, to provide the Surplices, which by this Constitution the Parishioners were to find, it was of very little Use or Authority. To judge of the Expence of these Books I need only observe from Sir *Henry Spelman*, that two *Antiphoners*, *A. D.* 1424, cost the Monastery of *Crabhouse* in *Norfolk* 26 Marks, or 17 l. 6 s. 8 d. that is, according to the present Value of Money, as 1 to 7, above 121 Pounds, or about 6 Pounds apiece of our present Money. But then besides these, there was the (a) *Breviary* or *Portuise* in two Volumes, one for the Winter half Year, the other for the Summer, but this commonly fell to the Vicars's Lot to find. There were likewise other Books to be provided, so that the People as well as the Clergy were by the Reformation no small Gainers as to this World as well as with respect to the next.

But to proceed. In *April* this same Year, 1549, was finished at the Press a new Edition of *Tavernet's* English Bible, with the following Title

The Byble; that is to say, all the Holy Scripture: in which are contayned the Olde and New Testament truly and purely translated into English, and newly with great diligence recognyzed.

Ecclesi. 1.

Heaven is my Throne, and the Earth my foote stole. Go to, what house will you build me? saith the Lorde: or what is the place of my rest?

Imprinted at London *by* John Day *dwelling at* Aldersgate, *and* William Seres *dwelling in* Peter College.

Cum gratia & privilegio ad imprimendum solum.

xxvii *day of* August, M. D. XLIX.

After the Title Page follows:

1. *An Almanacke for* xxix *Yeares.*
2. *The Kalendar.*
3. *An exhortacion to the study of the holy Scriptures, gathered out of the Byble.*
4. *The summe and content of all the holy Scripture, both of the old and new Testament.*
5. *An exhortacion to the Kynge.* —— —— —— Subscribed,

Your Grace's faythful and humble Subiect,

(c) *Edmunde Becke.*

6. *A declaracion of the tymes of the Kynges of Juda and Hierusalem, &c.*
7. *To the Christen Readers.*
8. *A Table of the principall matters contayned in the Byble, &c.*
9. *A playne supputacion of the yeares and tymes from Adam unto Christe, proved by the Scriptures after the collection of dyvers authors, (viz.) by Edmund Becke.*
10. (f) *A Prologe shewing the use of the Scripture.*
11. *The names of all the Bokes of the Byble, and the contente of the chapters of every Boke.*
12. *A playne and a large table of the names of the moste famous and notable persons mencyoned in the olde and newe Testament.*

The Title of the New Testament runs thus

The newe Testament of our Saviour Iesu Christe, *truly and diligently translated into* Englyshe, *with annotations in the margent to helpe the reader to the understandynge of the Texte.*

Printed in the yeare of our Lorde God,

M. D. XLIX.

Next follows Tyndal's Preface to his *second* or correct Edition of his *English* New Testament, which begins thus: 'Here hast thou, most dere reader, the new Testament or Covenant made with us of God in *Christe's* 'bloud, whiche I have looked over agayne, now at the last, with all diligence,' &c.

At the End of the New Testament is printed:

To the honour and prayse of God *was this Byble prynted and fynished in the yeare of our Lorde* God,

Anno M. D. XLIX.

Imprinted at London *by* John Day *dwellynge at* Aldersgate, *and* William Seres *dwellyng in* Peter *Colledge towarde* Ludgate.

These Bookes are to be solde by the same Company in Cheapeside.

Cum privilegio ad imprimendum solum.

The same Year was published a third Edition of the New Testament in *English*, with the *Latin* of *Erasmus*. About this Time this Year arrived here that learned Man *Martin Bucer*, who was kindly invited over by Archbishop *Cranmer*, and by him desired to review our *English* Liturgy, which had been printed the beginning of this Year. By a hint given by *Cheke* in his Dedication of the Bible, translated by him into *Latin*, to King *Edward* VI. it seems as if that Prince had likewise reserved to have the *English* Translation of the Bible reviewed and corrected, and had actually appointed learned Men for that purpose; but that *Bucer's* Death, 1551, quite put a Stop to that Design. But however this be,

In

(a) See *History, &c. of the Isle of* Thanet. *Collect.* No. VI. (d) Glossarium, v. *Antiphonarium.*

(b) These sort of Books could not have been under five or six Marks.

(c) Dugdale's Imbanking, Camb. Append. 4—— 9—— 10. Penes J. Ames.

(e) Collated Testaments by Lord Paget and Sir William Petre. Strype's Memorials, Vol. II. p. 201.

(f) This in the Bishop's Bible is Archbishop Parker's Preface to the Reader.

(g) Quod nunquam super hanc tenuem transvectum oceanum mare provexisset in hominum doctis mundi partibus, sed unius obitu impeditus fuisset, 1551. See Strype's Life of Archbishop *Cranmer*, p. 197.

In *Octobr* this same Year was finished at the Press a new Edition of *Matthew's* Bible, with the Title:

(a) *The Byble, which is all the holy Scripture: in which is contayned the Olde and Newe Testament, truely and purely translated into* English, *by*

Thomas Matthewe, 1537.

And now imprinted in the yeare of oure Lorde

M. D. XLIX.

Psalm I.

Iesaias, vi. Hebrewes, &c.

Imprinted at London *by* Thomas Raynolde *and* William Hyll, *dwelling in* Paule's *Churchyarde.*

At the End:

The ende of the new Testament and the whole Bible.

¶ *To the honoure and prayse of God was this Bible translated and printed in the yeare of our Lorde God*

M. D. XXXVII.

And now agayne diligently imprinted and finished the xxiiii daye of Octobre in the yeare of our Lord God

M. D. XLIX. *at* London.

By William Hill *and* Thomas Reynoldes, *Typographers.*

God *save the Kynge.*

Cum privilegio.

In this Edition the former was revised and corrected, and the Notes altered, as may be seen by the following Collation of one of the Notes, as it stands in the two Editions.

Ed. 1537.

Mat. xvi. *Origen* writing upon *Matthew* in his first Homily affirmeth, that these words, *I will give the Keys of the Kingdom of Heaven*, were as well spoken to all the rest of the Apostles as to *Peter*, and proveth it, in that *Christ*, *John* xx. saith, *Receive the Holy Ghost, whose sins soever ye remit, &c.* not *one* remitteth.

Ed. 1549.

Take in the Letter G of his xi chapter saith these Keys the *Key of Science*, that is to say of the knowledge of God by the Scriptures, whome keyes Christ gave to his Apostles, that they might open unto the worlde the treasures of the kyngdome, that is to say communion of the faythe, remyssion of synnes, and life everlasting thorow Christ, and for Christ's sake only ye.

In *December* following was published another Edition of the *Great Bible* as corrected 1541, with the following Title, by the King's Printers:

The Byble in English, *that is, the Olde and Newe Testament after the Translation appointed to be read in Churches.*

Imprynted at London *in Lieteltrete at the signe of the Sunne over against the conduyte by* Edwarde Whitchurche *the xxix day of* December *the yere of our Lord* MDXLIX.

Cum privilegio ad imprimendum solum.

Then follows:

1. *Archbishop* Cranmer's *Prologue, &c.*
2. *The whole contentes of all the holy Scripture*——The rest torn out.

After the *Apocrypha*, next *Hieronymus*, follows the New Testament, with this Title:

The Newe Testament in English, *translated after the Greke, conteyning xxvii bookes, &c.*

Some Time the same Year, 1549, was printed another (e) Edition of *Matthew's* Bible. After the Title Page follows:

1. *The contentes of the Scripture.*
2. *A description and historie of the Kynges of* Juda *and* Jerusalem, *declaryng when and under what Kynges every Prophete lyved, and what reigne they had, opened in their tymes translated out of the* Hebrew.

The Title before the *Apocrypha* runs thus:

The Volume of the Bokes called Apocripha: *conteyned in the common Translation in* Latyne, *whiche are not founde in the* Hebrue *nor in the* Chalde.

The regiſtre therof.

The thyrde boke of Esdras, *&c.*

The Title of the New Testament is thus:

The New Testament of our Saviour Jesu Christ *newly and diligently translated into* English, *with Annotations in the Margent to helpe the reader to the understandinge of the Texte.*

Printed in the yeare of oure Lorde God M. D. XLIX.

Next Year, 1550, was published another Edition of *Coverdale's* Translation of the Bible 1535, Folio. This is in 4to, with this Title:

(f) *The whole Bible, that is, the holy Scripture of the Old and New Testament faythfully translated into* Englyshe *by* Myles Coverdale, *and newly oversene and corrected.*

M. D. L.

Praye for us, that the worde of God may have free passage and be glorified, 2 Thes. iii.

Printed for Andrew Hester *dwellynge in* Paule's *Churchyearde at the signe of the white horse, and are there to be solde.*

Set forth with the kynge's most gracious Licence.

After the Title Page follows:

1. *The Bookes of the hole Bible.*
2. *A Dedication to the King*, in which the Author tells his Majesty, that (d) fifteen *yeres ago he dedicated this his poore translation to his Grace's moost noble Father.*

(a) Royal Library at *Cambridge*, *John Ward* Professor of Rhetoric at *Gresham* College.
(b) *Sion* Coll. Lib. A. 3. 2.
(c) Publick Library at *Cambridge*, A. 5.——5.
(d) 1534

[illegible] which he offers to him, that [illegible] *or by* [illegible], [illegible] *and amended it, as they say, the help of God overlooked it and amended it.*

4. *The Table and Kalender, expressynge the Ordre of the Psalms and Lessons, &c.*
5. *An Almanack for xxii yeares, beginning 1550, ending 1563.*
6. *A Kalendar and Table of Epistles and Gospels.*

In the Calendar the three Lessons [illegible] are printed in the same Letter with the others, but a marginal Note is added, intimating that they are not in the *Hebrew*.

[illegible] of this Book is printed by [illegible] in 4to this Year, and dedicated to Archbishop *Cranmer*.

[illegible] Book, of which [illegible] gives the following Account: '[illegible] Printed by R. Hy. 1553, 8vo. But this I have not seen.

[illegible] printed in a large [illegible] Folio, the Text of the New Testament in Eng. and Lat. the former Version in the outer Column, and Erasmus's Latin in the inner one. It bears this Title: [illegible] *and Latin, according to the Copies of Erasmus Roterodame, newly recognised with diligence. Whereunto is added in the ende a Table, wherein are contayned the names of all the Bookes that are in the Olde Testament, with the number of Chapters that are in every one of them. Also a Table of Epistles and Gospels, with the Kalender, and Rules how to finde Easter for ever. Imprinted at London, [illegible] Edward the VI. and [illegible] about the yere, after the use of the Church of England.* [illegible]

Excusum Londini *in Officina*
Thomæ (c) Gualtier *pro* J. C.
Pridie Kalendas Decembris, *Anno Domini* 1550.

On the other Page is an Almanack for xxii Yeares, beginning 1550, and ending 1571.
Then follows in the next Page,

[illegible]

'[illegible] Knowen [illegible], to the great comforte of all them that loue the pure [illegible] Christ, that most vertuous Kyng [illegible] *Edwarde* entendeth chefly to reforme [illegible] by the Lawe of God, and to the true vse of his Subiectes, as in [illegible] by Scripture, so in lyving and practise of the same, should be exercised in good [illegible], and by the diligence of Curates and householders at home. To the intent that his Maiestie purpose might be the more speedely, and easily put in vre, I have caused to be set out the one *Epistle* in *Latin*, the other in *Englishe*, with the *Latin* of *Erasmus* styll over against the *Englishe*, that they that vnderstande the *Latin* tonge, may compare whether the *Englishe* Texte be truely translated or no, according vnto the *Latin*, which was the Texte that was firste vsed. And that if there be any faute committed, either by the translatour or by the printer, it may be perceyued and amended by the Translation of the more parte of the Realme. [illegible] in the other Tongue, I praye, make none of this [illegible] but whosoeuer [illegible] will put me with the *Latin* text (for there was written) where ye see, keepe the *Latin* [illegible] and [illegible] together the examining of the printe and common translation. In the *Latin*, [illegible] without the *Latin* Texte let ouer [illegible] the *Latin*. For if they were set [illegible] one another, it were very tedious and [illegible] to compare them together out of two seuerall bookes. Hereto to encourage good *Englishe* men, that [illegible] the *Latin* tonge, to the trial of the *Englishe* Translation, as wel for the profyt of their neyghbores as for their owne learning, I haue partly taken this paynes for in hand. Trusting also, that this booke shall be very profytable for yong students of the Scripture whom we desyre to serue the *Latin* tonge, [illegible] profytable, and [illegible] thinges that are learned in the *Latin* tong, and vnto attayne to the knowledge of our *English* tong. Beside all these commodites, whatsoever profyt can ensue by the reading of both the *English* and *Latin* translation seuerally, all the time commended we be bold in this booke [illegible] of life. And these my labours I dedicate vnto you, most christian readers, desyring you to take them in good part, which if I shall perceyue, it shall more encourage me to take more paynes hereafter. Almighty God geue you his holy grace to liue after your knowledge as to come vnto the same. *Amen.*'

What [illegible] was I can't find. Sir [illegible] *did* place the Time [illegible] Part, if not [illegible], of the New Testament [illegible] in the MS. Library of [illegible] College, [illegible], the Gospel of St. *Matthew* in *Latin*, of the Translation printed, the two last Verses of the xxviii Chapter [illegible] and the xxvii & Verses of the xxvi Chapter of St. *Mark* which seems to shew [illegible] were no Verses. Sir [illegible], who was a great Master of the Language, seems to have corrected the *Latin* of the Time. The Translation [illegible] into [illegible] Verses, and the Whole [illegible] to have been carried to about forty nine Sheets. The [illegible] Chapter of *Matthew* begins [illegible] in Red Letters, as [illegible] Lessons in Ang. Bened. Mss. [illegible] Harmony of the Four Evangelists, in *Latin* Prose, &c. In the [illegible], the *Latin* [illegible] was [illegible] St. Jerom's, but [illegible] Edition [illegible], [illegible], as of St. [illegible], for the Reasons given in the Preface, I now recal.

At the Time [illegible] to have [illegible] the [illegible] which were ordered (a) printed with the Text of Erasmus [illegible], in Folio, under the Title of *Erasmi* [illegible] *de*

(a) Catalogue p. 113.
[illegible] and except St. *Mary Magdalene*) reduced to the present Number and Order. The Epistles [illegible] Gospels are Briefly the same as now used, [illegible] upon Ash-Wednesday the first and second Communions are placed instead of the three [illegible]

[illegible] *Thursday.* (d) Dean *Stanly's* Catalogue, p. 93
[illegible] *ex officina* Johannis Day *dum felicis memoriæ* 1571, *Mense* April. 1.

provided, to be a Part of the Business of these Officers, one of which is ordered to be
Sermon, [illegible] Holy Bible and Paraphrase, and the
of the Church, be neither torn nor
[illegible] which Folio [illegible] of *Erasmus's Book.* The
Title is wanting.

After the Title Page follows.

(a) ¶ *These thinges ensuynge are joyned with this present Volume of the Bylle.*

[illegible]

The names of the bokes of the Bybles, with the contents of the
[illegible]

At the End of the Book is printed

Imprinted at London *by* Thomas Matthew [illegible] *the*
[illegible] Notes, [illegible] *the Calender.* Diligently perused and corrected.

Imprynted at London *by* Nicolas Hyl *for* Roberte Foye *dwellynge in* Paule's *churche-yarde at the signe of the Bell, in the yere of our Lorde* GOD,

1551.

Cum [illegible] *ad* [illegible]

The Volume was printed by three Printers at the end of several Books, whose Names were necessarily left out in the respective Imprimatur's. For Instance.

By { *Nicolas Hyl for* [illegible]. [illegible]. [illegible]. *John Day for* [illegible].

In this Edition after *A Prologue unto the thyrde booke* of Moses called Leviticus stands the initial Letters W. T. So after *The Prologe of the Prophete* Jonas is added, *W. T. unto the Christian reader.*

The same Year 1551, was printed in Folio (b) the Bible in *English*, as appears from the *perfect Computation of the Years and Time from* Adam to Christ, &c. which is brought down to this Year, and from the last Page of the New Testament where this perfect Copy is observed in me. At the bottom of some of the Pages the following Device, viz. The Rising Sun and a Cock upon a Pedestal with a Person that lies asleep upon the Ground, with these Words by the sides, *Arise for it is day*, which was *John Day's* rebus.

In it, [illegible] *matters contained in the Bible in metre the readers may fynde and prayse many* common places with *Tyndal's* epistle to the Reader. 2. *A gathering of certayne hard wordes in the New Testament not well understood of many, with their* [illegible] *in the New Testament not made out of Latin words, but for to stand at large, because to let every man understande them, as they are used in divers countreys, but for to stand at large, because to let the rude understande what every worde, that is to say, signifieth.* 3 *An exhortacion to the study of the holy Scripture, gathered out of the Fathers.* 4 *The summe and contente of all the Bookes contayned in the Olde and New Testament.* 5 *A brefe declaracion of the yeares from* Adam *unto Christe, proved by the scriptures, for the more parte of dyvers diverse of Chronicles and Storyes.* 6 *The Names of all the Bookes of the Bible, and the Contents of the Chapters of every Booke.* 7 *A Kalender or Table, wherein the names of sundry Saintes and holy Persons mentioned in the Olde and New Testament.* 8 *A description and maner of the Kingdome of Israell, and Jerusalem, and the wonderful Journeying of the Children of Israell, and many notable things, appertaining to the understanding of the Hebrewe, and under what Kynges every Prophet lyved, and many notable things appertaining to the same.* 9 *A Prologe showing the cause of the Scriptures.*

All *Tyndal's* Prologues are here inserted, but the Notes at the end of the Chapters in *Matthew's* Bible (which we come to) are omitted, only some are placed in the Margin, and the Notes afterwards with the Contents of the Chapters are altered to the Sentence of places.

The Old Testament is divided into three Parts. The first ends with *Deuteronomy*. The second with *Ruth*, and the third with *Malachy*. Hands pointing, as in the great Bible 1539, are in a few places, sometimes where there are Notes, sometimes where there are none, and often before the Contents of the Chapters.

The *Maccabees* in the *Apocrypha* is divided into three Books, the first of which begins at the History of *Judas Maccabeus's* Victory over *Antiochus*, and ends with his Return to the Rulers in *Egypt* to bring the Peace of them home.

Before the IV Gospels are placed wooden Cuts of the IV Evangelists. That of St. *Matthew* has a very particular Inscription about it, thus:

A Prince of the Publicans, a taker of tolles
Is become a preacher, a fader of soules. Mat. ix.

The next Year 1552, was published an Edition of the New Testament, in 4to of which the Title follows.

The New Testament of our Saviour Jesu Christ faithfully translated out of the Greke.
Wyth the notes and expositions of the darke places therein

Then

(a) Library of Christ Church, *Canterbury*, to which it was given by the present Dean.
(b) Peter Burman *farmis* [illegible] *Maridos apud Tanaiam.*

Then follows a Picture of King Edward sitting in an Oval. On his right side is REX, and over-against it on the left VIVAT. And round the border of the Oval, EDWARDVS SEXTVS DEI GRATIA ANGLIE, FRANCIE, ET HIBERNIE REX ET. C. ÆTATIS SVÆ. (a) XV.

Then next,

After which

Unio quem precepit emi servator Jesu
Hic situs est; debet non alunde peti.
The pearle which Christ commaunded to be bought
Is here to be founde, not elles to be sought.

After this Title Page follows;

1. A Dedication to the King by *Richard Taverner*, in which he tells his Majestie, that 'to the providing, 'that the word of God be truely and sincerely set forth and taught, are required not only true and fa-'full Mouthes, but eyes also, that the Boxes of the holye Scripture be well and truely translated and 'printed also; and that forasmuche as there lacked to attayne the absolute perfectnesse of that 'heavenly Jewell, nowe to plentifully set forth thorowe His Graces most prudent and godlye carefulnesse, 'that this one impediment might be had whereunto in all worldes debates men might have re-'course and be resolved, according to the streyghte charge and commaundement that he received of His 'Highnesse in that behalfe, he had endevoured himselfe, according to his duetye and power to put in print 'the Newe Testament, using the advise and help of godly learned men, both in reducing the same to the truth 'of the Greke Text (appointing out also the diversitye where it happeneth) and also in the kepynge of the true 'Ortographye of wordes as it shall nowe alwaye appeare unto them that will diligentlye and without affection 'conferre this with the other that went forth before.

2. A Kalendar, in which the Festivals of the Conversion of St. *Paul* and of St. *Barnabas* are omitted.

3. An Almanacke for xxiii Years, beginning 1552, ending 1575.

4. A Table of the principall Matters contained in this Testament.

5. A perfect supputacion of the Yeres and Time from *Adam* unto *Christ* proved by the Scriptures after the Collection of divers Auctours.

6. An exhortation to the diligent studye of the holy Scripture, gathered out of the Byble.

Then follow the Four Gospels, before every of which is prefixed the Life of the Evangelist, as written by St. *Hierome*, &c.

At the End are *the Epistles of the old Testament that may be now read.*

A Table to fynde the Epistles and Gospels read in the Church of England, &c.

At the End of all:

Imprynted at London *by* Richarde Jugge *dwellynge in Powles Churche yarde at the signe of the Byble.*

Here begynne the newe Testament, translated into Englyshe, and diligently corrected and compared with the Greke, by the procurement and diligence of William Tyndale, and Johan Frith, and Henry Phillips, with divers other learned Men unto them, as in the Processe of the Byble more plainly is declared.

Imprynted at London *by* Richarde Jugge *dwellynge at the North dore of* Powles *at the signe of the Byble.*

Set forth with the Kinge's moost gratious Licence.

Another Edition of this Testament was printed the next Year by the same Person, *dwellynge at the* North dore of Powles, with an Almanacke to xxiii Years beginning 1553 and ending 1570, and in the Kalendar the Conversion of St. *Paul* is in the Black Letter, and the Festival of *Barnabas* omitted, and a *Note* without any Date in Queen *Elizabeth*'s Reign, as will be seen there.

The same Year, 1552, was the Quarto Edition of *Coverdale*'s Bible, printed at *Zurich* 1550, re-published, with an Addition of a new Title Page. They are exactly alike, and both of a foreign Print, tho' it's pretended by *Hagan* and *Rugge* that it was printed at *London*. Thus runs the Title of these Books or Copies:

The newe Byble, that is the holye Scripture of the Olde and Newe Testament faithfully translated into English *by* Myles Coverdale, *and newly oversene and corrected.*

M D LII

ii Tessh. iii.

Praye for us, that the worde of GOD *may have free passage and be glorified.*

Imprynted at London *by* Rychарde Jugge *dwellynge at the North dore of* Powles *at the signe of the Byble.*

Set forth with the Kinge's moost gratious Licence.

The same Year was there another Edition of the Great Bible by the King's Printer *Edward Whitchurche* in Folio; which, so far as I can find, was the last that was printed in this short Reign.

The King dying this Year, was succeeded by his Half Sister *Mary*. No sooner was she settled on the Throne, but she got the Acts passed in her Brother's Reign for the Reformation of Religion repealed, and the Popish Service and Sacraments restored. It being enacted in her first Parliament, which met the fifth Day of *October*, that 'all such divine service and administration of Sacraments as were most commonly used in the realme 'at the death of King *Henry* VIII shall be from and after the 20th Day of *December* then next following used in all churches, chapels, and other places within this realme of England, Wales, Calais, and the Marches of the same, in Latin by the priest and such others as will communicate with him, and not in English, any statute, act, or ordinance to the contrary notwithstanding.' Accordingly on this prefixed Day of our Lord God 1553 used and frequented, and no other, through the whole 'Realme of *England*,' &c. A special Office of Thanksgiving was ordered for the Reconciliation of the Kingdom to the See of *Rome*. Bishop *Bonner* went to farther his Christian Zeal, as he called his angry and ireprovable Action, as by his Mandate, dated *October* 25, 1554, to remove all Pictures, &c. to warn their Church-wardens to deface and extinguish the Texts of Scripture painted on the Church-walls, which, he said, were wrongly applied, and opened a Window to all Vices, and utterly closed up the Way to Virtue.

In *May* 1556 the Lord Cardinal *Pole* began his Visitation of his Diocese of *Canterbury*, and exhibited Articles of Enquiry to the Church-wardens, some of which were, Whether they had a (c) Rood in their Churches of decent Stature with *Mary* and *John*, and the (d) Image of the (e) Patron of the Church? The Design of this Visitation

(a) King *Edward* was born *October* 12, 1537.
(b) *Fox*'s Acts, &c. Vol. III.
(c) A Crucifix which stood in a Loft between the Body of the Church and the Chancel.
(d) This *Lyndwood* calls *The principal Image in the Chancel*, viz. of the Saint to whom the Church was dedicated.

ſtation will appear from the following Extracts of the Accounts of the Churchwardens of C[illegible], a mean and obſcure Parish near *Wye* in the Diocese of *Canterbury*, for this Year.

		s.	*d.*
(t) *Item*,	Paid a Joiner in *Canterbury* for making the Rood *Mary* and *John* and painting the ſame	40	00
———	For ſetting up the Rood [illegible] and [illegible] for paper and [illegible] to [illegible] the ſame	[illegible]	[illegible]
———	For a Book of Articles of Inhibitions at the Viſitation at [illegible]	[illegible]	[illegible]
———	Making a Coffin for the Sepulchre	00	09
———	Making a Desk and little Cupboard for the Chriſmatory	00	10
———	For a Lock and Key to the Font	00	05
———	Making two Chriſtes Roodes, painting of the Arms, Pictures, Vestments, and Crosse this, and for new Cloth put at	02	6
———	Supplication to my Lord Cardinal for the Church-House	01	01
———	Paid at the Lord Cardinal's Viſitation at *Eaſter*	01	03

There ſeems likewiſe to have been at this Time a Provincial Viſitation made by the Suffragan of the Cardinal and Archdeacon. For thus it's entred in the ſame Accounts:

		s.	*d.*
———	Paid the Somner and Regiſter when the Archdeacon was at [illegible]	[illegible]	[illegible]
———	A Reward given to my Lord Suffragan's Servants when the Chalice and Corpus-cloth was hallowed	00	4

But in how awkward a manner the People ſubmitted to the Reſtoration of their unchriſtian Usages, appears from the *Injunctions* given in the forecited Viſitation by *Parker* Bishop of *Dover*, who is to have Leave to ſuſpend the *Lord Cardinal's Statutes*. There it is ordered, that inſtead of ſeeing and worshipping the (*t*) Bread-Gods, they lurked behind the Pillars of the Churches where they could not ſee it, or held down their Heads, &c.

Thoſe of the Clergy who were married were obliged to leave their Wives, their lawful Marriage to them was condemned as null, and they now entreated not privily to reſort to their pretended Wives, or admit their Wives to come to them. Others who were ordained in the late Reign by the reformed Ordinal had their Orders annulled and their Benefices taken from them: and others proſecuted for Heretics and Exiles. At this Viſitation likewiſe, it ſeems as if the *Engliſh* Bibles and Common Prayer books were all ordered to be taken out of the Churches, and the Texts of Scripture on the Walls defaced. Since at the Viſitation of the Diocese of *Canterbury*, 1565, I find the following Preſentment made by the Churchwardens of *Hoorne* and *Newenden*, viz. that they have had no Bible ſince their Church was defaced ten Years before. I don't indeed find any expreſs Law now made anew to prohibit the *Engliſh* Bible or Teſtament, but there was no occaſion for any ſuch Order, as Archbishop *Arundel*'s Conſtitution was in force, whereby any one was to be puniſhed as a Factor of Herely who read any of the Scriptures of *Wicliff*'s Tranſlation, or of the Tranſlation of any Body elſe after his Time. However, ſo far had the Reformation prevailed, or ſo much good had it effected, that now all Parſons, Vicars and Curates were enjoined every Holiday, when there was a Sermon, at the Sermon time plainly to recite and diligently to teach the *Pater-Noſter*, the *Ave-Mary*, the Creed, and the *Ten Commandments in Engliſh*, and to exhorte their Pariſhioners to teach the ſame likewiſe to their young Children at Home. Alſo, they were enjoined carefully to employ themſelves in ſtudying the Holy Scriptures, and ſuch other and ſo much as they might be able to make Account to their Ordinary yearly.

Things being thus, many of the Gentry and Clergy left their native Country and went abroad, where they found a very kind and chriſtian Reception in thoſe Places where the Inhabitants had ſhook off the intolerable Yoke of Popery. Among the latter were theſe that follow.

1. *Myles Coverdale*, who in the late Reign had returned home from *Zurich* or *Strasburg*, where he had lived for ſome Time, and was for his great Learning, eſpecially in the Scriptures, promoted to the Biſhoprick of *Exeter*, void by the Deprivation of *Voyſey* the former Biſhop. But now Papiſts was eſtabliſhed and Coverdale was a Sufferer, void by the Deprivation of *Voyſey* the former Biſhop. But now Papiſts was eſtabliſhed and Coverdale was a great Hazard of his Life, which was ſaved by the powerful Interceſſion of the King of *Denmark* with the Queen in his Behalf. So he went abroad again, where he ſtaid till the next Reign.

2. (*u*) *Bartholomew Traheron*, who was born ſomewhere in *Cornwall*, and educated in *Exeter* College in *Oxford*. After which he travelled abroad, and returning home entred into Holy Orders, and was by King *Edward* VI. made Keeper of his Royal Library, and ſoon after, 1551, as it's ſaid, Dean of *Chicheſter*. But theſe Preferments he now quitted and went beyond Sea, where he read Lectures in one of the Congregations of the *Engliſh* Refugees. Ten of theſe on Part of St. *John*'s Goſpel againſt the *Arians* he printed with the following Title in 12mo.

(*d*) *An Expoſition of Part of St.* Johannes *Goſpel, preached in the Engliſh Congregation. By* Bartlo. Traheron, *and now publiſhed againſt the wicked Enterpriſes of a new ſprung up Arians in England. Imprinted Anno* 1557.

In his Reading or Expoſition on the firſt Chapter of St. *John*, he has theſe Words: 'Some thincke the word 'here is taken for *a time* after the *Hebrue* manner of ſpeakinge, for the *Hebrues* ofte uſe, which ſignifieth a 'word for *a time* —— ſo then after their imperfect underſtanding, that *in the beginning* was a divine and heavenlie thinge with God. This I mention to obſerve, that if *Bartlo.* had ſtuck to the Bible as is before mentioned, it is plain, that there were thoſe who corrupted it for other Ends than only to gratify their Curioſity and get a Penny.

3. (*v*) *Chriſtopher Goodman*. He was born in *Cheſhire*, and educated in *Braſenoſe* College in *Oxford*, and afterwards, 1547, was choſen one of the two or Students of *Christ-Church*, and Margaret Profeſſor of Divinity there; on

(*t*) Coll. Rev. *Ricardi Barker* Rectoris de *Crundale*.
(*u*) *Wood*'s Athenæ Oxon.
(*v*) *Wood*'s Athenæ Oxon.

(*d*) See Dr *Whitby*'s Preface to Dr [illegible]'s Paſſages.
(*d*) Royal [illegible] No. [illegible]

on Queen *Mary*'s coming to the Crown, [illegible] departed his Preferments and (a) went abroad, refiding firft at [illegible], where we find him joining with *Thomas Hancock*, *Edmund Sutton*, *Edward Cardell*, &c. in a Letter to the *Englifh* Congregation at *Frankfort*, wherein they expoſtulated with them what occaſion it was to give to their Adverſaries to accuſe their Doctrine of Imperfection, and them of Mutability, if they ſhould much alter or vary from that pure Doctrine which they received in *England*, but he afterwards removed to *Geneva*. He ſeems to have been a Man of great Warmth and Vivacity, and too much irritated by his Sufferings. This he himſelf acknowledged in the Recantation that he made of his Book which he printed at *Geneva*, 1558, againſt Queen *Mary* and her Government.

Anthony Gilby was another of theſe Refugees, and preſs'd much of the Temper and Principles of *Goodman*. He had ſome Diſputes with *Coverdale*, *Whittingham*, &c. as to a Declaration deſired of the *Engliſh* Church at *Frankfort*, that they had obtained a Church in and by Peace, and would and ought to ſo ſtand their Departure to be lawful, and no Schism.

5. *John Harmon Haddon*. He was born in the City of *Exeter*, and educated in *Baliol* College in *Oxford*, where he was admitted about 1540, and made great Proficiency in Learning. In 1545 he was elected Fellow of *All Souls*, and two Years after made one of the Senior Students of *Christ-Church*. After King *Edward*'s Death he fled out of *England* and went to *Frankfort*, where he was of the Number of thoſe who were againſt admitting the *Engliſh* Liturgy, and therefore went to *Geneva*, there to ſet up a Church more agreeable to their own Humours and Principles. Returning to *England* on the Acceſſion of Queen *Elizabeth* to the Throne, he was made Dean of *Exeter*, May 19, 1559. He was one of thoſe who tranſlated the Pſalms into Metre, thoſe of his Tranſlation being diſtinguiſhed by the initial Letters of his Name J. H. being prefixed to them.

6. *James Sandford* was educated in *Oxford*, and afterwards at one of the Inns of Court, where being conſtrained to the Doctors of Popery, he refuſed to take Orders, and accordingly was confined by *Ridley* Biſhop of *London*, and became one of the moſt noted Catechiſts of that Time. In 1551, he was collated by the Archbiſhop of *Canterbury* to the Rectory of *Hadham Parva*, in *Herts*, which he reſigned 1555, when it is ſaid he was promoted to the Deanry of *Carliſle*, but this ſeems to be a miſtake in *Fuller*'s having this Dignity, for, according to the *Faſti*, *Giles Lee* was collated *Octob.* 1, 1540, and *William Fox*, *December* 21, 1553. However this be, *Sandford*, on the Acceſſion of Queen *Mary* to the Crown, fled abroad and went with Mr. *Conway*, an *Engliſh* Gentleman, to *Strasburg*, where he became very intimate with the famous *Tremellius*. But on the Differences which aroſe there among the *Engliſh* Refugees about accepting the *Engliſh* Liturgy, *Sandford*, joining with thoſe who oppoſed it, retired with them to *Geneva*. After Queen *Elizabeth*'s coming to the Crown he returned to *England*, and was by her promoted to the Deanry of *Chriſt-Church* in *Oxford*, 1561, of which Dignity he was deprived 1564, for not wearing the Habits then enjoined, viz. the Square Cap, &c. (b) This we are told, that ſoon after his Promotion to the Deanry, he firſt, as it were, collected the Congregation of Regents, that he might preſs with the Impoſition of the Cap and other Habits.

7. *Thomas Cole*, whoſe Name occurs among the *Engliſh* Refugees who ſeparated from thoſe at *Frankfort* and went to *Geneva*. He was Brother to *Henry Cole*, Preſident of *Corpus Chriſti* College in *Oxford* in the next Reign, and Dean of *Exeter*, and is ſaid to have been Dean of *Saliſbury* on the Reſignation of *Peter Martyr* in the Beginning of King *Edward* VI's Reign. But *Martyr* ſoon returning, he was afterwards repoſſeſſed of it, being Dean 1557, and reſigning it by Death 1563. However this be, *Cole*, it's certain, was a Refugee during the Reign of Queen *Mary*, and reſided at *Geneva*. After the Acceſſion of Queen *Elizabeth* to the Crown, he returned into *England*, and was by *Grindal* Biſhop of *London*, his Fellow-Exile, collated to the Archdeaconry of *Essex*, *Sept.* 5, 1559, and had the Rectory of *Hadleigh* in *Eſſex* given him.

Of theſe I have given this particular Account, becauſe I find it ſaid, that ſix of them, viz. Biſhop *Coverdale*, *Gilby*, *Whittingham*, *Sampſon*, and *Cole*, undertook to make a new Tranſlation of the Holy Bible into *English*, to which ſome add *John Knox*, *John Fox*, and *Thomas Fenton*. It was Biſhop *Coverdale*'s Judgment, as I have ſhewn, that a Variety of Tranſlations was of great Uſe, and that the Tranſlation he himſelf had made might be rendred yet more compleat and perfect. It's no wonder therefore, that he ſhould very readily put in a Deſign to make a new Tranſlation. This they ſeem to have let about ſoon after their being ſettled at *Geneva* (e) 1555, ſince two Years after, 1557, was there printed in a ſmall 12mo,

(f) *The Newe Teſtament of our Lorde* Jeſus Chriſt, *conferred diligently with the* Greke *and beſt approved Tranſlations.*

With the arguments, as wel before the chapters as for every Boke and Epiſtle, alſo diverſities of readings and moſt profitable annotations of all hard places. Wherunto is added a copious Table.

Printed by Conrad Badius, M. D. LVII.

After the Title Page follows,

1. *The Epiſtle, declaring, that* Chriſt *is the end of the Lawe,* by John Calvin.
2. *To the Reader, Mercie and Peace through* Chriſt *our Saviour.*

(a) Troubles of *Frankfort*, &c. p. 17. (b) *Wood*'s Athenæ, &c. Vol. I.
(c) *Heylin*'s Hiſtory [illegible] (d) Troubles of *Frankfort*, p. 47.
(e) Calvin & Beza's Epiſtles [illegible] TESTAMENTA, atque adeo in Sacra Scripturæ, *et cet.*
in ANGLORUM ECCLESIAM, quæ *Genevæ* colligitur, recepta: cum judicio & comprobatione D. *Johannis Calvini.*
1 Cor. III. 11.
Fundamentum aliud præter id quod iactum eſt nemo poteſt ponere quod eſt Jeſus Chriſtus.
GENEVÆ:
apud Joannem Criſpinum.
M. D. LVII.

(f) Penes D. *Tho. Baker* e Coll. S. Joan.

At the End is,

The Table of the New Teſtament. Being an Alphabetical Index

A profitable declaration of the Hiſtories and Time from Adam unto Chriſt, gathered out of the Concordances and diverſe Authors.

Printed by Conrad Badius, M. D. LVII. *the* xth *of* June.

It is printed in a ſmall but very beautiful Character, and is the firſt New Teſtament in *French* with the Diſtinction of Verſes by numeral Figures (*a*). The moſt ancient Copies of the New Teſtament in Greek are written without any Diſtinction of Chapters and Verſes, but there Diſtinctions were invented afterwards for the more eaſy and ready finding the ſeveral Quotations made from the Divine Authors. Accordingly there occur in theſe Copies the Diſtinctions of *Lines*, *Cretes*, and *Verſes*, which ſome have wrong ſtiled Lines, at the End of which the Writing was ended, leaving the reſt of the Line void in the ſame manner as Lines uſe to do at a Book. But the Diſtinction of the Holy Scriptures into Chapters and Verſes, as we now have them, is of a much later Date. By ſome it is the Invention of the preſent Chapters aſcribed to *Hugo de Sancto Caro*, a Dominican Monk, but commonly known by the Name of Cardinal *Hugo*, who flouriſhed about the Year 1240 and died 1262 Others attributed it to the Schoolmen. Others again ſay, that it was the Invention of *Stephen Langton* Archbiſhop of *Canterbury*, 1220, and *Hoffmeiſter* alludes it to one *Adolf* an *Hebrew* General of the Order of Minors, who flouriſhed about 1290. But our learned Dean *Prideaux* is poſitive, that the true Author of this Invention was Cardinal *Hugo*, who made the firſt Concordance that ever was of the Vulgar *Latin* Bible. In compoſing this, *Hugo* found it neceſſary in the firſt Place to divide the Books into Sections, and the Sections into Subdiviſions, that by theſe he might the better make the References, and the more exactly point out in the *Index* where every Word or Paſſage might be found in the *Text*, which, till then, in the Vulgar *Latin* Bibles was without any Diviſion at all. And theſe Sections are the Chapters which the Bible hath ever ſince been divided into. But as to the Subdiviſions of theſe Sections or Chapters, *Hugo*'s way of making them was, by the Letters A, B, C, D, E, F, G, placed in the Margin at an equal diſtance from each other, according as the Chapters were longer or ſhorter; which Method was uſed by our firſt *Engliſh* Tranſlators of the Bible. *Robert Stephens*, the learned and famous *French* Printer, took an Hint from *Hugo*'s Way of making the Subdiviſions of his Chapters by Capital Letters of the Alphabet, firſt divided thoſe Under-diviſions, and, inſtead of Letters, placed numeral Figures in the Margin of a *Greek* Teſtament which he printed *A. D.* 1551, and afterwards in an Edition of the Vulgar *Latin* Bible which *Conrad Breſſius* printed for him *two* Years after, which ends thus:

Excudebat Roberto Stephano, Conradus Badius, *Anno* M D LV *viz. Idus Aprilis*.

This *Stephens* did, as *Hugo* had done before him, for the Sake of a Concordance which he was then compoſing for the *Greek* Teſtament, and which was after his Death printed by his Son *Henry*, who gives the following Account of this Invention of his Father's, in ſubdividing the old Sections or Subdiviſions, and marking them with Figures inſtead of Letters, viz. (*c*) 'That he made this Diviſion, ſo far as the New Teſtament was 'concerned, as he was going from *Paris* to *Lyons*, and a great Part of it on Horſe-back. That this Project 'of his was condemned at firſt as an inſipid and uſeleſs one, and therefore ſo far from being to his Honour, 'that he would be cenſured as ſpending his Time and Pains to make himſelf ridiculous: but that, contrary 'to this Opinion which thus condemned his Father's Deſign, this Invention of his no ſooner ſaw the Light 'than it was liked by or took with every Body, and was of ſuch Authority, that the Editions of the New Te'ſtament in which this Invention was not followed, were eſteemed as in a manner uſeleſs. But now whereas *Stephens* had only put numeral Figures in the Margin, the Editors of this *French* New Teſtament printed the ſeveral little Sub-diviſions with Breaks, and placed the Number at the beginning of every one of them.

A *ſecond* Edition of this Teſtament, printed at *Geneva* with ſhort marginal Notes, in the ſame Volume, was publiſhed three Years after, 1560, with the following Title

(*b*) *The New Teſtament of our Lord* Jeſus Chriſt, *conferred diligently with the Greke and beſt approved tranſlations in divers languages.*

EXOD. XIII. VER. XIII.

(*b*) *Feare ye not, ſtand ſtill and beholde the ſalvacion of the Lord which he will ſhew to you this day. Great are the troubles of the righteous, but the Lord deliuereth them out of all.* Pſal. xxxiv. 19. *The Lord ſhall fight for you, therefore hold you your peace.* Exod. xiv. ver. 14.

PRINTED AT GENEVA.

M. D. LX.

Next this Title follows,

The Holy Goſpel of Jeſus Chriſt *according to* Matthewe.

The Argument. But no Notes, only Scripture-references in the Margin.

After the Book of the *Revelation* is,

A briefe Table of the interpretation of the proper names which are often ſeene in the Olde Teſtament, &c.

Whereas the weekelines of tyme ——

The order of the yeres from Paule's *Converſion, ſhewing the tyme of his Perſecution, and of his Epiſtles written to the Churches.*

The end.

Joſhua, *chap.* I. *verſ.* 8

Let not the boke of the Law depart out of thy mouth, but meditate therein daye and night.

(*a*) *Petiti* Introductio in Lectionem Novi Teſtamenti. Dean *Prideaux*'s Connection, &c. Part I. Book 5.
(*b*) Paris ad Concordant. Græcas N. Teſtamenti. *Fabricii* Bibliotheca Græca, Lib. IV. c. 5.
(*c*) Notes *John Evans* D. D.
(*d*) Alluding, I ſuppoſe, to their Deliverance from Exile by the Acceſſion of Queen *Elizabeth* to the Crown.

M[r.] Strype intimates, that this was only the *English* Translation revised and corrected, and that as they [finish]ed the New Teſtament, they proceeded to revise the Old, which they not having made an end of [at] Queen *Elizabeth*'s Acceſſion to the Crown, ſome of the Undertakers ſtaid at *Geneva* to finiſh it, and that [accordingly the whole Bible was there] printed 1560, 4to, with an Epiſtle to the Queen and another to the [Reader which, I ſuppoſe, by Miſtake,] are left out in the Alterations of this Bible. Father (*c*) *Simon* aſſures us, that this Edition of the Bible was only an *Engliſh* Tranſlation of the *French* made at *Geneva* ſome Time before: Which ſeems to be ſaid only to leſſen and diſparage it. But of this Tranſlation more anon.

CHAP. IV.

Of the ſeveral Editions of the Engliſh Bible *and* Teſtament *in Queen* Elizabeth's *Reign.*

QUEEN *Mary* dying *November* 17, 1558, was ſucceeded by her Half-Siſter *Elizabeth*, who, reſolving to tread in the Steps of her Brother *Edward*, and to ſuppreſs Superſtition thorough all her Highneſs's Realms and Dominions, ſummoned her Parliament to meet at *Weſtminſter* the 23d of *January* following. In this Parliament an Act paſſed for reſtoring to the Crown the ancient Juriſdiction over the State Eccleſiaſtical and Spiritual, &c. and another for the Uniformity of Common Prayer and Service in the Church, &c. whereby the Statute of Repeal which had paſſed in the former Reign was declared void and of none effect. Her Majeſty the next Year appointed a Royal Viſitation, and gave her Injunctions, as well to the Clergy as to the Laity of this Realm, by which it was ordered, as in King *Edward*'s Reign, that 'they ſhould provide within 'two monethes next after this Viſitation, at the charges of the Pariſh, one Booke of the *whole Bible* of the 'largeſt Volume in *Engliſh*, and within one xii monethes next after the ſaid Viſitation the Paraphraſes of *Eraſmus* 'upon the *Engliſh* upon the Goſpels, and the ſame ſet up in ſome convenient place within the ſayde Church that 'they have the cure of, whereas the Pariſhioners may moſt commodiouſly reſort unto the ſame, and read the 'ſame, out of the time of common ſervice.'

Together with theſe *Injunctions* were exhibited Articles to be enquired of in this Viſitation, one of which was, 'Whether the Perſons, Vicars and Curates did diſcourage any perſon from reading of any part of the Byble 'in Engliſh, or did not rather comfort and exhort every perſon to read the ſame at convenient 'times, as the very Lively Worde of God, and the ſpecial food of mans ſoule.'

Now notwithſtanding this, I do not find any new Edition of the *Engliſh* Bible or *Teſtament* till three Years after, in 1562, which ſeems to intimate, that whatever Diſcouragement the *Engliſh* Bible might meet with in the late Reign, the printed Copies of it were not burnt or deſtroyed as they had been in King *Henry* VIII's Reign. However this was, there was then Yet another Edition in Folio of the Great Bible, with the following Title: (*b*) *The Bible in Engliſhe, that is to ſay, the contentes of all the holy Scriptures both of the olde and newe teſtament, according to the tranſlation that is appointed to be read in Churches. Imprinted at* London *in Fleete ſtreete, by* Richard Harryſon, *Anno Dom.* 1562.

After the Kalendar follows Archbiſhop *Cranmer*'s Prologue.

After *Malachi*, the *Volume of the Bokes called* Hagiographa, with a Preface to the Reader, as in *Matthew*'s Bible.

The Title of the *New Teſtament* runs thus:

The newe Teſtament in Engliſhe after the laſt recognicion and ſettynge forth of Eraſmus, *conteynynge theſe Bokes, &c.*

After the New Teſtament is a Table of the Epiſtles and Goſpels.

At the End of all:

Imprinted at London *in* White-croſſe-ſtrete *by* Richard Harryſon *the yeare of oure Lorde a thouſande fyve hundred threeſcore and two.*

Cum privilegio ad imprimendum ſolum.

Four Years after, 1566, was another very fine and pompous Edition of this Bible, in a large Black Letter, and on a Royal Paper, with the following Title:

(*c*) *The Bible in Engliſhe of the largeſt and greateſt Volume that is to ſaye, The Contentes of all the holye Scripture booth of the olde and newe Teſtament.*

According to the Tranſlation appointed by the Queene's Majeſtie's Iniunctions to be read in all Churches within her Majeſtie's Realme.

At Rouen,

At the coſt and charges of Richard Carmarden.

Cum privilegio. 1566.

Then

(*a*) Annals of the Reformation, Vol. I. c. 19.

(*b*) *Illa vero* Genevenſium *quam omnium poſtremam Rex* Jacobus *appellat, tadium eſt atque* Genevenſis Gallica *quæ in ſeptentrionem* Anglorum *converſa fuerat, Scotis præſertim atque Anglis omnibus proteſtantium quotquot* Genevenſium *profitebantur.* Diſquiſit. Critic. &c.

(*c*) A. D. 1559. (*d*) *Thuanus* Decad. Lond. p. 506.

(*e*) Peters D. *Tho. Baker*, D. *Dan. Waterland*, & *J. Lewis.*

Then follows,

1. The order howe the reſt of holy Scripture (beſide the Pſalter) is appointed to be read.
2. Proper Leſſons to be read for the firſt Leſſons, both at Morning and Evening Prayer, on the Sundayes throughout the Yeere, and for ſome alſo the ſecond Leſſons
3. Leſſons proper for Holy-dayes, *among which are the Converſion of* S. Paul *and* S. Barnabe, *both in red Letters.*
4. Proper Pſalmes on certayne dayes, *viz.* Chriſtmaſ-day, Eaſter-day, Aſſenſion-day, Whitſon-day.
5. A brief declaration when every Terme begynneth and endeth
6. **An Almanacke for xxx Yeares, beginning at 1561 and ending 1590.**
7. **To fynde Eaſter for ever.**
8. Theſe to be obſerved for Holy-dayes, and none other. *They are printed in red and black Letters alternately, but I don't at preſent obſerve the Converſion of St Paul, or St Barnabe more, than*
9. A Table for the order of the Pſalmes to be ſaide at Mornyng and Evenyng Prayer.
10. **A Kalendar, in which *Converſio* Pauli *and* Barnab. *Apo.* are in black Letters.**
11. The Order of Mornynge and Evenynge Prayer, The Collects, Epiſtles and Goſpels to be uſed at the Celebration of the Lord's Supper (among which are Collects for the Converſion of Sainct *Paule* and Saynt *Barnabe* Apoſtle) and ſome of the Prayers uſed at receyving the Communion, printed as they uſed to be at that Time in the Book called The (*a*) *Pſalter.*
12. The Names of all the bookes of the Bible, and the content of the Chapters of every booke.

The bookes of the old Teſtament.

Geneſis or the fyrſt of *Moyſes.* — — 1. chapters.
Exodus, &c.

The Prophetes.

Eſay or *Iſaiah.* — — — — lxv. chapters.
Jeremy or *Jeremiah,* &c.

The Apocripha.

The thyrd of *Eſdras.* — — — iii. chapters.
The fourth, &c.

The Newe Teſtament.

The Goſpel of St. *Matthew.* — — xxviii. chapters.
The Goſpel, &c.

The Epiſtles.

S. *Paule* to the *Romayns.* — — xvi. chapters.
The fyrſt, &c. *after the thyrde of* S. Jhon *is printed,*
To the *Hebrues.* —— —— —— xiii. chapters.

At the End is this Text of the *Apocripha:*

All theſe thynges are the booke of lyfe, the covenaunt of the hyeſt, and the knowledge of the truth. Eccleſiaſticus xxiii. c.

13. The Prologe, ſhewing the uſe of the Scripture. *Which begins thus* Thoughe a man hadde a precyous jewell and a ryche, yet yt he wiſt not the value therof, nor wherfore it ſerved, he were neyther the better nor rycher of a ſtrawe —— *And ends* To whome be honoure and prayſe for ever, and unto God our father thorowe hym. *As before* Tyndall's *Epiſtles of the New Teſtament.*

At (*b*) *R.* by *C. Hamilton.*

The fyrſt parte of the Byble, contaynynge theſe bookes.

Geneſis, &c

Round this Title, as likewiſe round the Titles of the other four Parts, is a large Border, in which are repreſented in wooden Cuts the principal hiſtorical Facts, beginning with the Angel driving *Adam* and *Eve* out of *Paradiſe.* At the End of the *ſecond* Part, which concludes with the Book of Ruth, is printed, ¶ At the coſt and charges of *Richard Carmarden* —— As if theſe two Parts of the Bible were printed at his Expence. *Carmarden,* it is ſaid, was an Officer of the Cuſtoms, and a Perſon of good Repute

After *The Title of the bookes called Apocripha* is *A prologe to the Reader,* which begins thus: ' In conſideracion ' that the books before are founde in the *Hebrue* tonge receyued of all men, &c. as in *Mathew's* Edition.

The Title of the New Teſtament is,

The Newe Teſtament in Englyſhe, *tranſlated after the Greke, contaynyng these Bookes,* &c.

At the End is printed,

The ende of the newe Teſtament.

M. D. LXVI.

A Table to find the Epiſtles and Goſpels uſually red in the Churche accordyng unto the Booke of Common Prayer: wherof the fyrſt one is the Epiſtle, and the other the Goſpell, whoſe begynnyng ye ſhall fynd in this boke marked with a croſſe ✠, and the ende with half a croſſe ✝, or els the woordes expreſſed in this Table wherewyth any ſuche Goſpell or Epiſtle doth ende conteyned in theſe Letters A, B, C, D, E, I, &c.

The Epiſtles and Goſpels for Sayndles dayes.

To every Chapter are the Contents prefixed, the ſame with thoſe in *Mathew's* Bible, and the ſame Scripture-References in the Margin, with ſome Additions. What is not in the *Hebrew* or *Greek* is printed in a ſmaller Letter than the Text.

(*a*) *See* The Pſalter or Pſalmes of *Dauid,* corrected and pointed as they ſhall be ſong in Churches after the tranſlation of the great Bible, with certain additions of collects and other the ordinary ſeruice gathered out of the bocke of Common Prayer, conteyned by act of Parliament in the firſt yeare of the raigne of our ſouereigne Lady Queene *Elizabeth.*

Londini in officina *Gulielmi Seres* Typographi.

Cum priuilegio Regiæ Majeſtatis.

1563.

(*b*) *Rane* in *Normandy,* becauſe, I ſuppoſe, both Paper and Printing were cheaper there than in *England.*

Two Years after was another Edition of this Bible, printed in Quarto by the Queen's Printers, with this Title:

(a) *The Bible in Englishe, that is to saye, The content of all the holy Scripture both of the olde and newe Testament. According to the Translation that is appointed to be read in the Churches.*

Anno 1568.

Then follow,

1. An Almanack for 14 Years, beginning 1567 and ending 1580.
2. A Kalender.
3. A Table for the order of the Psalms.
4. The Order how the rest of the holy Scripture, beside the Psalter, is appointed to be read.

[*A Leaf or more torn out.*]

The Common Prayer at large; and at the End thereof, facing the first of *Genesis*,

Imprinted at *London* in *Paul's* Church yarde by *Richard Jugge* and *John Cawood*, Printers to the Queene's Majesty.

Cum privilegio Regiæ Majestatis.

After the Old Testament follows,

The Seconde parte of the bokes called Hagiographa.

Then, *The New Testament in English, translated after the* Greke, *containyng these bokes*, &c.

At the End the Copy is imperfect.

I have the *New Testament* alone, which seems to have been printed about this Time. It is in Quarto, the Title wanting; after which follows,

1. A Table of the principall matters conteyned in this Testament.
2. A true and perfect reckoning of the yeres and tyme from *Adam* unto *Christe* gathered out of the holy Scripture. —— Over this is a little wooden Cut, in which is represented *Adam* in *Paradise* lying asleep, and the ancient of Days lifting a Woman out of his Side.
3. An exhortacion to the diligent studie of the holie Scriptures gathered out of the Byble.
4. The description of the lande of promyse, called *Palestina*, *Canaan* or the Holy Lande, where *Christe* was borne, wrought his miracles, and suffred death. —— This is a little Map cut in Wood.

Then follow the four Gospels, to which are prefixed the Lives of the Evangelists written and set foorth by the most holy doctour Saint *Hierome*; over which are placed their Pictures cut in Wood.

To the Acts, &c. is prefixed, The Argument of the *second* booke of S. *Luke*, called, The Actes of the Apostles.

Then follows, The Carte Cosmographe of the Peregrination or journey of S. *Paule*, with the distaunce of the myles.

Next, The order of times; at the end of which is placed FINIS.

Then follow, The Epistles of Saint *Paule*, among which is put that to the *Hebrews* next to the Epistle to *Philemon*.

Then, The Canonical Epistles. To every one of them is prefixed An Argument of the Epistle, excepting the first that ones, to *Iames*, of St *Peter*, and St *Jude*, and at the End of every Chapter both in the Gospels and Epistles are added short Notes different from those which are in *Matthew's* Bible. Then follows, The Revelation of Saint John the Divine, which has the Contents of the several Chapters, and Notes at the End of them, as in the Gospels and Epistles.

After the *Revelation* are, *The Epistles of the new Testament as they be now read* and, *A Table to fynde the Epistles and Gospels used in the Church of Englande*, &c. Among these for the Holy-days no Notice is taken of either the Conversion of St. *Paul* or St. *Barnabe*.

At the Bottom is FINIS again placed, and,

Imprinted at *London* in *Fleete* Church-yarde by *Richarde Jugge*, Printer to the Queene's Majestie, forbiddyng all other men to print or cause to be printed this or any other Testament in *English*.

Cum privilegio Regiæ Majestatis.

Throughout the Gospels and the Revelation are interspersed large wooden Cuts, as in the Editions 1551, 1553.

In both these two last mentioned Editions the Text 1 John v. *For there are three which beare record in heaven*, &c. is printed in the same Letter with the other Texts.

In Mr. *Lowndes's Mss.* is a Fragment of the New Testament in *English* in 4to of this Translation. After the *Acts* is, *A compendious and breefe declaration of all the contents of the bokes of the New Testament in Metre.*

In the same *Mss.* is, *The New Testament in English*, in 8vo. The Tables, Maps, Notes as in *Jugge's* 4to Edition. The Almanack for 34 Years commenceth 1561.

Besides these Editions, there was printed in a small *English* Letter in 4to an (*b*) Edition of the Great Bible, as it was printed in 1541, without any Notes or Contents of Chapters, only in the Margin are some parallel Texts, and the Capital Letters of the Alphabet A, B, C, but the Copy which I saw is so imperfect, as that there is no Name of the Printer, or any thing to be found of the Place or Date of the Printing. Only by the oblique Strokes which are here used instead of Commas, one would guess it to be some foreign Edition, and from its having at the End, that the *Table is to find the Psalms and Lessons usually read in the Church* according unto the Book of Common Prayer, 'tis plain, that it was printed some Time in King *Edward* VI or Queen *Elizabeth's* Reigns.

The

(*a*) *Trinity* Coll. *Cambridge.*
(*b*) Peter *Burman's Secretum Secretor.*

(*b*) Ducat. *Lond.* p. 404.

(*c*) Ibid. p. 38.

The Leaves, not the Pages, are numbred, the laſt Leaf of the Book of Jonas is folio cc x. On the foreſide of the next Leaf is this Title within a Border cut in Wood.

The third Part of the Byble, contaynynge theſe bookes;
The Pſalter, *The* Proverbs,
Eccleſiaſtes, Cantica Canticorum,
The Prophetes.

In either Part of the Border is a Cypher within a Shield cut in Wood, which, I ſuppoſe, is the Printer's Name.

The laſt Leaf of this third Part, which ends with *Malachi*, is numbred cccxxx. After which follows the New Teſtament, the Apochrypha being omitted. The Title of this is,

The New Teſtament in Engliſhe, tranſlated after the Greke, conteynynge theſe bookes,
Mathewe, Marke, Luke, Jhon,
The Acts of the Apoſtles,
The Epiſtles of Sayncte Paule.
To the Romaynes, &c.

Round this Title is a Border cut in Wood, at the Top of which is repreſented Chriſt's eating his laſt Supper with his twelve Diſciples, and at the Bottom his being betrayed by Judas. The laſt Leaf have only its numberd *folio* c. and in the outer Column of the next Leaf is, *A Table to fynde the Epiſtles*, &c. as noted before.

The (t) New Teſtament alone of this Tranſlation was printed in 8vo ſome Time after 1537, when the Bible called *Thomas Matthewe's* was publiſhed, for this Copy has no Date, only at the End it is ſaid to be

Imprinted at London *by* William Seres, *dwelling at the Weſt ende of Paules Church, at the ſigne of the* Hedge-hogge.

Cum priuilegio ad imprimendum ſolum.

To it the Printer has prefixed the following Advertiſement to the Reader.

'Thou ſhalt underſtande, gentle reader, that whereas the Teſtamente which goeth under the Name of 'Thomas *Matthewe* hath certayne learned and godlye annotacyons in the margent for the better underſtandynge 'of the Texte; I have for thy commoditye caſted the ſame with more than xxx. hundred godly and conſolable to 'be ſet after the Chapters wherein the thinges be noted. And that thou myghteſt the better fynde the thinges 'noted, I have ſet theſe Letters, a, b, c, &c. before the begynnynge of every note, and in the texte alſo at the 'beginnynge of everye ſentence that is noted. In the *Kenedaers* alſo thou haſt had certayne notes, not ſo large 'as the matter requireth (for the volume would not bere it) but ſufficient to leade the diligent reader to the 'underſtandynge of the whole Revelations. In the beginnynge alſo thou haſt a Kalendar, wherein is noted the 'Epiſtle and Goſpel of every Holy-day, or Feaſt of the Sayntes, immediately after the ſame Feaſt, firſt the 'Epiſtle and then the Goſpel. And continually with the ſame Kalendar runneth the Table of the Epiſtles 'and Goſpels of the *Sondays*, *Wekes*, *Ferers*, and other Feaſt-laves which lye not upon one Letter, be-'ginning at New yeares-day and ſo leadynge on to Chriſtmas day followynge, after the order of the ac-'cuſtomed Tables. The Spirit of God be thy teacher in the reading of this Goſpel's holy teſtament. 'Farewell.

Before the *Kalendar* here mentioned is an *Almanack* for xxxix Years, which contains the Leap-Year, the Sunday Letter, the Golden Number, Letter, and the Year of our Lord, in diſtinct Columns. It begins with the Year 1549 and ends 1587, which ſhews as if this Teſtament was printed 1549. After the Kalendar is printed *Tyndal's* Preface to the ſecond Edition of his New Teſtament, and at the End are *The Epiſtles taken out of the* Olde Teſtament *which are redd in the Churches at the laſt Sonday in Advente, and the Euangelies, begynnynge with the firſt Frydaye in Advente.* Then follow *The Epiſtles of the Sondaies*, and Lessons taken out of the Olde Teſtament, *viz.* Sayncte *Andrewes* daye, On the Conception of our Ladye, On Chriſtmas Eve, On the Annunciation of oure Ladye, On St. *Philip* and *Jacob's* day, On the Nativitie of St. *John Baptiſt's* day, On the Viſitacion of oure Ladye, On *Mary Magdalen's* day, On the Nativitie of our Ladye, On St. *Matthew's* day, and On St *Luke's* day.

Theſe are all the moſt remarkable Editions of the Bible and New Teſtament alone of this Tranſlation and Reviſion that I have either ſeen or heard of.

It commonly paſſes for current that the Old and New Teſtament were tranſlated by *Tyndal* and *Coverdale*, and the Apochrypha by *John Rogers*. But, as has been already obſerved, it appears, that the Apochrypha in *Matthews's* Bible is not the ſame Tranſlation with that in *Coverdale's*, and that *Coverdale* gives not the leaſt Hint of any one's aſſiſting him in his Tranſlation, but always ſpeaks of it as entirely his own.

(u) *John Rogers* was educated at *Cambridge*, where he took the Degree of Batchelor of Arts, 1525. From thence he was elected the ſame Year to the Catherine's College at *Oxford*, of which he was made a Senior Canon. But ſoon after going into Holy Orders, and being appointed Chaplain to the *Engliſh* Factory at *Antwerp*, he there became acquainted with *William Tyndal*, and by him, it ſeems, was converted to the Doctrine of Reformation. After which he married, and removed to *Wittenberg* in *Germany*, where he became Paſtor of a Congregation, and, as ſome ſay, was made a Superintendent. Now it is not improbable, that when, after *Tyndal's* [illegible] new Edition of the *Engliſh* Bible, with his Prologues and Notes, was printed, and which was executed finiſhed, as we have ſeen, in 1534, Application might be made to him to prepare it for the Preſs and correct it.

Biſhop *Bale* tells us, that 'Rogers, having followed *Tyndal*, very faithfully tranſlated into the *Engliſh* Tongue 'great Work of the Bible from the Beginning to the End, from the firſt to Genesis to the laſt of the Revela-'tions, having recourſe to the *Hebrew*, *Greek*, *Latin*, *German* and *Engliſh* Copies, and ſo this Learned Man 'was

(t) E. Coll. Rev. *W. Jacob.*

(u) E. Coll. *T. Baker*, S. T. B.

'with the Addition of very useful Prefaces and Annotations from *Martin Luther*, he dedicated to King *Henry* the 'Eighth, in which the pretended version in the Name of *Thomas Matthew*.' But it's plain, that in this Account there are the following Mistakes. 1. The Bible called *Matthew's* is not a new Translation, but made up of *Tyndal's* and *Coverdale's*, as it is known to be, improved with some Amendments. 2. The Prefaces and Notes are not *Luther's* but *Tyndal's*. Bishop *Isaac* adds, that 'Rogers compiled *Indexes* to the Bible,' by which he means, I suppose, *The Table of principal matters contained in the Bible*, which are found in an (*a*) Edition of the Bible in Folio, printed somewhere abroad, as appears by the Letter, and *tank* being printed for *thank*, Isaiah lii. In Queen Mary's Reign, after several Hearings, he was condemned to be burnt by the Name of *Rogers* alias *Matthew*, on Account of his printing this Bible under that Name.

It has been likewise observed, that 'the *present* Psalter in our Liturgy was first published, together with the 'rest of the Bible, in the Year of *Christ* 1535, and dedicated to *Henry* VIII by Dr *Coverdale*, that *William* '*Tyndal* was one of the three concerned in translating it, and, that in the Year 1539 there was another Edi-'tion of it.' But, besides that it is said in the Title of this Psalter first printed with the Liturgy, 1552, that it is *after the translation of the* Great Bible, not *Matthew's*, the Title of the Great Bible informs us, that it *was truly translated after the verity of the* Hebrue *and* Greke *textes, by the diligent studye of diverse excellent learned men expert in the forsayde tongues*. It does not appear who these learned men were, they might be *Tyndal*, *Coverdale* and *Rogers*, but it seems not improbable, that they were such as Archbishop *Cranmer* employed to review *Matthew's* Bible, and making such little Alterations in it as they found necessary. That this was done in the Edition called the Great Bible, is very plain to any one who compares it with *Matthew's*. For instance, *Gen.* xxiv. 8.

Matthew, 1537.

And there fell a derthe in the lande passing the first derth that fell in the dayes of *Abraham*.

Great Bible, 1539.

And there came a derthe in the lande passing the first derth that was in the dayes of *Abraham*.

The Chapter ends with Verse 33, as the Chapters are divided in our Translation, whereas in the Great Bible it ends as it does in our present Bibles. In the Psalter the Variation is still greater. For instance, *Psalm* lxxi. 22, 23. is in *Matthew's* thus:

Therefore will I praise thee and thy faythfulneffe, O God, playinge upon the Lute, unto the will I fyng upon the Harpe, O thou holye one of Israel.

My lyppes would fayne fynge prayses unto thee: and so would my foule whom thou hast delyvered.

But now by the Translators or Revisers of the Great Bible is *the Lute* altered into *an instrument of musick*, and my *lyppes* and *foule* (*i. e. I*) *are not to sing*, or *to make will be seen I sing*.

These Variations should be inserted in the Text in a smaller Letter 'what abounds and is more in the com-'mon translation of *Latyn* than is founde either in the *Hebrue* or in the *Greke*.' Thus *Exod* xxxvii. 6. And he made the mercy-seat (*i. e. to sye, Covered it over*) *pure gold*. So *Numbers* xx. 6. And *Moses* and *Aaron* went from the congregation unto the dore of the Tabernacle of witnes and fell upon their faces (*i. e. And they came into the Tabernacle, &c. to pray, &c. but the expression is strong, and open them by translation, even a journeye of seven miles that they may be removed, and not their enemy come*. And, to name no more of almost numberless instances of this Nature, to *Psal.* xiv. are added the three Verses 5, 6, 7.

By others it has been affirmed, That 'when the English Liturgy was compiled in the *second* Year of King 'Edward VI. and again revised and altered in the 5th year of that reign, the Epistles, Gospels, Psalms and 'Hymns put into those Liturgies were *all* according to the Translation of the *Great Bible*, or *the Bible in the* 'Year *Fifteen hundred and Thirty nine*.' But this is partly true and partly false. The *Psalms*, *Gospels* and *Epistles* were indeed according to that Translation or Edition, and so continued to be till the Revision 1661, when the Epistles and Gospels were ordered to be according to the last Translation: but then the Sentences at the beginning of Morning and Evening Service in the 2 Ed VI and the Hymns *Benedictus*, *Magnificat*, and *Nunc dimittis*, and the Places of Scripture at the End of the Office of *Matrimony* are plainly another Translation. From whence the Sentences were taken I know not, but imagine they were translated by the Compilers themselves from the *Latin* Vulgate. For thus *Psalm* L. 3.

Lat. Vulg.

——iniquitatem meam cognosco, & peccatum meum contra me est semper.

Liturgy 5 *Edw.* VI.

(*d*) I doe knowe mine owne wickednesse, and my sinne is alway against me.

The three Hymns are transcribed from King *Henry* VIII's Primer, 1546, the Authors of which translated them from the *Latin*.

The Places of Scripture at the End of the Matrimonial Office are according to no *English* Translation of the Bible or New Testament that I have seen. Neither *Tyndal's*, *Coverdale's*, *Matthew's* Bibles, nor the *Great Bible*, are so translated, as any one will be convinced who will take the same Pleasure that I have taken in comparing them. I guess therefore, that these, as well as the Sentences before mentioned, were likewise translated from the *Latin* by some of those who compiled this Liturgy.

The Observation that follows is no more accurate, viz. That (*e*) to Mr *Tyndal's* Labour we chiefly owe the Translation of the *Hymns* in the *English* Liturgy, since it appears, that when *he* was apprehended he was not got so far.

Of

(*a*) *Thoresby's* Ducatus Leodiens.

(*b*) gladly, cheerfully. *My soul is fayne when that the Sun upriseth*. Chaucer. It is often adverbially by *Covenant*, *would fain*, *i. e. wish gladly*. So we still say.

(*c*) See the *Latin* Vulgat.

(*d*) In King *Henry's* Primer is this Verse translated thus, *For I knowledge mine iniquitie, and my sinne is ever before myne eye.*

(*e*) Holy *David* and his old *English* Translators clearly, &c. [illegible]

Of this Translation of the Bible by *Tyndale* and *Coverdale*, and its Revisions by Archbishop *Cranmer*, &c. many Complaints, we are told, were made by even those who favoured the Reformation: But they that opposed it. Bishop *Sandys*, then of *Worcester* and afterwards Archbishop of *York*, wrote to Archbishop *Parker*, that (a) 'the setters forth of this our common translation showed themselves, who employed was 'very negligent man in his doings, and often swerved very much from the *Hebrew*.' But this is a Character of *Matthew* that is very different from what other learned Men give of him.

Sebastian Munster was a learned Protestant, and particularly skilled in the *Hebrew* Language and the Rabbinical Learning. So that he translated the *Hebrew* Bible into *Latin*, and published both the *Hebrew* Text with Annotations in 2 Volumes Fol. at *Basil* 1534-5. The learned *Hottinger* gives this Character of it, 'that it is 'a work equally 'dear to the *Hebrew*, and at the same time is not neglectful of the *Latin*, tho' he is not over attentive to the 'elegancies of it.' (b) *F. Simon* said of him, that 'of the most learned Writers, especially of the Protestants, no 'one seems better to have expressed the words and sense of the *Hebrew* context than *Munster*, who in his 'opinion, is only faulty in this, that, neglecting the ancient interpreters of the Holy Scripture, he is with too 'much anxiety follows the more modern Jews Rabbins.' And indeed it is to high Esteem was this Translation of *Munster*'s had here in Queen *Elizabeth*'s Reign, that it was used in our (c) *Latin* Common-Prayer Book where the Psalms were of this Version with that great Supplement *Latin* xx from the Vulgar *Latin*, which is wanting in *Munster*'s Edition, inserted in different Characters.

Dr. *Geo. Martin*, among other things, objected to this Translation some Years after, that it was done in haste, of which he gives the following Proofs from the Edition 1562, that Luth. *Mat* xxii *Herod's servants*, and translates Thomas *Layman*, Mat xxv. *Heloron a Sayer*, Mar v. thou hast been *vexatious*, Mat xxi. *Scribes and Pharisees are gone out*, Eph i. 1. *exoulsin ins substance*, and *to know the excellent love of the knowledge of Christ*, 1 *the love of Christ that excelleth knowledge*, and *of men that turne away the truth* for *turn from the truth and turn away from it*; and *Mount* Sina is Agar *in* Arabia for Agar *is Mount* Sina, &c.

The *first* of these Dr. *Fiat* imputed to the Translators not knowing of what Sect the *Herodians* should be, *Eph.* vi. he owns is corrected in the latter Editions, tho' the Words, he said, may bear that other Translation also. And in *Gal.* iv. the Transposition *Sina* before *Agar* seemeth, he said, to be the Fault of the Printer rather than of the Translator. But it was either pure Ignorance or perfect Cavilling that let *Mat.* in bad Latin with its being translated *Mat* xxv. *their vaines were gone out*, &c.

(c) *Laurence*, a noted Critick at this Time, observed to Archbishop *Parker*, that 'in the New Testament of this Translation of the Great Bible, there were some Words not aptly translated, Words and Pieces of Sentences omitted, Words transposed, and Sentences changed, and Errors in Doctrine.' The Encouragers of the (d) *Geneva* Translation represented this Bible as all translated and falsly printed, and gave it the general Name of *a corrupted Bible*.

Laurence instanced particularly in the following Texts, tho' it's to be observed, his Quotations don't always exactly agree with the Translation of either *Matthew's* or the *Great Bible*.

Act xvii. 25. *Or what cause we Knyghts of the rounde table to make a (e) tolle, of their children or of strangers.* Here *Laurence* observed, it was otherwise in the Greek, and should have been rendred, *of their own country or of the strangers.*

——— 27. Is in the Great Bible, *go then to the Est and (f) cast [an] angle*, but *Laurence* noted, that it should have been *cast an hook*. Where the word *angel* in the *English-Saxon* signifies an *hook*. Thus is this place rendred in that Translation of the Gospels, xxi. 6. *throw your nets, and ye shall finde angel ap.*

—— xx. 33. *This man a certain man an heathen, and made a Lorayd*. The word *made*, *Laurence* said, was too general, to point, he observed, is as special a Word in our Tongue as *possession* in the Greek. And so it is rendred in the Copies which I have seen of *Matthew's* and the *Great Bible*, viz. *which parted a Vineyard.*

——— 38. *Come let us kyll hym, and let (f) us enjoye his inheritance.* It should have been, *Laurence* said, *Let us take possession or seisin upon his inheritance.* The Great Bible ed. 1566 rendred it, *take his inheritance to our selves.*

—— xxii. 7. *He was wroth and sent forth his men of war. Laurence* would have it, *man he had sent his armies.*

—— xxv. 20. *I have gayned with them five talents more.* Here *Laurence* noted, that *epi* signifies *over* and *besides.*

—— xxvi. 38. *My soule is very even unto the death.* Here *Laurence* observed, that the Greek Word here rendred *very* is *perisgos*, which signifies *exceeding heavie* or *very heavie*.

——— 42. *He went away (g) once again and prayed.* This *Laurence* said should have been rendred as it is in the *Geneva* Translation, *He went away the second time.*

—— xxviii. 14. *We will —— save you harmless.* It should, *Laurence* said, have been translated, *save you entirely.*

Mark i. 24. —— *he cryed saying; (h) Ah let us alone*, that is, said *Laurence*, *saying, Let be, or Let us alone.*

——— 45. *He —— began to tell many things, and to blase abroade the; he began openly to declare or preache.* Thus, *Laurence* added, was not conformable to the Greek Bible.

—— x. 19. *Thou shalt not commit adultery, thou shalt not kyll, thou shalt not steale. Laurence* said, it ought to have been thus translated, *Do not commit adultery, do not kill, do not steale.* The self-same Error is, he said, in *Luke* xviii. 20. and that in both these Places the Bible printed at *Geneva* hath the same Fault. But in the Copies that I have of *Matthew's* and the *Great Bible*, *Mark* x. 19. is read thus, *Breake not matrimonie, kyll not, steale not*; and *Luke* xviii. 20. *Thou shalt not commit adoultre*, &c.

(a) *Strype's* Life of Archbishop *Parker*, p. 208.
(b) De variis interpretibus, &c. Lib. II. § 14.
(c) Defence of certain devised Bibles, edit. p. 157, 158.
(d) Ed. 1552, 1574, 8vo.
(e) Life of Archbishop *Parker*.
(f) Troubles of *Frankfort*, p. 166.
(g) Polle money, *Gr. Bib.*
(h) cast in the hook or angel, *Gr. Bib.*
(i) Great Bible, 1539.
(k) once more.
(l) let be.

Mark xi. 15. *But he, perceiving their hypocrisie, spake unto them*, that is, (as *Laurence* observes) *knowing their hypocrisie*. And for *unto them* three lines below, which renders this Place, he understood their (*Laurence* observes) *dissimulation*.

Luke i. 3, 4. *I determined also, having had perfect understanding of all things from the beginning, that then I might write unto thee*. Here, *Laurence* says, should have been translated thus: *It seemed good to me, having perfect knowledge of all things from the beginning, to write to thee in order*.

—— vi. 44. —— *nor gather grapes of a bramble bush*, viz. *fruit*, that is, of *a crimson*.

As to Words, &c. omitted in this Translation, *Laurence* gave the following Instances.

Matt. xx. 16. *Are ye also [yet] without understanding?* Here, *Laurence* observed, *also* is omitted, and that *yet* should have been translated, *are ye also yet without understanding?* And so it is in the *Great Bible* 1539. But *Matthew's* Edition omits *it*.

—— xxvi. 3. *Rynde him and take him and lead him into their dishalles*. Here, *Laurence* observed, *take him* is omitted: but both *Matthew's* and the *Great Bible* have it, *rynde and bynd him*, &c.

—— xxi. 13. *Preached in the world*. Here, *Laurence* said, is the word *all* or *whole* omitted. But *Tyndal's* Translation runs thus: *shall be preached throughout all the world* —— *in all the world*, Great Bible 1539.

Mark xv. 3. The words *but he answered nothing* are omitted both here and in the *Geneva* Bible.

Luke viii. 23. *There came down a storm*; the word *anemon, wind*, is omitted. But both *Matthew's* and the *Great Bible* render it, *there arose a storm of wind*.

—— x. 23. Are omitted these words, *and he turned to his Disciples, saide*. But *Matthew's* and the *Great Bible* have it, *and he turned to his Disciples and said secretly*.

—— xxii. 12. *He shal shewe you an upper chambre*. Here, *Laurence* says, is the word *great* omitted. But the Translation of *Matthew's* and the *Great Bible* is, *he shall shew you a* great parlour *paved*.

—— xxiv. 27. *He interpreted unto them in all Scriptures which were written of him*. Here are omitted the words *these things*.

As to the Words *superfluous* in this Translation, *Laurence* gave the two following Instances.

Mark xii. 16. *Yet commeth a man the power whereof is great unto the thynges which he left [yelde hym]*. Here *he yelde*, *Laurence* said, are words superfluous, for *power* signifieth no more than *vast*, and is so rendred *John* vi. 66.

Luke xii. 24. *How much are ye better then fethered fowles?* Here *fethered* is superfluous. *Matthew's* Edition runs thus, *How much are ye better then the fowles?*

Of the Sentences changed and Errors in Doctrine, *Laurence* gave the two following Proofs.

Luke ix. 45. *It was hid from them that they understode it not*. The manner of Expression, *Laurence* said, intimates as if *it was hid from them*, to the end that they should not understand it. He would therefore have the words translated, *that they should not understand it*.

Colossians ii. 13. *And ye being dead in sinne, and in the uncircumcision of your flesh hath he quickened up him*. This Translation, *Laurence* observed, hath Error in Doctrine: for it is not true, that he quickened us being dead to Sin, but being *quick in Sin*. The Error, he said, is amended in the *Geneva* Bible, where this Place is translated thus: *And you when ye were dead in sinnes* &c. In *Matthew's* Bible they are rendred, *and ye when ye were dead in your sinnes* &c. In the *Great Bible* thus: *And ye when ye were dead through synne and thorowe the uncircumcision of your flesshe*.

This may serve to shew what sort of Faults were found with this Translation, of which, however, one may, I think, venture to say, there never was one more correct. As to the typographical Errors, they have been accounted for before, by its having so many Editions abroad, printed by Foreigners who understood not a Word of *English*. But to return:

It was objected, that the Bible, translated into *English* by some Refugees who fled to *Geneva* in the late Queen's Reign was printed in 1560, and then printed in Quarto by *Richard Hill*. This Edition I have never seen, but it seems, one way or other, to have been discovered, that it was not precisely reprinted here in *England*. By what the Author of the Discourse of the Troubles at *Frankfort*, which was printed in 8, (*a*) says, one would imagine, that it was not again printed before that Discourse was written. "If, says he, that Bible be such as "no enemy of God could justly find fault with, then may men marvel, that such a worke, being so profitable, should lode so long favour as not to be printed againe." But why this Complaint should be made when this Bible was printed again 1576, I can't see, unless this Discourse was written before that Year. However this be, the former Impression being sold off, the Englishmen of it who were *English* Refugees at *Geneva*, among whom was one *Tom Fallowe* (*b*), had it carefully reviewed and corrected in order for another Edition. This Review they had begun about the beginning of *May* 1575, when *Fallowe* applied himself to Mr Secretary *Cecyl* for the Queen's Privilege for the new printing of this Bible. This Mr *Fallowe* calls *the recovering of his former labours, and of Time that was at first employed to small purpose*, which seems to intimate, that the former was printed with the Royal Licence or Privilege. Upon this, the Queen might grant her Letters to prohibit any other of her Subjects printing or bringing hither for a certain Term of Years. Be that as it will, the Secretary, it seems, referred *Fallowe* to the Archbishop of *Canterbury* and the Bishop of *London*, how unwilling to give any Encouragement to this new Edition was Archbishop *Parker*, because of their intending themselves speedily to publish an *English* Translation of their own procuring. Upon this, the Archbishop wrote to the Secretary, That "He and the Bishop of *London* (they being) well acquainted with the Impression of this Bible, and the Review of those who had since travelled therein, they were both of opinion, that Twelve Years (wherein Foreign Nations had *Liberty granted to Them*, for conservation of the Churches sufficiently by Them and His Authorities in the first Impression and the Review since) that tho' another special Bible for the Churches was meditated by them to be set forth at convenient time and leisure should hereafter permit, yet it should not be hasty, but rather so much good to have ensued of Translations and Readings And that if the Queen's Majesty should be pleased to grant Privilege to any to print Bibles, that they would take

(*a*) Intitled, *Wat and Tyndal and Coverdale &c.* (*b*) P. 154.

(*c*) Dr *Parker* Archbishop of *Canterbury* had Dr *Dupin* known that, he would not, perhaps, have said that the Episcopal Party are what a Bishop of the Church of *England* said *Jews* in the Cause, &c. I. 21.

'take ſuch order with the party in writing, that no Impreſſion ſhould paſs but by their Direction, Conſent 'and Advice.' How long after this it was before this Bible was reprinted, I cannot ſay. Mr. *Strype* names an Edition of 1576, and a learned Friend of mine one of 1572, and 1575. The firſt I have ſeen printed is in a large 4to, 1575-6, of which I ſhall hereafter give an Account.

Archbiſhop *Parker*, as was juſt now intimated, deſigning a new (a) Tranſlation or Edition of the Bible into *Engliſh* for the Uſe of the Churches, reſolved on the ſame Method for accompliſhing it which ſome Years before his moſt Reverend Predeceſſor Archbiſhop *Cranmer* had attempted on the ſame Occaſion. He divided the whole Bible into ſeveral Parts, which He diſtributed to divers of his learned Fellow Biſhops, and to ſome other learned Men of his Acquaintance.

The Reaſon given by the ſame Archbiſhop for this Proceeding of his were, that 'the Copies of the former 'Tranſlation were ſo wanted that very many Churches wanted Bibles, and that they were very faultily printed. 'This, he ſaid, gave occaſion to ſome well diſpoſed Men to review it, to add ſome more light in the Tranſ-'lation, and order of the Text, and to print it more correctly. In doing which, he added, they had followed 'the former Tranſlation more than any other, and varied as little as poſſible from it, unleſs where they obſer-'ved it was not ſo agreeable to the Original Text.'

The learned Men employed by the Archbiſhop in doing this were theſe that follow, who had the ſeveral Tasks allotted to them annexed to their Names.

Dr. *William Alley* Biſhop of *Exeter*	The *Pentateuch*.
Dr. *Richard Davis* Biſhop of St. *David's*	*Joſhua* *Judges*. *Ruth*. 1. 2. Book of *Samuel*.
Dr. *Edwin Sandys* Biſhop of *Worceſter*	1. 2. Book of *Kings*. 1. 2. Book of *Chronicles*.
Dr. *Andrew Peerſon* Prebendary of *Canterbury*	*Ezra*. *Nehemiah*. *Eſther*. *Job*.
Thomas Bacon Prebendary of *Canterbury*	The Book of *Pſalms*.
A. P. C.	The Book of *Proverbs*.
Dr. *Andrew Perne* Dean of *Ely*	The Book of *Eccleſiaſtes*. The Ballet of Ballets of *Solomon*.
Dr. *Robert Horne* Biſhop of *Wincheſter*	*Eſay*. *Jeremiah*, and *Lamentations*.
Thomas Cole of *Lincolnſhire*, one of the *Geneva* Tran.	*Ezekiel*. *Daniel*.
Dr. *Edmund Grindal* Biſhop of *London*	All the Leſſer Prophets.
Dr. *John Parkhurſt* Biſhop of *Norwich*	*Apocrypha*.
Dr. *Richard Cox* Biſhop of *Ely*	The Four Goſpels. The Acts of the Apoſtles.
Dr. *Edmund Gueſt* Biſhop of *Roche.*	The Epiſtle to the *Romans*.
Dr. *Gabriel Goodman* Dean of *Weſtminſter*	1 Epiſtle to the *Corinthians*.

Theſe are ſuppoſed to have been ſome of thoſe learned Men to whom the Archbiſhop aſſigned theſe ſeveral Parts of the Bible to be tranſlated from the Captains printed at the end of the Portions which are ſuppoſed to be the initial Letters of the Tranſlators Names and Titles. But as there are none of theſe printed after the remaining Epiſtles, &c. of the New Teſtament, we cannot ſo much as gueſs who had been allotted to them for their Parts. Of theſe which are named the majority were Biſhops, from whence this Tranſlation came to be called, *The Biſhops Bible*. As for the Archbiſhop, His Province was not ſo much to tranſlate, as to order, direct, overlook, examine and finiſh all.

Beſides theſe abovementioned the Archbiſhop likewiſe employed *Laurence*, a Man famous at that time for his critical Knowledge in the *Greek* Language. Him with other Greeks the Archbiſhop directed to peruſe the Old Tranſlation, and diligently to compare it with the Original Text. Accordingly *Laurence* drew up ſome Notes of Errors in the Tranſlation of the New Teſtament, as has been already ſhewn.

The late Popiſh *Hudibras* ridicules this excellent Deſign of the Archbiſhop to reviſe the former Tranſlation of the Bible and print it anew, with ſuppoſing, that He Grace put it into the Queen's Head to have another Verſion made, and that for that purpoſe Her Majeſty called a Convocation, to whom the Archbiſhop is repreſented as making a very whimſical Speech, and in particular recommending to them,

> ——— *to adopt a New Tranſlation*
> *To this New Faith they taught the Nation.*

But all this piece of this Buffoons own inventing, in order to make the *Engliſh* Reformation as ridiculous as his little Wit and his Manner could make it. It ſeems his Party, having done their utmoſt to argue and force Prote-

(a) Preface to the Bible.

(z) Heylin has given the following Account of the making this Tranſlation. 'Cumque ſacrorum Bibliorum Anglicana editio quæ nunc in publicis Eccleſiis recitatur, non ſatis collocanda fuit jam prope delens deinceps, novæ typis mandandæ ardens cupido, tum primum incidit Archiepiſcopo verſionem primo totam ex judicio examinare, adhibitis ſibi Interpretibus & Capellanis, 'quorum ad hoc opus ſelectum ex reſidentia ex Academiis ad ſe fecerat, nec non ex eorum ſuorum Episcoporum aliorum ordinum hominum adjumento, qui ſuccum ſapiebant & eruditionis, ut hinc ad ejus majorem laborem fructum communicarent. *De Antiquitat. Eccle. Britan.*

[illegible] Religion, and not being able to gain their End, **they are now for making Uſe of the** [illegible] by Acts of Parliament to fright them out of it. By what has been juſt now [illegible] that this Matter never came before the Convocation, but was by the Archbiſhop committed [illegible] to the Biſhops **and of the Univerſity and His Grace's own Family, as He thought beſt qua-** [illegible] to be employed in ſo excellent and uſeful Work. But this great and learned Prelate had ſo baffled [illegible] the Arguments of the *Romiſh* Church, **the weak and vain Pretences of the feigned** [illegible] Arguments, that it is no wonder that even at this Day his Grace is the Butt at which they ſhoot [illegible] Arrows, even the moſt bitter Words.

The ſame profligate Writer remarks of theſe Tranſlators, that they were ſo much afraid of being *ruled*, that they [illegible] they truſted the word [illegible] Whereas any one who dare uſe his own Eyes, may ſee [illegible] tranſlated it was in the Great Bible, only with the Change of the *Character* into *a Capital*, and [illegible] *Great Character* a Phraſe that muſt puzzle any *Popiſh* Reader. He adds, that in the Bible 1599, St [illegible] is corruptly put *Forgiveneſs* inſtead of *Fear*: but this likewiſe is a Lie. In the Great Bible, the [illegible] Text, and the Geneva Tranſlation, Anno 1560, it is, *gave* by Power. Another of his Cenſures of this [illegible] is, Rev. [illegible], that it has *Ordinances* and *Ordinaries* inſtead of *Traditions*. But any one who pleaſes may learn [illegible] convinced of the ſtrong Fondneſs of this, by looking on St Matt. xv. 2, 3. where he'll find the word [illegible]. So it is in other Places, as 1 *Pet.* i. 18. *which ye received by the* Tradition *of your fathers*. [illegible] Acts ii. 42. [illegible], ii. 15. and iii. 6. is it rendred *Ordinances* and *Inſtitution*. The Great Bible uſes the ſame Words, and the Geneva *Inſtructions*. I'll only mention one more of this Scorner's Reflections on this Tranſlation, viz. that 'in that Text of the Prophet *Malachi* ii. 7. Queen *Elizabeth*'s Bibles falſly turn the word '*ſhall* into *ſhould*, and King *James*'s ſtill retains the Corruption ſuggeſting by it, that *the Prieſts Lips* ſhould '*keep Knowledge and teach the Law, but* do not'. Whereas any one who can read may ſee, that in this Tranſlation it is, *The Prieſtes lippes* ſhall *keepe knowledge*, *and they* ſhall *ſeeke the lawe at his mouth*. But to return:

The Archbiſhop met with better Succeſs in this his excellent Undertaking than his Predeceſſor *Cranmer* had done. For with ſeveral Chaplains and Reſidents did the ſeveral Biſhops and others, to whom his Grace ſent the ſeveral Parcels of the Bible to review and his Inſtructions, concur with him in this his good Deſign, that ſome Time before the Year 1568 it was all finiſhed and ready for the Preſs. So that in this Year it was printed and publiſhed in a very elegant and pompous manner in a large Folio, and on Royal Paper, and a moſt beautiful *Engliſh* Letter, and enrich'd with ſeveral Cuts of the moſt remarkable things in the Old and New Teſtament and Apocrypha, and Maps finely cut in Wood, and other Draughts engraven on Copper. The Title Page is as follows:

(a) 'Within a border is the Title printed thus, *The Holy Bible*. At the Top of the Border is the Picture of Queen *Elizabeth*, engraven on Copper, ſitting in a Royal Pavilion. On each Side of her are the Emblems of Juſtice and Charity ſitting. At the bottom is printed within an oblong Border, ſupported by the Supporters of the Queen's Arms, the Lion and the Dragon, with this Motto, *Non me pudet Evangelij Chriſti, Virtus enim eſt, &c. Rom.* i. These words on another Part

1. The Frame of the whole Scripture of the Bookes of the Old and New Teſtament.

2. A Table ſetting out to the eye the genealogy of *Adam*: ſo paſſing by the Patriarchs, Judges, Kings, Prophets and Priests, and the Eſtates of their time, continuing in a lineal diſcent to Chriſte our Saviour. *The number, Line of it is*, Chriſt's Line, *and it runs up five Leaves and a half.* In the initial Letter T are the Archbiſhop's paternal Arms, impaled with thoſe of *Chriſt Church Canterbury*, with the initial Letters of his Name M P at each Side, and the Date of the Year 1568 at the Bottom, and underneath a Cypher. Thro' the Stem of the Letter the Crozier Staff, the Head of which appears above in the Place of the Creſt, and round the Arms within a double Circle is the Archbiſhop's Motto, MVNDVS TRANSIT ET CONCVPISCENTIA EIVS.

3. *A Table of the Bookes of the Old Teſtament.* '¶ The whole Scripture of the Bible is divided into two Teſtamentes, the olde teſtamente and the newe, which booke is of diuers nature, ſome lepall, ſome hiſtoricall, ſome ſpirituall, and ſome propheticall. The olde teacheth by figures and ceremonies, the lawe was geven terrifying and threatning to reduce the people to obſeruance thereof by feare. The newe Teſtament came in more gloriouſly with the gentle name of the Goſpel and good tydings, to induce men to beleeve it by loue.'——

4. Proper Leſſons to be read for the firſt Leſſons both at Morning and Evening Prayer on the Sundays throughout the Year, and for ſome alſo the ſecond Leſſons.

5. Leſſons proper for Holidays.

6. Proper Pſalms for certayne dayes.

7. The order how the reſt of holy Scripture, beſide the Pſalter, is appointed to be read.

8. A Table of declaration when every term begins and ends.

9. An Almanack for xxx *Years, beginning* 1560.

10. To find Eaſter for ever.

11. What days to be obſerved for Holidays, and none other.

12. A Table of the Order of the Pſalms to be ſaid at Morning and Evening Prayer.

13. The Kalendar. In the inner margin of it are notes of the ſun's riſing and ſetting. At the bottom of *January* is *An Admonition to the Reader*, as follows:

'Where in this Kalendar be appointed almoſt to all the daies of euery moneth names of Saintes (as they call them) this we haue done, gentle reader, not for that we accompte them all for Saintes, of whom we repute ſome not good, or yet for that either, I owe holy ſoeuer they be, we iudge any diuine worſhip or honour to be

(a) The Bible of this Edition which I ſaw is now the Property of *W. Rogers* of *Canterbury*, and once belonged to *Robert Beſt* of *Ifingden*, Clerk of the *Acres* of the Queen's Stables [illegible] and from *Thomas Key* by the Son of *John Key*, Eſq; of *Fryerſdale* in the Parish of *Ivinghoe* in *Kent*. A Copy of it is likewiſe in the Publick Library at *Cambridge*.

' le referred to them, but rather that they should be as notes and marks of those certain matter, whose
' appointed hymns to know, that may do much good to be more ready to them, as they do to read much
' better. And this is the reason of the first and principal [illegible]

14. **A Preface into the Byble folowyng, made by the Archbishop, and printed in the *Roman* Letter.** In
the [illegible] Letter of 1540 is the Archbishop's second Coat of Arms, with his Name and Titles, and the first
Letters of his Name M P on each side. The Letter is throughout the Book, and the Preface
[illegible] Coat. In this Preface the Archbishop [illegible] Word of God, [illegible]
' [illegible], for whom pertaineth the [illegible], [illegible], that should [illegible]
' to be chief [illegible], therefore to every man, [illegible] be proportionably to them,
' **Degrees and Ages: for that His will is that al men should be saved: that the grois Jews used to read the**
' [illegible], and were not of Christ rebuked or [illegible], [illegible] for the [illegible] they had,
' then to had [illegible], how [illegible] and [illegible] ought [illegible] to expend the Scripture
' how much more to devise [illegible] [illegible] Christ's Word, or else [illegible] to
' exclude men from reading by terrors [illegible] these pains, or any other device
' by Law or Statute to contract the liberty of reading the word of Salvation? Article therefore,
' his Grace said, he must be that under whose cope he would give contrary Precept or Counsel to that
' which Christ has given unto us. The Archbishop next proceeds to an earnest exhortation to the Reader to
' search the Holy Scriptures, [illegible] teacheth him wherein he may find his Salvation, and not to be the over-
' hopeful ignorance of the Ancients drive him from this search, either for the Obscurity which they
' say is in them, or for the contrariety [illegible] Mysteries they took to be comprized in them, or for the dan-
' ger and [illegible] of the places they would charge Christ's Book with. But only to search it with an humble
' spirit, to ask it continual prayer, to seek with pure heart, to knock with perpetual perseverance, and
' pray to that good Spirit of Christ the Comforter. His Grace next observes what Care God hath had to pre-
' serve these Books unto us, and to maintain and defend them against the Malignity of the Devil and his Mi-
' nisters, who always went about to corrupt them, since they could never be put out of the way, neither by the
' fire of any Tyrant, nor the hatred of ever any Pope, nor Philosopher or Heretick, nor lastly the craft
' of the Romanists and such hypocrites, who from time to time did ever bark against them, some of them set
' an open fort of Condemnation, but more commonly under a Zeal and Reverence, for that, as they say, they are
' bound to understand, and expound truly for that they deem it to be a perilous matter to translate the Text of the
' Holy Scripture, and herein it cannot be well [illegible] by what means they labour, they can to slander
' the Translators, to find some Lome words of the Translation, but themself we never let pen to the book to
' [illegible] Translation. They can, his Grace said, in their Constitutions provincial, under pain of ex-
' communication, [illegible] to read them without the Ordinaries of the provincial [illegible] three
' months, but they were well aware never to agree or give counsel to let them out. Being in their right judg-
' ment far unable to [illegible] in the primitive Church, who have expounded different places, as well
' Men as Women, to confer them [illegible] the Scriptures, which, by S. *Hierome's* Authority, use the Scrip-
' tures with Prayer. Yea, they be far unlike their old Forefathers that have ruled in this Realm, who in
' their Days and in divers Ages did take diligence to translate whole books of the Scriptures to the edifica-
' tion of the laity, as yet at this day be to be seen some books translated into the vulgar Tongue, some by kings
' of the Realm, some by Bishops, some by Abbots, some by other devout godly Fathers, tho' far [illegible]
' of the speech and strangeness of the character of many of them, almost worn out of knowledge. In which
' books may be seen reverently how they used among the Saxons to have in their Churches read the Four Go-
' spels, to certain noted and pricked out of the Body of **the Evangelists Books, that to every Sunday and Festival**
' Day in the Year they were [illegible], out to the common Mattins of the Church [illegible] Common Prayers to be
' read to their people. The Archbishop next shews what is done in the Translation, and for what cause it
' was [illegible], and [illegible]. He then reflects on Custom, *Hanc* [illegible] the Text of the Holy
' Scripture to serve the Lusts, Desires of Salvation and Pleasure to Men, and says, What manner of
' Translation may men look or at their hands, if they should translate the Scripture, to the confusion of
' Gods Holy Word, which they never did, nor be not like to purpose it, but rather study only to seek Quarrels
' in other men's Works, to pick Holes where none are, and where any are escaped through human negli-
' gence, there to cry out with their Tragical Exclamations, but in no wise to amend by the Spirit of Charity
' and Lenity that which might be more aptly set. His Grace next adviseth the Reader not to be offended
' with the Variance of Translators, nor with the Ambiguity of Translations. Since no ignorance, no Of-
' fence can justly be taken for this new labour, nothing prejudicing any other Man's Judgment by this Deed,
' nor yet openly professing this to be to absolute a Translation as that thereafter might not somewhat amend
' the [illegible] that which as yet was not unto [illegible]. In this point, the Archbishop said, it is come [illegible] to our
' time [illegible] amendment of [illegible] (*Vetus*) each Bishop of *Rome* for his, who thus writes [illegible], 'Translations
' many times have been more diligently studied, and more reverently handled by the Wits of the more
' devout, as well concerning the Gospels, as other Scriptures, than in old Time they were. The [illegible]
' is, that to the old men the Law was not broken, or for that their Age was not [illegible] even they [illegible]
' the whole man Sect of the Scriptures, or else for that not so large Field of the Scriptures a Man may gather
' some Ears untouched after the Harvest-men, how diligent soever they were. For there be yet in the Go-
' spels very many dark places, which without all doubt to posterity shall be made much more clear. For
' why should we despair hereof, seeing the Gospel was ordained to these ends, that should be the Light
' of darkness unto every man. Wherefore, inasmuch as Christ hath set no [illegible] to his Church pertaining
' hereunto be [illegible] done, the authority whereof is as yet no where [illegible], and for [illegible] Holy Spi-
' rit, the perpetual keeper and Guardian of the same Church, whose Gifts and Graces do now abound, and
' never [illegible] as from the beginning, who can doubt but that [illegible] [illegible] to

 ' the

(a) *John* v.
(b) *Ambros. Epist. contra Ursacium.*
(c) *Thom. Arundel* in Concilio apud Oxon. An. 1407. Artic. 7.

'the Gospel shal be hereafter made open to the latter Wits of our Posterity to their clear Under-'standing?'

His great Archbishop concludes this His Preface with exhorting the Readers 'oft to call upon the Holy 'Spirit of God, our Heavenly Father, by the Mediation of our Lord and Saviour, with the Words of the 'Ordinary Plaim of Pentecost, who did so importunately crave of God to have the understanding of His 'Laws and Testament, and humbly on their Knees to pray to Almighty God with that wise King *Solomon*, in 'his very Words, *Sapient.* ix.'

15 Next to this Preface follows A Prologue or Preface, in the French Letter, made by *Thomas Cranmer* late Archbishop of *Canterbury*. In the capital or initial Letter C are included his Arms impaled with those of the See of *Canterbury*, and on the right hand of them in the back of the Letter is placed the first Letter of the Archbishop's Name T.

16 A description of the Yeeres from the Creation of the World until this present Yere 1568, drawen for the most part out of the holy Scripture, with declaration of certayne places wherunne is certayne diffrence of the Yeres. In the inner margin are notes of the Archbishop's.

17. The order of the Books of the Old and Newe Testament. Then follows the firste booke of *Moses*, &c divided into Verses, as the *Geneva* Translation, with Contents before each Chapter, and in the Margin Notes and Scripture references. Under the Contents of the first Chapter is a large wooden Cut representing the History of the Creation. The same Method is observed in almost all the following Books. After the second Chapter is placed a large Map of the Kingdom of *Israel* cut in Wood. At the 8th Verse of the 46th Chapter is a Hand pointing in the Margin, and from thence to the end of verse 27 (*a*) inverted Commas, as is done in several other places. Next the 27th Chapter of *Exodus* follows a large Representation of the *Jews* Tabernacle, Sacrifices, &c. and the manner of their pitching their Tents round about it. After Verse 10 of the xviiith Chapter of *Genesis* are two Tables thus entituled, i. *Degrees of kindred which let Matrimonie as it is set forth in the xviii of* Leviticus. ii. *Degrees of affinitie or alliance which let Matrimonie as it is set forth*, &c.

After *Deuteronomy* follows, on a spare Leaf,

The fourth Part of the Bible, conteyning these bookes,

The booke of *Ioshua*, &c. The booke of *Iob*.

Underneath the Names of the Books is a Copper Cut of the Earl of *Leycester* o' half length in Armour, having a Truncheon in his left Hand. Underneath the Picture is his Motto, DROIT ET LOYAL, and on the right Side of it is a Tablet with $\frac{123}{456}$ on it. Facing Chap. xx and xxi of the Book of *Joshua* is a small Map of *the Division of the Lande of* Canaan *to the Children of* Israel, *that is to wyt by* Moses *unto two tribes and an half*, &c. The Running-title of 1 *Samuel*, &c. is 1 Kings on one Page, and on the Page over against it 1 *Samuel*, &c.

After *Job* follows,

The third Part of the Bible, contayning these bookes,

The *Psalter*, &c. *Malachi.*

Under these Names of the books contained in this Part is a wooden Cut representing *David* playing upon his Harp, and on the other Side of the Leaf is *A Prologue or Preface upon the great upon the* Psalms, in the initial Letter of which D are Secretary Cecil's Arms, and at the beginning of the first Psalm on the next Leaf in the Place of the initial Letter is his Picture engraven on a Copper Plate in his Gown and Furs, and holding in his left Hand an *Hebrew* Psalter open, and having his right Hand upon the Letter B standing before him. On the Chapters of the Pillars betwixt which he stands is his Motto, COR VNVM, VIA VNA. At the End of the Psalter is a Table entituled, *Numeris secundum* Hebræos, or how the Psalms are numbred according to the *Hebrews*.

After the Prophecy of *Malachi* is follows on a spare Leaf,

The fourth Part of the Bible, contayning these bookes following,

The thirde booke of *Esdras*, &c.

Underneath these Names is a Cut in Wood representing the Building of some Fortress.

At the End of this Volume is *A description of the holy Lande*, containinge the places mentioned in the four Evangelists, with other places about the Sea Coastes, wherein may be seen the waies and journies of Christe and his Apostles in *Iudea*, *Samaria*, and *Galilee*, for into these three parts this land is divided. Under the Map are the places specified in it, with their situation, by the observation of the degrees concerning their length and breadth.

On the next Leaf is the Frontispiece of the New Testament. Within a Border cut in Wood is the Title of it thus:

¶ The
NEWE TESTAMENT
of our Saviour
Jesus Christe.

On the Top of this Border are the Queen's Arms, with those of *Ireland* in a distinct Shield on the right, and her Crest quartered in another Shield on the left. On each Side are the Emblems of Religion and Charity, and at the Bottom in an oblong Tablet supported by the Supporters of the Queen's Arms, a Lyon and a Dragon, are printed these Words of the Apostle in English, *I am not ashamed of the Gospel of* Christe, *because it is the power of* God *unto salvation to al that believe*, Ro. i.

On the other Side of the Leaf is *A Preface into the Newe Testament*, written by the Archbishop, whose Arms are placed in the initial Letter I as before the genealogical Table before-mentioned, No. 2. Here the Arch-

(*a*) *Psal.* cxix.

(*b*) These were intended to distinguish those Parts which were not to be read in Churches.

Archbishop observes, that 'in this booke of the Newe Testament is discovered the whole mistefie of our Il-
'vation and redemption, purchased by our Sav our Christ, how is his holy conception, his nativitie, his
'his circumcision, his whole life and conversation, his godly doctrine, his miracles, his death, his resur-
'rection, his ascention, his sending of the Holy Ghost, his session on the right hand of his Fa-
'ther, making continual intercession to him for us. In this booke is conteined the summe and order of his
'last judgment after the general resurrection of our bodies. These, saith he, be the mysteries of our
'faith, these be the groundes of our salvation, these are thus written that we should believe them, and by our
'belief should enjoy life everlasting.'

The Archbishop concludes this Preface with once more admonishing the Reader 'charitably to examine this
'translation of the newe Testament following, and not to be offended with any thing of interpretation, tho he
'find it not to agree with his wont text, or yet to differ from the common translation; and exhorting the
'good English reader not to be offended at seeing the holy Scriptures in his own language as a matter newly
'seene, seeing that oure own countryman, that venerable Priest *Bede*, many years agone did translate St *Johns*
'Gospel into the Vulgar tongue to the profite of the Church, saith *Cuthbert* and *Ingulphus* story, who reporteth
'*Bede*'s own saying, *I would not that my Children should read any lie, or feigned text, that they should be deceived with*
'*fruit.* Whiche thinge also the ancient lyfe of *Bede* doth testifie of him, *in that he was desirous to have the holy*
'*translate the gospel of* St John *into the English tongue, saying with the Apostle*, I am debtor to the learned and un-
'learned, I am made all to all. The rather he so did, saith *William Malmesbury*, *because that gospel, by reason of*
'*that is in it, doth so much exercise the wittes of the readers, that we be driven to interpret it unto the* English *tongue, and so*
'*did condescende to them which were not skilful in the Latin tongue.*'

After this *Preface* follows *The Gospel by* St Matthewe, to which, as to the other three Gospels, is prefixed a Head piece cut in Wood, wherein is represented St *Matthew* sitting with a Book before him supported by an Angel, &c. So the Gospels by St *Mark*, St *Luke*, and St *John*, and the Acts of the Apostles, have Head-pieces before them, in which are represented their several Authors.

Before St. *Paul*'s Epistles is *A Carte of the peregrination*, cut in Wood, *of the peregrination or journey of* St Paul, *into the defiance of the mines*, and underneath *The order of times*.

At the Beginning of the Epistles to the *Romans* and *Titus* is a Head piece, wherein is represented St *Paul* sitting with a Letter in his Hand as if he was giving it to the Person that stands before him.

In the Book of the *Revelation* are Figures, cut in Wood, of the most remarkable things in that Book, twenty in Number.

After this Book is printed FINIS, and then *A Table to finde the Epistles and Gospels read in the Church of* England *on Sundays, and another of Epistles, &c. which are used to be read on divers Saints days in the year.*

After which is added,

Imprinted at London *in* Powles *Church-yarde, by* Richarde Jugge, *Printer to the Queene's Majestie.*

Cum privilegio Regiæ Majestatis.

Underneath is the following Symbol cut in Wood. Within an Oval is a Pelican standing in her Nest, with her young ones at her Breast drinking her blood, which she lets out with her Bill. Round her, within two oval Lines, PRO LEGE, REGE ET GREGE. Within two other oval Lines without these, LOVE KEPYTH THE LAWE, OBEYETH THE KYNG, AND IS GOOD TO THE COMMEN-WEALTH. On the right Hand is the Emblem of PRUDENCE, and on the left that of IUSTICE. Underneath these two *Latin* Verses:

Matris ut hæc propriò stirps est fœtata cruore
Pascit item proprio, Christe, cruore tuos.

In this Bible the several Additions from the Vulgar *Latin*, inserted in the Great Bible in a small Letter, are all omitted, partly by the three Verses which were added to *Jude* xiv. and printed in a smaller Letter. Verse 7. of 1 *John* v. which was before distinguished by its being printed in a different Letter, is here printed without any distinction. The Chapters, as I intimated before, are divided into Verses, as in our present Bibles, and the initial Letters of the several Translators or Reviewers Names and Titles, printed at the End of the Sections they reviled so far as 1 *Corinthians*. In the Margin are short Notes and Scripture-references. For a Specimen of this Translation:

1 *Sam.* vi. 4 *Acts* viii. 27. 1 *Tim.* iv. 14. 1 *Peter* ii. 13.	is rendred	*five golden emerods.* *an eunuch.* *by the authority of eldership.* *as having the pre-eminence.*

In the Great Bible aforementioned *Acts* xxvii. 14. is translated thus: *But anone after there arose against their purpose a Storme out of the* North-east, *which is called* Euroclydon. This is here altered thus: *But not long after there arose —— out of the* North-east, *which is called* Euroclydon. So the Great Bible had translated 2 *Tim.* iii. 16. *All Scripture, geven by inspiration of* God, *is profitable*, which in this Revision is thus changed: *All Scripture is given by inspiration of* God *and is profitable.* And yet the Archbishop himself, in his Preface to the Old Testament, thus englishes it: *All* the whole *Scripture* inspired from God above *is profitable* to teach. What is objected to this Translation is, that (a) 'it is not so exact as it should be, since in the Old Testament it does 'not always strictly follow the *Hebrew* Verity, and in some Places is on purpose accommodated to the *Greek*; 'and on that Account is disfigured with diverse Errors.' But to any one who peruses it with Care, will this Censure appear to be not very well grounded. For instance, *I and my hand* is here thus rendred *Now thou shalt see what I will do unto* Pharao *for in a mighty hand shall he drive them out of his land.* In the *Hebrew* what is here translated *in a mighty hand* is the very same in both Places. Accordingly *Ainsworth* renders it by a *[illegible]* but now in the first place translated

(a) *Arnold Boston, Esq.*

[illegible] *arm.* In this perhaps these Translators may be excused, though [illegible] too closely, in that they translate the Words *with a strong hand*, and not *by or with*, which is better *English*. So again in *Exodus* xv. 1. in the *Hebrew* it is, *the horse and his rider hath he thrown into the sea*, but in the I. V. but these Translators render it, *overthrown in the sea*, as if they here followed the Great Bible, where it is so translated. But I don't intend here to criticise on this Translation any further, than to shew the Nature of it in general. Only I would observe, that it seems to have fared [illegible] with this Work, as to the Emperor Charles's Project of the several Translations, in Bishop Bancroft's Ambition of being employed in making a new one.

[illegible] Year, 1599, was published a (a) Second Edition of this Bible, in a thick 4to, by *Richard Jugge*, the Queen's Printer, in a small black Letter in two Columns, and the Number of the Verses intermixed. On the Reverse of the Title Page is engraved the Picture of Queen *Elizabeth* sitting on a Throne, with the Emblems of *Justice* on one Side and *Mercy* on the other, holding her Crown on her Head. A little lower are the Figures of *Moses* and *Aaron* reaching out their Hands to uphold her Throne, between whom is an Escutcheon, on which is painted *The two Tables*. At the bottom is represented a Country Minister bare-headed, and in his Gown and Tabs, preaching to a small Audience of Men and Women, sitting for the most part [illegible] on their Benches on, no Books in their Laps. On the right Hand of the Pulpit, just under the Queen, is her Coat of Arms, and leaning his Head on his left Knee, and underneath all, GOD SAVE THE QUEEN.

After this Title Page follows an Almanack and Morning and Evening Prayer. Next a Preface, the same that before the Bishops Bible, and an Apology at the End. Over the first Chapter of *Genesis* is a Head-piece, in which is represented the Creation of the World. The initial Letter of this Chapter is set within Archbishop *Parker's* Arms, impaled with those of the See of *Canterbury*. In *Chap.* II. where Paradise is described, [illegible] with this Title, *The figure of Paradise, and presents the Situation of* God's *garden*, with an Encomium and Explanation of it underneath. In *Genesis*, at *Chap.* xv. are published Lines, the one entitled, *Jacob's Love to Rachel, and after her Death to Lia*, the other, *Jacob's Affinity or Kindred with Christ, by the Marriage of his Wives*. At *Chap.* xxxviii. is a Chart, shewing the Way that the People of *Israel* passed, the Space of 40 Years from *Egypt* through the Deserts of *Arabia*, till they entred into the Land of *Canaan*, &c. Before the Book of *Psalms* it has the Picture of a Pelican feeding her young ones with her Blood, and on each Side *Justice* and *Mercy*, and underneath this Latin Distich, as in the Edition 1568.

Matris ut hoc proprio fluxit est fusaeta cruore
Pascit sicut propria, Christe, cruore tuo.

In the initial Letter A are the Arms of the Earl of *Leicester*, with his Motto, DROIT ET LOYAL. At the end of *Chap.* xxxvi. a Map of the Division of the Land of *Canaan* to the Children of *Israel*. After the Table of *Chapters*, a Table, *An Exposition of the Hebrew Names of the Hystories of Esdras, Nehemiah, Esther, Davids, &c.* Its Words in three Columns thus

That which happened to the People of Israel, &c.	*The Monarchy of* Babylon.	*Of the Years that the Monarchs of Persia reigned, &c.*

Before the Book of *Psalms*, which begins the Third Part of the Bible, is a Prologue of St. *Basil* the Great, a Description of two Sorts of Readers, and an Advertisement to the Reader, not to be offended though he finde in the Psalmes of this Translation throughout not to stand agreeably to his Eares in his wonted Words and Phrases as he is accustomed with. After which follow general Notes concerning all the Psalmes. In the Margin are placed the different Versions of *Hebrew* and *Greek*. In the initial Letter B of the first Psalm are the Arms of Sir *William Cecil*, with his Motto, *Cœlestium, Via una.*

Next the Old Testament follows the Volume of the Books called *Apocrypha*. Before the first Book of *Maccabees* is a Table for the knowledge of the State of *Israel*, &c.

The Title before the New Testament is, within a Border cut in Wood,

The New Testament of our Lord and Saviour Jesus Christ, 1569.

Cum privilegio

Next to this, *A Description of the Holy Land*, &c. and on the other Side of the Leaf, *A Table to make plain the Harmony of the four Evangelists, S. Matthew and S. Luke treating of the Genealogy of* Jesus Christ, &c. At the xxvi Chapter of St. *Matthew* is another Table for the better understanding of the Locations of our Saviour's Passion by the several Evangelists. At the End of the Acts is a Map engraved, *The Carte Containing the Peregrination or Journey of St. Paul*, &c. and the Order of Times. After the End of the New Testament are *Two Tables* [illegible] *Great in the Old Testament in Hebrew*. At the End of which is,

Imprinted at London *in* Powles *Church-yard by* Richard Jugg, *Printer to the Queen's Majestie.*

Cum privilegio Regiæ Majestatis.

Then follow the Psalms in Metre, *Imprinted at* London *by* John Day *over* Aldersgate. At the End of which are added divers good Prayers. 1569.

The Translation being thus finished and printed, the Archbishop's next Care was to get it recommended to the Churches of the Kingdom to be used there. In the ( ) *Articles thereto to be enjoined by the Archbishop, Commissary or Visitor of the Most Reverend Father in* God Matthew, by

(a) Penes *John Kennet* of *Bergate*.

(b) In the same Cut in Archbishop *Parker's* Antiquities, &c. It is the Archbishop himself who is represented Preaching, dressed in his Episcopal Habit, and with his Square Cap on his Head. See *Strype's* Annals of the Reformation under Queen *Elizabeth*, Vol. I. p. 460.

(c) Imprinted at *London by Reginald Wolfe*.

by the Reverend Father in God *Archbishop of* Canterbury, *&c. in the Year of our* Lord 1560, Enquiry was made of the Church-wardens, *Whether they had in their Parish-Churches —— the Bible in the largest Volume.* The Design of this seems to have been to know what Churches were yet unprovided of the *English* Bible. Accordingly in the Convocation of the Province of *Canterbury*, which met *April* 3, 1571 a Canon was made, that (a) 'the Church-wardens should see, that the Holy Bible be in every Church of the largest Volume (of it must conveniently be) such as were lately imprinted at *London*.' It was likewise ordered, that 'every Archbishop and Bishop, every Deane and chiefe Residentiary, and every Archdeacon, should have one of these Bibles in their Cathedrals and Families.'

Accordingly the next Year 1572 was published a (') second Edition in Folio of this Bible on the same fine Paper and Letter with the former, but with some few Alterations and Additions.

1. In the inner Margin of the Kalendar are printed in Circles the Representations of the xii Signs of the Zodiac.

2. Facing the xx and xxi of *Joshua* is a fair Map of the Land of *Canaan*, with Secretary *Cecil*'s Coat of Arms engraven on it.

3. There is an Almanack for 38 Years, beginning 1572 and ending 1610.

4. To the first book of *Esdras* or *Ezra* is prefixed, 'A very profitable declaration for the understanding of 'the Histories of *Esdras*, *Nehemias*, *Hester*, *Daniel*, and divers other places of Scripture very darke by reason 'of the discorde that is among Historiographers and among the expositours of the Holy Scriptures touching 'the successive Order of the Kynges or Monarchies of *Babilon* and of *Persia*: of the yeeres that the said Monarchies lasted from the translmigration of the Jews under *Nebuchadonozor* or until the Monarchie of the *Greekes* 'and of the confusion that is in the names of the Kynges of *Persia*.'

5. The Psalter is printed in two Columns. In that on the right Hand is printed this new Translation in the *Roman* Letter, with the Words that are not in the *Hebrew* printed in the *English* Letter. In the other Column is the Translation of the Great Bible in the *English* Letter.

6. Under the Names of the Books in this Part, printed in the Title Page before the Psalter is Secretary Cecil's Picture, as described before, and on the other side of the Leaf his Arms in the initial Letter D.

7. In the initial Letter of the Prophecie of *Jeremie* is Lord *Leicester*'s Coat of Arms within the Garter.

8. After the Prayer of *Manasses* King of *Judah* follows, 'A necessary Table for the Knowledge of the State 'of Time from the beginning of the Monarchy of the *Greeks* (where the Table that is set forth upon *Daniel* 'endeth) until the death and passion of *Jesus Christ*.'

9. Next the description of the Holy Land, at the end of the Apocrypha, is, 'A Table to make plain the 'difficulte that is found in St *Matthew* and St *Luke*, touching the generation of *Jesus Christ* the Sonne of 'David and His right seede for in the Kingdom, which description begynneth at *David* and no higher, be-'cause the difficultie is only in his Posteritie.'

10. Before the Epistles of St. *James* and St. *Peter* are their Pictures cut in Wood.

11. To the Book of the *Revelation* is prefixed a Leaf, in which are placed all together the several Figures which in the former Edition are in their proper Places in the Book.

After the two Tables of the Epistles, *&c.*

Imprinted at London *in* Powle's Church-yard, *by* Richard Jugge, *Printer to the Queene's Majestie.*

1572.

Cum privilegio Regiæ Majestatis.

But notwithstanding this Care of the Archbishop's to provide the several Churches, *&c.* with the Bible in *English*, and that he was backed with the Authority of the Queen, who ratified the Canons passed by the Convocation, and privileged the Impression, there were yet, it seems, many Churches, even in the Archbishop's own small Diocese of *Canterbury*, which were some Years after this without any Bible. Thus I find it entred in the fore-mentioned Book of Accounts of the Church-wardens of *Cranbrook* in 1585.

Paid for lack of a Bible at Canterbury —— —— —— —— 1*s.* 3*d.*

(c) In 1570 and 1573 was this Bible again printed in 4to by *Jugge*.

(') In 1574, it was reprinted in Folio. In it was printed *the summe of the whole Scripture. The devision of the Bible into two Testaments*; at the end of which is this Note, that *whole Parts and Chapters which be to be marked and noted with semi-circles at the head of the verse or lyne (,) with such other Textes may be learnt unread in the pulpit readie to the people, that thereby other chapters and places of the Scripture making more to their edification and capacitie may come in their roomes, &c.*

(c) In 1575, it was again printed in Qto. without the Apocrypha, and with fewer marginal References.

In 1584 and 1595, were printed other Editions of this Bible in a large Folio and the black Letter, with the following Title:

The Holy Bible: conteyning the Old Testament and the New. Authorised and appointed to be read in Churches.

All the wordes of my mouth are righteous, there is no frowardnesse nor falshoode in them.

They are all plaine to such as understand, and right to them that finde knowledge. Prov. viii. 8, 9.

Imprinted at London *by the deputies of* Christopher Barker, *Printer to the Queene's Majestie.*

1599.

After the Title Page follows:

A Prologue or Preface made by *Thomas Cranmer*, sometime Archbishop of *Canterbury*, beginning thus:

The whole Scripture of the Bible is devided into two Testaments, the *old Testament* and the *New*, which Book is of divers natures, some Legall, some Historicall, some Sapiential, and some Prophetical. The *old* teacheth by figures and ceremonies, that the Lawe was given temporally enlightning and threatning, to induce the people to the observance thereof by feare. The *new Testament* came in more gloriously with the gentle name

th-

(a) Liber disciplinæ ecclesiæ Anglicanæ Anno 1571. tit. *De Edificiis ecclesiarum & aliis selecti viri.*

(b) Penes D. *J. Gray* M. D. apud *Cantuarienses.* (c) Penes rever. *Wm. Jannes* Vicar *de Mendon.*

the Gospel and good tidings to induce men to obedience by love ——— *After which follows an Analysis of the Old and New Testament.*

An Almanacke, *beginning* 1580, *and ending* 1611.

Of the Golden Number. The use of the Epact.
The Epact. Kalendar.

After the [illegible] Book of Genesis is *A generall rehearsall out of the order and names of the kings of Edras, Nehemias, Esther, Daniel, and diuers other places of Scripture, that speake of the time that is among them to be obserued, and among the expositors of holy Scriptures taken for the computation of the kings of Assyrians, Babylon and Persia, out of the places aforesaid, and of the computation of the Iewes after Nabuchodonosor translated out of the Greekes, and of the computation that is vsed among the Arabians.*

The book of *Hesdras* is according to the Translation of the GREAT BIBLE only, that of the Bishops Translation being now quite omitted, to save Expence, I suppose, tho' when this saving Humour begun I don't find

The Title of the New Testament is:

The Newe Testament of our Saviour Jesus Christ.

Rom. 1. *I am not ashamed of the Gospel of Christ, because it is the power of God vnto saluation to all that beleeue.*

Imprinted at London *by the Deputies of* Christopher Barker, *Printer to the Queen's Majestie.*

Anno 1575.

Next this Leaf is, *The Description of the holy Land, containing the places mentioned in the foure Euangelistes, with other places vsed in the holy Scripture. Wherein may be seene the trauels and warres of Christ and his Apostles in Iudea, Samaria, and Galilee, for the more part deuided and collected.* Under which is a small Map cut in Wood.

On the other side of the Leaf is, *A Table to make plaine the difference that is found in S. Matthew, and S. Luke, touching the generation of Iesus Christ the sonne of Dauid, and of the right successour in the Kingdome: which description beginneth at Dauid and so forth, vnto the death of Iesus Christ.*

At the end of S. *Matthews* Gospel is *A Table for the better vnderstanding of the* xxvi *chapter of* S. Matthew, *the* xiv *of* S. Marke, *the* xxii *of* S. Luke, *and the* xx. *of* S. Iohn.

At the end of the *Acts of the Apostles* is *The Chart Compasse of the Peregrination or Iourney of* S. Paul, *with the distance of the miles*, cut in Wood. And on the next Page is *The order of time.*

Another Edition of this Book was printed 1572, in Folio, by *Iohn Day* the Queen's Printer, with a Frontispeece and Title different from the Editions 1568 and 1572. At the top of the Border is the Word *Jehovah* in Hebrew Letters within a Glory bounded with a Cloud, out of which goes a right Hand, on the fore finger of which hangs in a Ring a Book clasp'd with this Inscription, VERBVM DEI MANET IN ÆTERNVM. On the two sides of the Title about the middle are the Letters E. R. with a Rose and Crown over them. At the bottom of the Title Imprinted by two Cherubims, within which are these Sentences of Scripture.

Prov. viii. 8. *All the words of my mouth are righteous, there is no frowardnesse nor falshoode in them.*

9. *They are manifest to him that vnderstandeth, and right to them that finde knowledge.*

Within this Border [illegible] *The Holy Bible*, conteyning the Old Testament and the Newe. *Authorized and appointed to be read in Churches.*

In all these later Editions the Prayer is accordant to the Translation of the Great Bible, and the Psalms are pointed as they are to be read or sung in Churches, with the Days of the Month, and the Direction of Morning and Evening Prayer as in our Common Prayer Books. Of this Bible I observe, that the Editions of it are mostly in Quarto and in Octavo. I never heard of but one in 8vo. viz. 1569, in a small black Letter, and the New Testament alone in 8vo. 1584. The Reason of this, I suppose, was that this Bible was principally designed for the Use of Churches, and that the Geneva Translation was commonly used in Families, &c.

In 1581, was published by *Arthur Golding*, an *Ingenious* Gentleman, the (4) Psalter in English, with a Translation of Mr. *Calvin's* Commentaries upon it. To every Psalm are prefixed large Contents, the following Psalm is a Specimen of the Translation.

Psalm I.

1. Blessed is the man that walketh not in the counsell of the ungodly, and standeth not in the way of the wicked, and sitteth not in the seate of the scorners.
2. But delighteth in the law of the Lord, and occupieth himselfe in his law day and night.
3. And he shall be like a tree planted by the riuer's syde, which shall yelde his fruite in due season, and whose leafe shall never fall awaye: and whatsoever he doeth it shall prosper.
4. So are not the ungodly, but as the chaffe which the wynde scattereth.
5. Therfore shall not the ungodly stand in iudgement, nor the wicked in the congregation of the righteous.
6. For the Lord knoweth the waye of the righteous, and the way of the ungodly shall perish.

I next proceed to give an Account of the most remarkable Editions of the Bible, &c. which I've before said was translated and printed by some English Refugees at *Geneva* in the Years 1557 and 1560, in 12mo. and 4to. Five Years after it was again printed in 8vo. Vol. here, and again at *Geneva* 1570, fol. and again at *London*, fol. and 4to. 1572, and in 4to. 1575, 1576.

Of this last I have seen a Copy in a large 4to, with this Title

The Bible that is the Holy Scriptures conteined in the Olde and Newe Testament. Translated according to the *Ebrue* and *Greke*, and conferred with the best translations in diuers languages, with most profitable annotations upon all the harde places, and other things of great importance, as may appeare in the Epistle to the Reader.

Beare ye not, slaues full and behold I the Lord your God will shew to you this Exod. xvi. 13.
Great are the troubles of the righteous, but the Lord deliuereth him out of them all Psal. xxxv. 19.
The Lord shall fight for you, therefore hold you your peace. Exod. xiv.

Imprinted at London *by* Christopher Barker, *dwelling in* Powles *Churchyarde at the signe of the Tygres head.*

1576.

Cum priuilegio.

Then

(4) *Imprinted at* London *by* Thomas Fast *and* Henry Middelton, *for* Lucas Harrison *and* Geo. Byshop. Anno Dom. M.D.LXXXI. 4o.

Then follow:

1. The Dedication, *To the most gracious and noble Queene* Elizabeth, *Queene of* England, France, *and* Ireland, &c. *Grace and Peace from* God *the Father through* Christ Jesus *our Lord.*

2. A Preface, *To our beloved in the* Lord *the Brethren of* England, Scotland, Ireland, &c. *Grace, Mercie and Peace through* Christ Jesus.

3. *The order of the yeres from* Paul's *Conversion, shewing the time of his persecutions, and of his Epistles written to the Churches.*

4. *A Table containing* the Cycle of the Sonne, Dominical Letter, Lepe-yere, Easter, Rogation Sunday, Golden Number, Indiction and Epact, *serving for* 28 *yeres.* It begins 1576, and ends 1603.

5. *Of the* Cycle of the Sonne, *and how it is found, a generall rule to be learned, how to find Sunday Letter and Leape Yeres.*

6. *A Rule to finde out* Easter *for ever.*

7. *Of the Golden Number.*

8. *How to finde the* Indiction Romane.

9. *Of the* Epacte, *and thereby to know the change of the Moone.*

10. *A supputation of the Yeres of the World from the creation thereof unto this present Yere* 1576, *according as it is counted by* D. M. Luther.

11. *The Kalender*, in which on a large Column are noted several Historical Notes of what happened on such Days of the Months, and Time of the Festivals. Thus against *March* is placed this Note: The Temple of *Jerusalem* buylt, burned and holed 515 Yeeres before *Christ*, *Ann. d.* 6. Against *August* 27. Relig on reformed according to Gods expresse truth in the most renowned Citie of *Geneva* 1535. The Festivals noted are Circumcision of *Christ*, Conversion of S. *Paul*, which is placed against *January* 28. Purification of the Virgin *Mary*, Nativitie of *John Baptist.*

12. *The Names and Order of all the Bookes of the Old and Newe Testament, with the number of their Chapters and the Leafe where they beginne.*

Then follows the Old Testament and Apocrypha.

At *Leaf* ccxxxvi are two Tables: I. *Of Consanguinity touching Marriage.* II. *Of Affinity touching Marriage.*

The Newe Testament of our Lord Jesus Christ, conferred diligently with the Greeke and best approved translations in divers languages.

Feare ye not, stand still and beholde the salvation of the Lord which he will shewe to you this day. Exod. xiv. vers. 13.
Great are the troubles of the righteous, but the Lord deliverith him out of them all; Psal. 34. 19.

A Wooden Cut representing the Israelites passing thro' the Red Sea, and the *Egyptians* following them.

Exod. 14. ver. 14. *The Lord shal fight for you: therefore holde you your peace.*

Imprinted at London *by* Christopher Barker, *dwelling at* Powles Church yard *at the signe of the Tygre's head.*

1576.

Cum privilegio.

Next follows, *The description of the Holie Land, containing the places mentioned in the foure Evangelists, with other places about the Sea coastes, wherein may be seene the wayes and journeys of Christ and His Apostles in* Judea, Samaria, *and* Galile, *for into these three parts this Land is devided.* Underneath is a small Map cut in Wood, and beneath it,

The places specified in this Mappe, with their situation, by the observation of the degrees concerning their length and breadth.

Betwext the xxvuth and xxviuth Chapters of the *Actes of the Apostles* is prefixed in a Map cut in Wood, which is entituled, *The description of the Countries and Places mentioned in the Actes of the Apostles, from Jerusalem on the West part unto the* Medes *and* Persians *towards the East, containing about* 2260 *miles in length.* The whole description served *for the peregrination of S.* Paul *and other of the Apostles, and for the understanding of many things contained in the Booke*; viz. The Acts of the Apostles.

At the bottom of the Map are,

The Names of the Iles and Countries mencioned in this mappe.

The Townes specified in this mappe, and their situation, with the observation of the length and breadth.

At the end of the *New Testament*,

The Order of the Yeres from Paul's *Conversion, shewing the Time of his Peregrination and of his Epistles written to the Churches.*

A briefe Table of the Interpretation of the proper Names which are chiefly founde in the Olde Testament, &c.

A Table of the principall things that are conteyned in the Bible, after the order of the Alphabet, &c.

A perfite supputation of the Yeres and Times from Adam *unto* Christ, *proved by the Scriptures and the collection of diverse Authors.*

FINIS.

Josua chap. I. ver. 1.

Let not this Booke of the Lawe depart out of thy mouth, but meditate therein day and night, that thou mayest observe and do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou have good successe.

To every Book is prefixed what is called *The Argument*, or an Account of the Book; and to the several Chapters their Contents. In the Margins are Scripture-references, and short Notes either explaining the Text or containing some useful Remark. For Example. *Mat* xxvi. 24. —— *were it better he had not been born.* The Marg. Note here is, *A common error was raised at theese words, as though there should be no hope of salvation for* Judas. xxvi. 25. they that read shall receive to *themselves judgement.* The Note in the Margin is, *Not only the punishment of the wicked, but also the forgiveness of* God. So ver. 52. —— *but also for contemners like.* The Note is, *for no private man can contemne that government which* God *hath appointed without the contempt of his ordinance.* So in the

Old

Old Teſtament, *Exod.* i 19 the Note is, *their*, the midwives, *diſobedience* to the King of *Egypt* in preſerv'ing ſaving the men children was *lawful*, but their *diſſembling cowardize*? Chron xv 16 *And king* Aſa *depoſed* Maachah *his mother*. The Note is, *Or grandmother: and herein he ſhewed*, that he lacked zeale *for ſhe ought to have died rather then ſuffered* [Aſa] *to have ſet up an Idol contrary to the Law of* God. *but he* [Aſa] *gave place to fooliſh pitie, and would do more then was juſt to ſatisfie the Law.*

In the Old Teſtament are wooden Cuts in their proper Places, repreſenting,

1. The Situation of the Garden of *Eden*.
2. The Form of the Ark.
3. The *Egyptians* purſuing the *Iſraelites*.
4. The Mercy Seat.
5. The Tables of the Shew bread.
6. The Candleſtick.
7. The firſt covering of the Tabernacle.
8. The Curtaines of Goates Heare.
9. The Tabernacle.
10. The Altar of Burnt-Offering.
11. The Garments of the High-Prieſt.
12. The Altar of Sweete Perfume.
13. The Laver of Braſſe.
14. The Tabernacle erected, and the Tentes pitched round about it.
15. A Mappe, declaring the way which the *Iſraelites* went for the Space of 40 Yeeres from *Egypt* through the Wilderneſſe of *Arabia*, until they entred into the Land of *Canaan*, as it is mentioned in *Exod. Numb.* and *Deut.* **It conteyneth alſo the 42 Places where they pitched their Tentes which is mentioned *Numb.* xxxiii. with the obſervation of the Degrees concerning the length and the breadth, and the Places of their Abode ſet out by Numbers.**
16. A Mappe of the Land of *Canaan*, *Joſh.* xiv.
17. The Temple uncovered, 1 *Kings* vi.
18. The Temple covered.
19. The firſt Figure of the King's Houſe in the Wood of *Lebanon*.
20. The ſecond Figure of the ſame Houſe.
21. The Forme of the Piller, 1 *Kings* vii. 16.
22. The Sea or Great Caldron.
23. The Forme of the Caldrons.
24. The Royall Throne of *Solomon*, 1 *Kings* x.
25. The Wonders of *Aaron*, Chap. 7.
26. The Deſcription of the Figure which beginneth *Ezekiel* xl. 5.
27. The Figure of the Temple.
28. The Figure of the Altar, Chap. xliii.
29. The forme of the Temple and Citie reſtored at the end of *Ezekiel*.

In the Epiſtle to the Reader, to which the firſt Page refers, the Tranſlators tell us, that "they thought they could beſtowe their labours and time in nothing which could be more acceptable to God and comfortable to his Church then in the tranſlating of the holy ſcriptures into our native tongue: that albeit divers heretofore have endeavoured to atchieve this, yet conſidering the infancie of thoſe times and imperfect knowledge of the tongues, in reſpect of the ripe age and cleere light which God had then revealed, the tranſlations required greatly to be perfected and reformed: that therefore they had been for the ſpace of *two yeares* and more day and night occupied in making this tranſlation, and that they had been encouraged to take ſo much pains by the ready wils of ſuch, whoſe hearts God likewiſe touched not to ſpare any charges for the furtherance of ſuch a work, the great opportunitie and occaſions by reaſon of ſo many godly and learned men, and ſuch diverſities of tranſlations in divers tongues: and accordingly had by all meanes indevoured to ſet forth the puritie of the word and right ſenſe of the Holy Ghoſt for the edifying of the brethren in faith and charitie. And as they chiefly obſerved the *ſenſe*, and laboured always to reſtore *it* to all integritie, ſo they had, they ſaid, moſt reverently kept the propriete of the wordes, and had in many places reſerved the *Hebrew* phraſes. Yet leſt either the ſimple ſhould be corrupted, or the maticious have any occaſion of unjuſt cavil, ſeeing ſome tranſlations reade after one ſort, and ſome after another, they had in the margent noted that diverſitie of ſpeech or reading, and where the *Hebrew* tongue ſeemed hardly to agree with ours, there they noted it in the margin, and reſerved that which was more ſenſible. They likewiſe altered the *Hebrew* names from the olde text, and reſtored them to the true writing and firſt originall. And where the neceſſitie of the ſentence required any thing to be added, as ſuch was the grace and propriete of the *Hebrew* and *Greeke* tongues that it cannot be underſtoode of even that are not well ſeene therein, but either by circumlocution or by adding the verbe or ſome word, they ſhould put what was ſo added in the text with another kind of letter, that it might eaſily be diſtinguiſhed. As touching the diviſion of the Verſes, they had followed, they ſaid, the *Hebrew* examples, which had ſo diſtinguiſhed them even from the beginning. They likewiſe noted and diſtinguiſhed by a particular marke the principall matters, and added arguments both for the bookes and the chapters, and numbered the verſes, and ſet over every Page three notable words or ſentence for the helpe of the memorie, and according to the ſame point there mentioned. They alſo made uſe, by the diligent reading of the beſt commentaries, and by conference with the godly and learned gathered, to gather briefe annotations upon all the hard places: and whereas certaine places in the bookes of *Moſes*, in the *Kings*, and of *Ezra*, ſeemed to ſtick, that by no deſcription they could be made eaſie to the ſimple reader, they had ſet them forth with ſuch helpes and notes, that by the perſpective and as it were by the eye may eaſily know the true meaning of all ſuch places. They alſo added certaine Maps of Cosmographie for the perfect underſtanding of the places and countries partly ſcituated and partly occaſionally mentioned in

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the hosebonde ghelde dette to the wyf and also the wyf to the hosebonde the womman hath not power of hir bodi but the hosebonde, and the hosebonde hath not power of his bodi but the womman. nyle ghe defraude ech to othir but peraventure of consent to a tyme that ghe ghyue tent to preier, and eft torne aghen to the same thing, lest sathanas tempte ghou for ghoure uncontynence. but I seie this thing as ghyuynge leeue, not bi comaundement. for I wole, that alle men ben as myself, but ech man hath his propre ghifte of god, oon thus, and a nothir thus. but I seie to hem that ben not wedded and to widowis, it is good to hem if thei dwellen so as I; * And if thei contreynen not hemself be thei wedded; for it were bettre to be wedded than to be brent. but to hem that ben ioyned in matrymonye I comaunde, not I but the lord, that the wyf departe not fro the husbonde, and † if that sche departith, that sche dwelle unwedded, or be reconcilid to hir husbonde, and the husbonde forsake not the wyf. but to othere I seie, not the lord, if ony brothir hath an unfeithful wyf and sche consentith to dwelle with him, leeue he hir not. and if ony womman hath an unfeithful husbonde, and this consentith to dwelle with hir, leeue sche not the husbonde. for the unfeithful housbonde is halowid bi the feithful womman, and the unfeithful womman is halowid bi the feithful housbonde: ellis ghoure children weren unclene, but now thei ben hooli. *, that if the unfeithful departith, departe he: for whi the brothir or sistir is not suget to seruage in suche, for god hath clepid us in pees. and wherof woost thou womman if thou schalt make the man saaf? or wherof woost thou man if thou schalt make the womman saaf? but as the lord hath departid to ech, and as god hath clepid ech man so go he, as I teche in alle chirchis. a man circumcidid is clepid, bryngе he not to the prepucie: a man is clepid in prepucie, be he not circumcidid. circumcysioun is nought and prepucie is nought, but
D. the kepyng of the comaundementis of god ech man in what cleping he is clepid in that dwelle he. thou seruaunt art clepid, †† be it no charge to thee, but if thou maist be fre the rathere use thou. he that is a seruaunt and is clepid in the lord is a free man of the lord. also he that is a free man and is clepid is the seruaunt of crist. with prys ghe ben bought, nyle ghe be maad seruauntis of men. therfore ech man in what thing he is clepid a brothir
E. dwelle he in this anentis god. but of virgynes I have no comaundement of god, but I ghyue counseil as he that hath *|| *gete* mercy of the lord that I be trewe. therfore I gesse that this thing is good for the present need, for it is good to a man to be so. thou art boundun to a wyf, nyle thou seke unbyndyng thou art unboundun fro a wyf nyle thou seke a wyf. but if thou hast taken a wyf thou hast not synned, and if a maiden is weddid sche synnyde not, netheles suche schulen haue tribulacioun of fleisch, but I spare ghou. therfore, britheren, I seie this thing, the tyme is schort. †|| another is this, that thei that han wyues be as though thei hadden noone, and thei that wepen as thei wepten not, and thei that ioien as thei ioieden not, and thei that bien as thei hadden not, and thei that usen this world as thei that usen not, for whi the figure of this world passith. but I wole that ghe be withoute §* bisynesse. for he that is withoute wyf is bisi what thingis ben of the lord, hou he schal plese god. but he that is with a wyf is bisi what thingis ben of the world hou he schal plese the wyf, and he is †† departid. and a womman unweddid and maiden thenkith what thingis ben of the lord, that sche be hooli in bodi & spyryt. but sche that is weddid thenkith what thingis ben of the world, hou sche schal plese the housbonde. and I seie these thingis to ghoure profyt, not that I caste to ghou a snare but to that that is onest and that ghyueth esynesse without letting to make preieris to the lord. and if ony man gessith hymself §† to be seien foul on his virgyne that sche is ‖ ful woxun and so it bihoueth to be doon, do sche that that sche wole, sche synneth not if sche be weddid. for he that ordeynyde stabli in his herte not hauynge nede, but hauynge power of his wille and hath demed in his herte this thing to kepe his virgyn doith wel. therfore he that ioyneth his virgyn in matrymonye doith wel, and he that ioyneth not doith bettre. the womman is boundun to the lawe as long tyme as hir husbonde lyueth, and if hir husbonde is deed sche is delyuerid fro the lawe of the husbonde; be sche weddid to whom sche wole oonli in the lord. but sche schal be more blessid, if sche dwellith thus attir my counseil, and §† I wene that I haue the spyryt of god.

Chap. VIII.

BUT of these thingis that ben sacrified to idolis we witen †† for alle we han kunnyng. but kunnyng blowith, charite edifieth. but if ony man gessith that he *,* can ony thing, he hath not ghit knowe hou it bihoueth him to kunne. and if ony man loueth god, ††† this is knowun of him. but of metis that ben offrid to idolis we witen that an idol is no thing in the world, and that ther is no god but oon. for though ther ben summe that ben seid goddis either in heuene either in erthe, as ther ben manye goddis & manye lordis, netheles to us is oo god the fadir of whom ben alle thingis and we in him. and oo lord jesus crist bi whom ben alle thingis, and we bi him. but not in alle men is kunnyng. for summen with conscience of idol til now eten as thing offrid to idolis, and her conscience is defoulid for it is syk. mete commendith us not to god. for neithir we schulen faile if we eten not, neither if we eten we schulen haue plentee. but se ghe lest peraventure §†§ this ghoure leeue be maad hurtyng to sike men. for if ony man schal se him that hath kunnyng etynge in a place where idolis ben worschipid, whether his conscience sithen it is syk schal not be edified to ete thingis offrid to idolis? and the syk brothir for whom crist diede schal perissche in thi kunnyng. for thus ghe synnynge aghens britheren and smytynge her syke conscience synnen aghens crist. wherfore if mete sclaundrith my brothir I schal neuer ete fleisch lest I sclaundre my brothir.

Chap. IX.

WHethir I am not free? am I not apostle? whethir I ‡ sigh not iesus crist oure lord? whether ghe ben not my werk in the lord? and though to othere I am not apostle, but netheles to ghou I am. for ghe ben †‡ the litle signe of myn apo-stil-

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* quod, *And if*, omnes MSS. † that if *, good †† non sit tibi cura. *|| deest *gete* in MSS. †, reliquium est.
§* liberalius. (* clarius. § videri. †† super adultam. §† puto. ‡ qui. *,* scire. *,* hic.
§†§ hucusque vetus. ‡ vidi. †‡ signaculum.

' the *Old* and *New Teſtament*. Laſt of all, they adjoined two moſt profitable Tables, as has been already more ' particularly ſhewn, to that nothing, as they truſted, that any could juſtly deſire was omitted.'

The next Year, 1577, was there another Edition of this Bible in 4to, and the Year following, 1578, it was printed in a middling Folio, with the following Title:

The Bible, tranſlated according to the Ebrew and Greeke, and conferred with the beſt Tranſlations in diuers Languages.

With moſt profitable annotations upon all the hard places, and other things of great importance, as may appeare in the Epiſtle to the Reader.

Wherevnto is added the Pſalter *of the common Tranſlation agreeing with the Booke of Common-prayer.*

Joſh. 1. 8 *Let not this Booke of the Law*, &c.

Imprinted at *London* by *Chriſtopher Barker*, Printer to the Queen's Majeſtie.

Cum Gratia & priuilegio Regiæ Majeſtatis.

Next to this Title is,

1. The Dedication to the Queen and Preface to the Reader, as in the Edition 1576.
2. Archbiſhop *Cranmer*'s Prologue.
3. A Table of the Genealogy of *Adam* down to *Chriſt*.
4. Proper firſt Leſſons for Sundays throughout the Year, and ſome ſecond Leſſons.
5. Leſſons proper for Holy-days.
6. The Order how the reſt of the holy Scripture, beſide the Pſalter, is read.
7. A brief declaration of the Terms beginning and ending.
8. A Table for the Order of the Pſalmes.
9. What Holy-dayes to be obſerved, and none other.
10. An Almanack, *beginning* 1578, *ending* 1610.
11. The Kalendar *At the bottom of every Month are hiſtorical Notes of what happened on ſuch and ſuch Days of the Month. For inſtance, under* January *N.* 1 *firſt day, Noah* after he had been in the Ark 150 dayes began to ſee the Toppes of the high mountaines, *Gen.* viii. 24.

N. 22. The Duke of *Somerſet*, as upon this Day, was beheaded, 1552.

Under *Auguſt* N. 27. Religion, as on this Day, was reformed, &c. as in Edit 1576. *The ſame hiſtorical Notes are in the Folio Edition*, 1583.

12. The Booke of Common Prayer, &c.

Then follows the Old Teſtament, in which the Pſalter is printed in a double Column, as in the Edition of the Biſhops Bible 1568. The outer Column in the white Letter is the *Geneva* Tranſlation, the inner one in the black Letter is the common one in the Liturgy, but in a Folio Edition 1583 is the common Pſalter only. Before the *New Teſtament* is a little Map of the Holy Land, as in *Chriſt*'s Time, with an Index, at the bottom, of the Places therein ſpecified.

At the end is, *The ſumme of the whole Scripture of the Bookes of the Olde and New Teſtament*,

Imprinted at *London* by *Chriſtopher Barker*, Printer to the Queene's Majeſtie, 1578.

Cum priuilegio Regiæ Majeſtatis.

A brief Table of the interpretation of proper names, and matter of the principal things contayned in the Bible, as in the Edition 1576.

A perfite ſuppoſition of the Yeres and Times from the Creation of the World vnto this preſent yeere of our Lord God 1578, *proued by the Scriptures after the Coniection of diuers Authors.*

F I N I S.

In (a) 1576 was publiſhed in 8vo by *Laurence Tomſon*, an Under-Secretary to Sir *Francis Walſingham* one of her Majeſty's Principal Secretaries of State, the New Teſtament of this Tranſlation, with a Tranſlation of *Beza*'s *Briefe Summaries of doctrine vpon the Euangells and Acts of the Apoſtles, and the Methode of the Epiſtles of the Apoſtles*, to which he added in the Margin ſhort Expoſitions on the Phraſes and hard Places taken out of *Beza*'s large Annotations and *Joachim Camerarius* and *P. Loiſelerius Villerius*. And theſe, together with the Annotations of *Franc. Iunius* on the *Reuelation*, were afterwards in ſome Editions of this Bible printed with the New Teſtament, which has the following Title:

The New Teſtament of our Lord Jeſus Chriſt, *tranſlated out of* Greek *by* Theod. Beza.

With briefe ſummaries and expoſitions vpon the hard places by the ſaid Author, Joac. Camer. *and* P. Loiſeler. Villerius, *Engliſhed by* L. Tomſon.

Together with the Annotations of Fr. Iunius *vpon the Reuelation of* St. John.

Imprinted at *London* by the Deputies of *Chriſtopher Barker*, Printer to the Queene's moſt excellent Majeſtie.

(b) 1599.

This Edition of *Tomſon*'s is dedicated by him, *To the right honorable Sr* Francis Walſingham, *Knight, one of her principall Secretaries to her excellent Majeſtie, and of her Highneſſe priuie Councell, and to the right worſhipfull Mr.* Frances Haſtings.

The New Teſtament being thus printed with the afore-mentioned Title, gave occaſion to the *Rhemiſts* to conclude it was a Tranſlation of *Beza*'s *Latin* Teſtament.

Two Years (c) after were publiſhed by one *R. Tree-Hearte*, as collected by him, *Two right profitable and fruitfull Concordances, or large and ample* Tables Alphabeticall. *The firſt containing the interpretation of the Hebrew, Caldean, Greeke and Latine words and names faithfully obſerued throughout the whole Bible, with their common places following every of them. The ſecond comprehending all ſuch other principall words and matters as concerne the*

I *for,*

(a) Imprinted at *London* by *Chriſtopher Barker* dwelling in *Paul's* Church-yard, at the Sign of the Tigre's Head, 1576.

Cum priuilegio. *Sion* Coll. Library.

(b) The ſame Year was publiſhed in 8vo an Edition of this Bible printed by the Queen's Printers *Cum priuilegio*, in which all the Notes are omitted, but the Arguments of the ſeveral Books are continued, and the Apocrypha added. *Parſons.*

(c) 1570.

apostilheed in the lord. my defence to hem that axen me, that is whethir we han not power to ete and drynke? whether we han not power to lede aboute a womman a sistir, as also othir apostlis and britheren of the lord and cefas? or I aloone and barnabas han not power to worche these thingis? who * traueilith ony tyme with bise owne wagis? who plauntith a vineyherd and etith not of his fruyt? who kepith a flok, and etith not of the mylk of the flok?* whethir aftir man I seie these thingis? whethir also the lawe seith not these thingis? for it is writen in the lawe of moises, thou schalt not bynde the mouth of the oxe that threischith. whethir of oxun is † charge to god? whethir for us he seith these thingis? for whi tho ben writun for us. for he that erith owith to ere in hope, and he that threischith in hope to take fruytis. if we sowen spiritual thingis to ghou, is it greet if we repen ghoure fleischly thingis? if othere ben parteneris of ghoure power, whi not rather we? but we usen not this power, but we suffren alle thingis that we ghyuen no lettyng to the euangelie of crist. witen ghe not that thei that worchen in the *‖ temple eten tho thingis that ben of the temple? and thei that seruen to the auter ben parteneris of the auter; so the lord ordeynyde to hem that tellen the gospel to lyue of the gospel. but I usede noon of these thingis, and I wroot not these thingis that ††‖ tho be doon so in me. for it is good to me rathere to die than that ony man auoide my glorie. for if I preche the gospel glorie is not to me, for nedeliche I mote doon it; for wo to me if I preche not the gospel. but if I do this thing wilfulli I haue meede? but it aghens my wille dispendyng is bitaken to me. what thanne is my meede? that I prechynge the gospel putte the gospel without otheris coft, that I use not my power in the gospel. for whi, whanne I was free of alle men I made me seruaunt of alle men to wynne the mo men. and to iewis I am maad as a iew to wynne the iewis. to hem that ben undir the lawe as I were undir the lawe whanne I was not undir the lawe, to wynne hem that weren undir the lawe. to hem that weren without lawe as I were without the lawe whanne I was not withouten the lawe of god, but I was in the lawe of crist, to wynne hem that weren withoute the lawe. I am maad syk to sike men, to wynne syke men. to alle men I am maad alle thingis to make alle men saaf. but I do alle thingis for the gospel, that I be maad
c. partener of it. witen ghe not, that thei that rennen in a § furlong alle rennen, but oon takith the priys. so renne ghe, that ghe catche. eche man that stryueth in fight absteyneth him fro alle thingis. and thei that thei take a coruptible crowne, but we an uncorupt. therfore I renne so, not as into an uncertein thing, thus I fighte not as betynge the eyr: but I chastise my bodi and brynge it into seruage, lest perauenture whanne I preche to othere, I mysilf be maad repreuable.

Chap. X.

Britheren, I nyle that ghe unknowe, that alle oure fadris weren undir cloude, and alle passiden the see, and alle weren baptisid in moises in the cloude and in the see, & alle eeten the same spyritual mete, and alle drunken the same spiritual drynk. thei drunken of the same spyritual stoon folewynge hem, and the stoon was crist. but not in ful manye of hem it was ‖ wel plesaunt to god. for whi, thei were cast doun in desert. but thingis ben doon in a. figure of us, that we be not coueiters of yuele thingis as thei coueitiden. neithir be ghe maad idolatreris as summe of hem, as it is writun, the peple sat to ete and drynke, and thei risun up to pleie. neithir do we fornycacioun as summe of hem diden fornycacioun, & thre and twenti thousandis weren deede in oo dai. neithir tempte we crist as summe of hem temptiden, and perischiden of serpentis. neithir grutche ghe as summe of hem grutchiden, and thei perischiden of a districre. and alle these thingis felden to hem in figure, but thei ben writun to oure amendyng into whiche the endis of the worldis ben comun. therfore he that gessith him that he stondith, se he that he falle not. temptacioun take not ghou but mannys temptacioun. for god is trewe which schal not suffre ghou to be temptid above that that ghe moun, but he schal make with temptacioun also puruyaunce that ghe moun †* suffre. wherfore ghe mooste dereworthe to me, fle ghe fro worschipyng of mawmetis. as to prudent men I speke, deme ghe ghousilf that thing that I seie. whethir the cuppe of blessyng which we blessen is not the comynyng of cristis blood? and whethir the breed which we breken is not the takyng of the bodi of the lord? for we manye ben oo breed and oo bodi, alle we that taken part of oo breed and of oo cuppe. se ghe israel aftir the fleisch, whethir thei that eten sacrifisis ben not parteneris of the auter? what therfore seie I, that a thing that is offrid to idolis is ony thing, or that the idol is ony thing? but tho thingis that hethen men offren, thei offren to deuelis and not to god. but I nyle that ghe be maad c
felowis of fendis. for ghe moun not drynke the cuppe of the lord, and the cuppe of fendis; ghe moun not be parteneris of the boord of the lord, and of the boord of fendis. whether §‡ we han enuye to the lord? whether we ben strengere than he? alle thingis ben lefful to me, but not alle thingis ben spedeful. alle thingis ben lefful to me, but not alle thingis edifien. no man seke that thing that is his owne, but that thing that is of anothir. al thing that is seeld in the bocherie ete ghe axynge no thing for conscience. the erthe and the plentee of it is the lordis. if ony of hethen men clepith ghou to soper and ghe wolen go, al thing that is sett to ghou ete ghe, axynge no thing for conscience. but if ony man seith, this thing is offrid to idolis, nyle ghe ete for him that schewide and for conscience. and I seie not thi conscience but of anothir. but wherto is my fredom demed of a nothir mannys conscience, therfore if I take part with grace, what am I blasfemed for that I do thankis? therfore whethir ghe eten or drynken or doen ony othir thing, do ghe alle thingis into the glorie of god. be ghe without sclaundre to iewis and to hethen men and to the chirche of god: as I bi alle thingis plese to alle men, not sekynge that that is profitable to me, but that that is profitable to manye men that thei be maad saaf.

Chap. XI.

Be ghe my folewers as I am of crist. and britheren I preise ghou, that bi alle thingis ghe be myndeful of me, and as I bitook to ghou my comaundementis ghe holden. but I wole that ghe

* mihi at † cura. ‖* sacrario. ††‖ thei. § fladio. ‖ plesumus. †* sustinere. §‡ æmulamur

lesse doth minister matter of the Scriptures, or direct unto any necessary and good instruction. These two Tables, the Title informs us, were *set forth as well for the Translation called Geneva, as for the other authorized to be read in Churches.* Accordingly they were printed with the *Geneva* Bible in several Editions of it, and with the new Translation of King *James's* but I have not met with them in any Edition of the Bible of the Bishops Translation, which was now the Translation authorized to be read in Churches.

In the Year 1583 was published another Edition of the (a) Bible of the *Geneva* Translation by the Queen's Printer *Christopher Barker*, in a very large Folio. Next the Title Page is,

1. A Dedication to the most vertuous and noble Lady *Elizabeth*, Queene of *England, France* and *Ireland*, &c.

2. To the diligent and Christian Reader.

3. A Prologue or Preface made by *Thomas Cranmer* sometime Archbishop of *Canterbury*. At the bottom of this Prologue is the following Note *I have here, gentle reader, before that Translation of the Bible, at the request of some learned, set downe this notable preface (containing both the necessitie and also the profitable use of the Scriptures) as meet for the godly exhortations and loving admonitions therin given, as also for the retayning among us the memorie of that excellent and worthy Martyr* T. C. *sometimes Archbishop of* Canterbury.

4. This Table setteth out to the Eye the Genealogie of *Adam*, so passing by the Patriarchs, Judges, Kings, Prophets and Priests, and the Fathers of their Time, continuing in Lineal Descent to *Christ* our Saviour.

5. An Almanack for 33 Years, beginning 1578.

6. The Kalendar.

7. The names and order of all the Bookes of the Olde and Newe Testament, with the number of their Chapters, and the Leafe where they begin.

8. Howe to take profite in reading of the Holy Scripture.

9. The summe of the whole Scripture of the Bookes of the Olde and Newe Testament.

10. (b) Certaine questions and answeres touching the doctrine of Predestination, the use of God's Worde and Sacraments.

11. Of the incomparable Treasure of the Holy Scriptures, with a Prayer for the true use of the same.

Here is the Springe where Waters flowe to quench our heate of sinne, &c.

12. A large Cut in Wood of the Creation.

Then follow the Books of the Old Testament, the Apochrypha, and the New Testament: Next after the Title of the New Testament is a Description of the Holy Land in a Map cut on Wood: And at the end of the New Testament is,

1. A brief Table of the interpretation of proper names.

2. A Table of the principal things.

In the Editions 1589, 1590, 1615, are added *A Preface*, and *Directions how to take profite in readinge of the Holy Scriptures, by* T. Gratham, who was Master of Arts of *All Souls* College in *Oxford* 1561. Of this Translation, which was mostly had and used in private Families, there were above thirty Editions in Folio, Quarto, and Octavo, printed mostly by the Queens and Kings Printers, viz. from the Year 1560 to the Year 1616, when it was printed in a small Folio. Editions of it were likewise printed at *Geneva, Edinburgh*, and *Amsterdam*.

The Papists finding by the Bible's being printed so oft in *English*, that it was impossible to keep it out of the common People's Hands, were now resolved to have an *English* Translation of their own making. Accordingly in the Year 1582 was printed at *Rhemes* the New Testament in 4to, in what they called *English*, with this Title:

The New Testament of Jesus Christ, *translated faithfully into* English *out of the authentical* Latin, *according to the best corrected Copies of the same, diligently conferred with the* Greeke *and other Editions in divers Languages: With* Arguments *of bookes and chapters,* Annotations *and other necessarie helpes for the better understanding of the Text, and specially for the discoverie of the* Corruptions *of divers late Translations, and for cleering the* Controversies *in Religion of these dates, in the* English College *of* Rhemes.

Psal. 118.

Da mihi intellectum, & scrutabor legem tuam & custodiam illam in toto corde meo.

That is,

Give me understanding, and I will searche thy law, and will keepe it with my whole hart.

S. Aug. tract. 2. in Epist. Joan.

Omnia quæ leguntur in scripturis sanctis ——

That is,

All things that are reade in holy Scriptures ——

Printed at *Rhemes*
by *John Fogny*.
1582.
Cum privilegio.

Next the Title Page, and *Epistle and Approbation*, follows, *The Preface to the Reader, treating of these three points: 1. Of the Translation of Holy Scriptures into the vulgar tongues, and namelye into* English. *2. Of the causes why this New Testament is translated according to the auncient vulgar* Latin *text. 3. Of the manner of translating the same.*

This Preface is introduced with telling the Reader, that 'the Translators had long since the Holy Bible 'translated by them into *English*, and the Old Testament lying by them, for lack of good means to publish 'the whole in such sort as a work of so great charge and importance required: but that they had yet, 'through

(a) Peace *D. Cosins* of *Stadnersh*
(b) These, I observe, were reprinted in the Editions 4to, 1591, 1615;

' through God's goodnes, at length finiſhed all the New Teſtament, which is the principal, moſt profitable and comfortable peice of holy writte. This Tranſlation, they ſaid, they did not, for all that, publiſh upon an erroneous Opinion of its being neceſſary, that *the holy Scriptures muſt always be in our mother tongue*, or that they ought to be *read of the vulgar ſort of all*, or could be eaſily vnderſtood of every one that reads or heares them in a known language, or that they generally and abſolutely iudged it more convenient in it ſelf, and more agreeable to God's word and honour, or the edification of the faithful, to have them tranſlated into vulgar tongues, than to be kept and ſtudied only in the learned languages, but they tranſlated them to read and look upon ſpecial conſideration of the preſent time, ſtate and condition of their country, into which diverſe things were then neceſſary or profitable, and moſt neceſſary, that otherwiſe in the peace of the Church were neither much requiſite, nor perchance wholy tolerable in the Catholick Church, they ſaid, had neither of old nor of late ever wholy condemned tranſlations of Scripture, nor at any time *generally* forbidden to reade the ſame, only it had not by publick authority been prescribed, commanded or authentically recommended any ſuch interpretation to be univerſally vſed of all men. Thus here in *England*, they obſerved, the Scriptures were extant in *Engliſh* even (*a*) before the troubles that Wiclif and his followers raiſed in our Church, as appeareth as well by ſome pieces yet remaining as by Archbiſhop *Arundel*'s Provincial Conſtitution, but they were not ordinarily read of the Vulgar, but vſed only or ſpecially of ſome deuout, religious and contemplative perſons, in reverence, ſecrecie and ſilence, for their ſpirituall comfort.

' Thus, they ſaid, it was in the primitive Church, wherein we muſt not imagine, that either every one that vnderſtood the learned languages wherein the Scriptures were written, or other languages into which they were tranſlated, might, without reprehention, read, reaſon, diſpute, frame and toſſe the Scriptures, or that every Schoolemaſter, ſcholer or Grammarian, that had a little *Greeke* or *Latin*, was inſtantly ſtraight to take in hand the holy Teſtament, or that the tranſlated bibles into the vulgar tongues were in the handes of every husbandman, artificer, prentice, boyes, girles, mistreſſe, maid and man; but that in thoſe better times men were perhaps ſo old, nor ſo curious of themſelves to ſtudie the sacred bookes of *God*, nor were there any ſuch eaſy means, before Printing was invented, to diſperſe the copies into the hands of every man as now there is, but they were then in Churches, Monaſteries, Colleges, Churches, in Biſhops, Prieſts, and ſome other deuout perſons houſes and hands. The poor plough men, they ſaid, could then in labouring the ground ſing the hymnes and pſalmes either in known or *unknown* languages, as they heard them in the holy Church, *but they could not reade, nor know the order, manner* and myſteries of the time.' Such was the romantick Account which theſe Tranſlators gave of the Tranſlation of the Holy Scriptures into the Vulgar Tongues, as if the Apoſtles Times were exactly like their own, and that then were Libraries, Manuſcripts, Colleges and Churches, as there are now, &c. and that (in direct Contradiction to the Teſtimony of the great Apoſtle of the Gentiles) they who were then (*b*) called were the wiſe after the fleſh, the mighty and noble, and that God had not choſen the foolish, weak and baſe things of the World, and things which were deſpiſed.

They then declared againſt the Proteſtants, to whom they applied the Apoſtle's Words, *men walking in deceitfulneſs*, and repreſented them as to 'abuſing the people, and many other in the world not unwiſe, that by their *falſe translations* they had, in ſteed of God's Law and Teſtament, and for *Chriſt's* written will and word, given them *their own inuented imaginations and perverſions*, moſt ſhamefully, in all their Verſions, *Latin, Engliſh*, &c. *corrupting the very letter and ſenſe by falſe tranſlation*, adding, detracting, altering, tranſpoſing, pointing, and all other groſſe means, eſpecially where it ſerved for the advantage of their private opinions. For the like of *them*, they ſaid, they were ſo bold as, 1 Partly to diſauthorize quite, partly to make doubtful, divers whole bookes allowed for Canonical ſcripture by the univerſal Church of God theſe thouſand years and upwards. 2 Tranſlate all the *accidentall and circumſtantiall words* uſed ever ſince our Chriſtiane ſe into new proſane novelties of ſpeeches agreeable to their doctrine. 3 To change the titles of workes, to put out the names of the authors, &c. to ſay nothing of their intolerable liberty and licence to change the accuſtomed callings of God, Angel, men, places and things, uſed by the Apoſtles and all antiquitie in *Greeke, Latin*, and all other languages of Chriſtian nations, into new names, ſometimes ludely, and always ridiculouſly, and for oſtentation taken of the *Hebrues*.

' In pure compaſſion therfore to ſee their beloved countremen, with extreme danger of their ſouls, to uſe onely ſuch profane tranſlations and erroneous mens mere fancies, and being alſo much moved thereto by the deſires of many devout perſons, they had, they ſaid, ſet forth the *New Teſtament*, to begin withall, truſting, that it might *give occaſion to them*, after diligent peruſing of it, *to lay away, at leaſt, ſuch their impoſed Verſions as hitherto they had been forced to uſe*. They had done their endeavour, they ſaid, with prayer, much feare and trembling, leſt they ſhould dangerouſly erre in ſo ſacred, high and divine a work, and profeſſed, that they had done it with all faith, diligence and ſincerity; that they had uſed no partiality for the diſadvantage of their adverſaries, nor any more licence then is ſufferable in tranſlating of the Holy Scriptures; continually keeping themſelves as near as was poſſible to their text, and to the very words *and* phraſes *which by long uſe were made venerable*. They had alſo, they ſaid, ſet forth reaſonable large *Annotations*, thereby to ſhew the ſtudious reader, in moſt places pertaining to the controverſies of that time, both the heretical corruptions and falſe deductions, and alſo the Apoſtolick tradition, the expoſitions of the holy Fathers, the decrees of the Catholike Church and moſt ancient Councils.'

Next, they accounted for their making this Tranſlation from the old vulgar *Latin* Text, and not from the common *Greeke* one. ' The *Latin*, they ſaid, was moſt ancient, it was corrected by S. *Hierome*, commended by S. *Auſtin*, and uſed and expounded by the Fathers. the laſt councel of *Trent* had declared it to be authentical, it was the propreſt, ſincereſt, of greateſt majeſtie and the leaſt partiable. It was exact and preciſe according to the *Greek*, preferred by *Beza* himſelf to all other Tranſlations, and was truer than the *vulgar* Greek *Text it ſelf*.'

Laſt

(*a*) See the Account of *Wiclif*'s Tranſlation before.
(*b*) 1 Cor. i. 26, 27, 28.

' [illegible] they observed the manner of their Translating this Testament. ' Because they would that their ' [illegible] should seem as becomes a Catholike one, and have endevoured to make it, therefore, they ' [illegible], they were very precise and religious in observing their copie not only in *Latin*, but sometimes in the ' [illegible], according to the *Latin* words and phrase. For example, they often times ' [illegible] *Azymes*, *Alleluia*, *Cenacle*, *Pasche*, *Tunike*, *Agnize*, *Neophyte*, *Holocaust*, *Parasceve*, *Pentecost*, ' [illegible], *Phylacteries*, *reprobate*, *exinanited*, *victime*, *ancient*, *mundification*, *Pontife*, *Cenie*, *Host*, *Iudaize*, *transmigration*, *mane*, *nuncupative*, and which like, they said, they kept exactly for *Catholike* terms. Thus they followed the *French* Heretikes of 1535, 1580 which retained *Azymes*, *Alleluia*, *Hierusalem*, *Iesus*, *Ioseph*, untranslated. Moreover, they said, in hard places they presumed not to set on the speeches or phrases, but religiously kept them word for word, and point for point, for feare of missing or restraining the sense of the Holy Ghost. As *Eph.* vi. *against the spirituals of wickednesse in the celestials*. John i. *Him to me and he remaining*. John iii. they translated *The Spirit breatheth where he will*, &c. leaving it indifferent to signifie either the Holy Ghost or Wind, whereas the Protestants translated it Wind, and took away the other sense more common and usual in the Fathers. *Luke* vii. 23 they translated *in me shall*, not taking of their own *with offence*, as the Protestants did. Chap. xxii. they translated, *This is the chalice, the new Testament* &c. not *This chalice is the new Testament*. Likewise *Matth.* xxvi. *I have dare flesh to the spirit, or*, &c. not as their adversaries, *In the flesh*. So 1 *Cor.* vi. 6 *And [illegible], brother with brother*, leaving it indifferent to the Scripture or to *the Holy Ghost*, but going before. Whereas themselves, they said, too too barbarously and presumptuously vitiated, saying *The Scripture giveth*, or *Luke* the xx. 21 they translated, *Master, Moyses said*, &c. Neither did *Greek* or *Latin*, they said, permit them to adde, that Moyses did, as the Protestants presumed to doe. So they said, *Men brethren*, *A widow woman*, *A woman sister*, *Times of Aphaxis*, and the like. Sometimes also, they said, they followed of purpose the temporal phrase, as *Luke* ii. 36 *Which went not from*, &c. and *Luke* iii. *Let vapes rise and receive word from her*. Where, they say, we might say *them*, by the *Hebrew* phrase, but there is a greater majesty and more light in their speeches.'

' In the margent they set down, they said, divers *Latin* words, as, 1. when the sense was hard, that the learned reader might consider of it, 2 to expose the elegancie of the *Latin* or *English*, 3 to signifie the reading of the truer copies, or the translations, 4 to shew the false translation of the Heretike (*a*, *Beza*; *b*, *c*, &c.) when they could not commodiously expresse the error of *Latin* or *English*.

' This precise keeping of their *Latin* Text was, they said, the cause why, in the title of the books in the first page, they said not, *S Matthew*, *S Paul*, because it is so neither in *Greek* nor *Latin*, though in the tops of the leaves following, where they might be shorter, they added *S Matthew*, &c. to satisfie the reader. ' This, they said, was much unlike the Protestants their adversaries, who made no scruple to leave out the name of *Paul* in the Title of the Epistle to the *Hebrews*, though it be in every *Greek* Book which they translate. And these most authorized *Latin* Bibles leave out *Catholike* in the Title of S *James* Epistle and the rest which were commonly known in the primitive Church by the name of *Catholike Epistles*.

' They likewise gave the reader, in places of importance another rendring in the margin, specially when the Greek was prone to the sense. As *Matth.* i. *Jacob at whom*. Other *Latin* Copies had *to him*, they said, and so it was in the Syriack.

' They noted, that they bound not themselves to the words of any one copie, print or edition of the *Vulgar Latin* in places of controversie, but to weigh the sense most agreeable to the Greeke and to the Fathers commentaries. As 1 *Tim.* iii. 16 *that which*, or *Who*, *was manifested in the flesh*, *was justified in spirit*, *was seen of Angels*, *was preached to the Gentiles*, *was believed on in the world*, *was taken up in glory*, they pointed thus, DEUS *Dominus noster* Jesu Christi, *Pater gloriæ*, as in the *Greeke* and S *Chrysostome* and S *Ambrose* [illegible]. They said, they translated Greek me the word that is in the *Latin* margent, and not that in the Text, when by the *Greek* or the Fathers they saw it was a manifest fault of the writers heretofore, who mistook one word for another. As *in fire* not *in flesh*, 1 *Pet.* iii. 8 *pot mium* not *pot, ietium*, 2 *Pet.* v. 16 *creature* not *preserunt*, *Heb.* xii.'

After this Preface follows the Synthesis or the *Numbers* and *Marks* used in this New Testament. Then the Bookes of the New Testament themselves, according to the course of the Catholike Church, which are here distinguished into four Gospels, St. *Paul's* Epist. 14 the seven Cathol Epistles, and undernath are the Testimonies of St. *Austin* and St. *Hierome* of the infallible authority and excellence of these Books above all other Writings, and that the discerning of Canonical from not Canonical, and of their infallible Truth and Scale, cometh unto us only by the credit we give unto the *Catholike Church*, through whose commendation, it's here said, we believe both the *Gospel* and *Creed* himself. Whereas the Sectaries measure the matter by their fancies and opinion.

Next to this is, The summe of the New Testament, The summe of the 4 Gospels, and The argument of S. *Matthew's* Gospel.

At the end of all, is A Table of the Epistles and Gospels after the *Romane* use upon Sundaies, Holidaies and other principall dayes of the yere, for Catholikes are carefull to know and read them according to this translation.

An ample and particular Table directing the Reader to all Catholike truths, deduced out of the Holy Scriptures and impugned by the Adversaries.

The Explication of certaine words in this Translation, not familiar to the vulgar reader, which might not conveniently be uttered otherwise.

The other part of this Translation, viz. the *Old Testament*, was not published till above 27 years after this, when it was printed at *Doway* in two Tomes 4to the first in the Year 1609, the other the Year after 1610, with the following Title

The Holy Bible, faithfully translated into *English* out of the authentical *Latin*, diligently conferred with the *Hebrew*, *Greek*, and other editions in divers languages, with *Arguments* of the Books and Chapters, *Annotations*, *Tables*.

(a) The learned *Iohannes Beza* of *Geneva*, who A D 1556 published the New Testament in *Greek* with the Vulgar *Latin* Translation, and another *Latin* Translation of his own with critical Notes.

Tables and other helpes, for better understanding of the Text: for discoverie of Corruptions in some late translations: and for clearing Controversies in Religion.

By the English College of Doway.

Hurt in aprit ingressus fontis tui Ecclus. 12.

You that draw waters in joy out of the Saviour's fountaines.

Printed at *Doway* by *Laurence Kellam* at the Signe of the Holie Lamb

M. DC. IX.

It is prefaced *To the right well disposed English Reader*, wherein the Editors thus begin: 'At last, through 'Gods goodnes, we send you here the greater part of the *Old Testament*, as long since you received the 'New, tatalally translated into *English*. The retreat we found to be most need. As for the impediments which 'hitherto have hindred this worke, the chief procured by our grievous sinnes, our present estate in banishment 'Then they proceed to tell him why it is now, that we have the Holie Scriptures in vulgar tongues, which, 'generally, is not permitted but in the three learned only: and why they translated the *Latin* Text rather than 'the *Hebrewe* or *Greeke*, which Protestants pretend as the fountaine touches where in Holy Scriptures were first 'written. Next they shewed what we owe to the *Latin* Tongue, they said, who translated it about 30 'years since were well known to the world to have been excellent in the tongues, sincere men, and great Di- 'vines. Only one thing the present editors had done touching the Text whereof they were especially to give 'notice, That whereas heretofore in the best *Latin* editions, there remained many places differing in wordes, 'some also in sense, as in one processe of time the writers erred in their copies, now lately by the care and 'diligence of the Church, those divers readings were maturely and judiciously examined and conferred with sun- 'drie the best written and printed bookes, and so reduced upon, that all which before were left in the mar- 'gent are either restored into the Text or else omitted, so that now none such remain in the margent. For 'which cause they had *agayn conferred* this *English* Translation, and conformed it to the *most perfect Latin* 'Edition.'

Pope *Sixtus* V. undertaking in earnest the restoring the *Latin* Bible to their former integrity, had made choice of and assembled those who should assist him in that Affair, who were Men of Learning and skilled in the Tongues, he finished it at the Press in the Year 1589, seven Years after the printing the New Testament of this Translation of the *Vulgate*, and prefixed to it his Bull, whereby he decreed and declared, that this Edition of his ought, without any doubt or controversy, to be received as that which is approved by the Council of *Trent* for authentic, and is to be held for true, lawful, authentic, and undoubted. But Pope *Sixtus* dying soon after, this Edition of his was by the succeeding Popes suppressed as much as was possible, and *Clement* and *Paul V.* A new Edition therefore was attempted in Pope *Clement* VIII which was finished and published by Pope *Clement* VIII *A. D.* 1592 and not only in many places (a) differed from Pope Sixtus's Edition, but was plainly (a) *contrary to it*. A Copy of this Edition of *Sixtus*, which is exceeding rare, is in the *Bodleian* Library, and another in the Royal Library at *Cambridge*. The learned Dr. *Thomas James*, who was Keeper of the *Bodleian* Library, with great Care and Diligence compared these two Editions of *Sixtus*'s and *Clement*'s, and in a Book which from *their* Original he called (b) *The Vanity of Both*, published by him *A. D.* 1612, he exposed their various Readings, and thereby shewed the Craft and Insincerity of the Governors of the *Roman* Church, who by a forged Title and other Arts, would fain persuade the ignorant, that these two Editions are but *one*, viz. that of Pope *Sixtus*.

Next, the Editors of this Translation of the *Old Testament* 'vouch for the finenes they had observed in 'translating some Words, and their Sincerity in the whole Translation, of the want of which in the *English* 'Protestants, they said, they could not but complain, and therefore justly they challenged them for corrupting 'the Text contrarie to the *Hebrew* and *Greek*, which they pretended to translate, as, they said, was proved in 'the *discoverie of manifold corruptions*, &c.' Of this last Charge they gave an instance or two.

'*Gen* iv. 7. Whereas God speaking to *Cain*, the *Hebrew* words in Grammatical construction must, they 'said, be translated either thus, *Unto thee also pertayneth the lift thereof, and sinne shall have dominion over it*, or 'thus, *Also unto thee His desire shall be subject, and thou shalt rule over him*. Though the coherence of 'the text requireth the former, and in the Bibles printed 1552 and 1572 Protestants did so translate it; 'yet in the yeares 1579 and 1603 they translated it the other way, saying, that *Abel* was subject to '*Cain*, &c.

'*Gen* xiv. 18. The *Hebrew* particle *Vau*, which St *Jerom* and all Antiquitie translate *For*, Protestants will by 'no means admit it, because they, the Papists, prove thereby *Melchisedech*'s Sacrifice, and yet themselves trans- 'late the same, *Gen.* xx. 3. for *she is a man's wife*.

'*Gen* xxxi. 19. The *English* Bibles 1552 and 1572 translate *Theraphim*, *Images*, which the Edition of 1603 'correcting, translateth *Idoles*.' This Preface is dated from the *English* College at *Doway* the Octaves of *All Saints*, 1609.

(a) Some of these Differences and Contradictions are as follows.

	Ed. *Sixtus* V.	Ed. *Clement* VIII.
Exod xvi. 3.	*reduxisti*	*eduxisti*
Deut xxvi. 6.	*asperserunt*	*asperserunt.*
1 *Kings* vi. 8.	*ostium secretioris*	*extrinsecus.*
2 *Ezra* ii. 23.	*ad portam*	*a porta.*
Judith x. 2.	*alterum*	*in diem.*
Ecclus. xxx. 22.	*In pravis*	*Superbia.*
Hos. i. 6.	*non respicis.*	*respicam.*
John vi. 66.	*credentes.*	*non credentes.*
Heb. v. 11.	*interpretabilis.*	*In interpretabilis.*
2 *Pet* i. 16.	*docta.*	*indocta.*

Yet are both these to be received by the infallible Authority of Pope and Council, tho' they thus contradict each other. And we shall still be at the Pleasure of a Pope to give us another authentic Copy. Bishop Auxer's Preface to his Letter to the French Reformed printed at *Bourdeaux* A. D. 1656.

(b) An Apology or Defence of this Book, written by the Author, was published 1688.

Next after this Preface follows, *The Names and [illegible] of the Holie Bible, and a large rate of the Canonical and Apocryphal books.* Then, *The [illegible] of the Old Teſtament [illegible] gathered from the New.* And *Of Nowmbers the [illegible] of the five firſt [illegible].* Then, *The Argument of the Booke of Geneſis.*

At the end is, *A Table of the Epiſtles taken forth of the* Old Teſtament *upon certayne feſtival dayes.*

An Hiſtorical Table of the Times, ſpecial perſons, moſt notable things, and canonical books of the Old Teſtament.

A particular Table of the moſt principall things contayned as well in the large Text as in the Annotations of both the Tomes of the Old Teſtament.

Cenſura trium Theologorum Anglorum extra Collegium commorantium.

In the Notes or Annotations, which accompany this Tranſlation, we often find Notice taken of the *Engliſh* Verſions of the Bible, and particularly of the ſeveral Editions of it 1552, 1562, 1577, 1579, 1580, 1602, 1609. For inſtance, they are reflected on for tranſlating 1 Cor. x. 20, 21. *Idolaters*, worſhippers of Images. 1 Cor. ix. 13. *Aultar*, Temple (a). In the laſt *Engliſh* Notes, as ſeen in theſe Notes, there is not once the Name of *Church*, but inſtead thereof *Congregation*. The Hereticks, it's ſaid in another Note, purpoſely retain in their Tranſlations from the Greek the moſt uſual and moſt common words, and tranſlate *Ieperateurs, Congregations, Overſeers*. So again, it's noted, that it is a known Treachery of Hereticks to tranſlate *Idola*, Images: They put *Idols* in the Text and *Images* in the Margent. In 1 *Theſſ.* i. 9. and the like Places, they maliciouſly and moſt falſely tranſlate, contrary to the conſtant uſage of the Church, *Idols* inſtead of the Memories and Images of Chriſt and his Saints, namely the *Engliſh* Bibles of the Years 1562, 1577. I'll mention but one more of theſe Inſtances, which is this: The former *Engliſh* Editions, (1552, 1577,) ſay they, otherwiſe corrupt in many Places, have *Cainan* in the Text of S. *Luke*'s Goſpel, but the later Tranſlators are in this Point pure *Beſtians*, becauſe *Theodore Beza* in his *Latin* Tranſlation of *Luke* iii. 36. omitted *Cainan*.

The Authors of this Tranſlation were, it's (b) ſaid,

1. *William Allen*, who in Queen *Mary*'s Reign was Principal of St. *Mary*'s Hall in *Oxford* and Canon of *York*, but in Queen *Elizabeth*'s Reign fled beyond Sea, and retired to *Louvain*, and afterwards was made Canon of *Rome*, and by Pope *Sixtus* V. promoted to the Cardinalate, and conſecrated Archbiſhop of *Mechlin*.

2. *Gregory Martin* of St. *John*'s College in *Oxford*, who there took his Degree of Maſter of Arts 1564. But after having for ſome Time exerciſed the Office of a Papiſt, he went beyond Sea to *Louvain*, where he openly renounced the Proteſtant Religion. Not long after he went to *Rheims*, where he became the Divinity Reader of that Seminary, and died 1582.

3. *Richard Bristow* of *Corpus Chriſti* College in *Oxford*, where he commenced Maſter of Arts 1562. He was afterwards Fellow of *Exeter* College, and in 1570 left the College and the Kingdom, and went to *Louvain*, where he ſhared the Proviſions of Penſions, and became acquainted with the aforeſaid Dr. *William Allen*, who made him Head of *Lavington*'s Hoſtel, and afterwards committed to his Care his new Seminary at *Rheims*, where he lived about two Years, and then came to *England* for his Health, died 1582.

The Author conſtantly ſtyled to have been aſſiſted by *Thomas Worthington*, who, after having taken the Degree of Maſter of Arts at *Oxford* about 1570, went to the College of *Douay*, and ſome Years after was tranſlated from thence to *Rheims*, but it was not long before he returned to *Douay*, where he revived and publiſhed the *Engliſh* Tranſlation of the Old Teſtament before mentioned, which had been made at *Rheims* many Years before.

The Recommendation of this new Tranſlation of the New Teſtament was printed the ſame Year by *Geo. Martin*, one of the Tranſlators, in a Book entitled,

A Diſcovery of the manifold corruptions of the holie Scriptures by the Heretikes of our daies, ſpecially the Engliſh Sectaries, *and of their falſe Tranſlations, by partial and falſe Conſtructions, bold Additions, Manifeſt Detractions, in their Engliſh Bibles now moſt commonly uſed without Controulment.*

By *Gregory Martin*, one of the Readers of Divinity in the *Engliſh* College of *Rheims*, &c.
Printed at *Rheims* by *John Fogny*, 1582.

In this Book the Author profeſſes to deal principally with the *Engliſh* Tranſlations of his Time, which, he ſaid, were in every Man's Hands here in *England*, and the Corruptions whereof had even already partly touched here and there in the Annotations upon the late new *Engliſh* Teſtament Catholickly tranſlated and printed at *Rheims*. Of theſe, he ſaid, he eſpecially made uſe of the Editions printed in theſe Years 1562, 1577, 1579. By which, it is ſuppoſed, he meant the ſeveral Tranſlations of the *Great Bible*, the *Geneva*, and the *Biſhops*, publiſhed in thoſe Years. He would not, he ſaid, however, charge our Tranſlations with taddying to the vulgar *Latin* Bible, but only with their wilfully forſaking it in favour of their Hereſies. Of this he gives the two following Inſtances. 1 Cor. ix. 5. *Numquid non habemus poteſtatem mulierem ſororem circumducendi?* Thus, he ſaid, *Engliſh* read, *A Woman*, *A Siſter*, but after he had taken a Wife, he began to read thus, *Have not we power to lead about a Siſter, a Wife?* So 2 *Peter* i. 10. *Magis fratres, ſatagite per bona opera certam veſtram vocationem & electionem facere*, he rendred, *Therefore, my* [illegible] *by good Works you may make ſure, &c.* But after he had preached, that Faith only juſtifieth, and that (a good Work not being neceſſary to Salvation, He, the *Calviniſts* abroad, and our *Engliſh* Proteſtants at home read and practiſed, *Therefore, my* [illegible] *you may make ſure your vocation and Election*, leaving out the other word, *and by good works*.

After this an Introduction, ſo the Author ſtyled it, conſiſting of ſeven Sections, in which he endeavoured to prove, that the Proteſtants could not with any Reaſon blame the Papiſts for their Tranſlation of the Bible, and that the Proteſtants were guilty of many Corruptions in their Tranſlations. After this Introduction, ſo the Author ſtyled it, one muſt not wonder at any thing that follows in this Book, which had a ſubſtantial (!) Anſwer made to it by Dr. *William Fulke*, Maſter of *Pembroke-Hall* in *Cambridge*. He very truly obſerved, that theſe Tranſlations were not to ſerve for Uſe, but for a purpoſe, as the countenancing ſeveral Opinions of their own Tranſlation of 1 *Tim.* iii. and *Tit.* i. warranted the Marriage of the Clergy, and that the Note of *Popiſh Maſſes* in the Edition of the *Engliſh* Bible under that Name 1551 on 2 *Tim.* iv.

(a) *Rheims* New Teſtament, p. 512. (b) *Le Long Bibliotheca Sacra.*
(c) This is a Term uſed by the Engliſh Writers that they are always crying againſt the Proteſtants.
(d) *London*, 1583.

10 is, *Although the ſtates of* God *be ſtable and ſure, neverthelesſe the Apoſtles will, that our workes ſhould be unto men that we are called.*

As a further Proof of [illegible] *Corruption*, *Martin* urges our Tranſlators rendring Places of Controverſy, in which, he ſays, they fly from the *Hebrew* and the *Greek*. To prove this, he inſtances in the *Greek* Words *Latreia* and *Idolatria*, which, he obſerves, are tranſlated in the *Engliſh* Bibles not *Idolatry* and *Heaven*, but *worſhipping* and *worſhipper of Images*. But of this, very probably, we ſhould not have had a Word ſaid, had not the Papiſts been *worſhipping Images*. Biſhop (*a*) *Jewel* complained, that 'the Preachers, or rather Prattlers, as he called them, taking *Sculptile* and *Idolum* for an *Image*, and confounding the one with the other, had greatly abuſed and deceyved the People. Between an *Image*, which was a Reſemblance of Reſemblance, and an (*Idol*, which always with the good is abhominable, there is, he obſerved, a very notable and great difference, and the difference, he ſaid, was this, That *Images*, *Forms*, and *Figures* of *Things* to repreſent by are very lawful and *clerly juſt*; for Example the interpretation of *Gods*, as good *Books*, &c they are indeed the Pictures of Devils and not of gods——But the *Ornaments*, &c of the *Images* to repreſent the very thing ſignified by them are faithful and true.' But this Chicanery was utterly unknown to the primitive and more ſincere Chriſtians. They, as has been already intimated, underſtood by *Idols* the *Images* of Perſons who were dead. Accordingly the next Year all theſe Calumnies were very learnedly and particularly refuted by Dr. *William Fulke* in a Treatiſe which bore this Title:

A Defence of the ſincere and true tranſlation of the holie Scriptures into the Engliſh *tong, againſte the manifolde cauils, friuolous ſlaunders and impudent ſlanders of* Gregorie Martin, *one of the readers of Popiſh Diuinitie in the traiterous Seminarie of* Rhemes.

By *W. Fulke*, D. D. and Maſter of *Pembroke-Hall* in *Cambridge*.
At *London*, Imprinted by *Henrie Bynneman*, Anno 1583.
Cum gratia & privilegio.

The ſame learned Man ſix Years after, in order to a Confutation of it, re-publiſhed this Tranſlation of the New Teſtament, together with that of the Biſhops, in two Columns, over which is placed at the beginning, to diſtinguiſh them,

¶ *The Tranſlation of* Rhemes. ¶ *The Tranſlation of the Church of* England.

To theſe Tranſlations the Doctor added, (*b*) *A Confutation of all ſuch arguments, gloſſes, and annotations as conteine manifeſt impietie, hereſie, treaſon, and blaſphemie againſt the catholike Church of* God *and the true teachers thereof, or the calumniations vſed in the Church of* England. This is dedicated to Queen *Elizabeth*, and was publiſhed *A. D.* 1589.

The Year before was publiſhed an Anſwer to the marginal Notes of the *Rhemiſts* by *George Withers*, with the following Title, *A View of the marginall Notes of the Popiſh Teſtament, tranſlated into Engliſh by the Papiſts reſiant at* Rhemes *in* France, *by* Geo. Wither. *Printed at* London *by* Liam Bonham *for* Thomas Woodcocke, 1588. It is dedicated to the Archbiſhop of *Canterbury*, and dated from *Lincolne*, *April* 12.

Some Years after, 1618, was the *Rhemiſh* Tranſlation of the New Teſtament reprinted, by ſome Friends to the Memory of the learned [illegible], the Author of the *Anſwer to the Fardament*, 8vo, by which he rendred himſelf very obnoxious with his Confutation of the Tranſlation, Gloſſes and Annotations, ſo far as they contained manifeſt Impieties, Hereſies, Idolatries, Superſtitions, Prophanels, Treaſons, Slanders, Abſurdities, Falſhoods, and other Evils. This, it ſeems, [illegible] had reached no further than *Romans* xv. ſo that the reſt is ſupplied from Dr *Fulke*'s Notes. To it is prefixed the Publiſher's Account of this Edition, and a Copie of a Letter written in *Latin* by ſeveral learned Men, among whom is Dr *Fulke*, to Mr *Cartwright*, to provoke and encourage him to the undertaking of the *Rhemiſh* Tranſlation. At the End is a large Table, directing the Reader to all Controverſies handled in this Work, following the *Rhemiſh* Tranſlation.

Beſides theſe Editions of the New Teſtament of this Tranſlation, I find it printed at *Antwerp* by *Daniel Vrimet*, A. D. 1600, and in 12mo at the ſame Place by *James Mommartius*, A. D. 1639, and at *Paris* in 4to, 1632, by *John Conſtantin*.

The Character given of this Tranſlation by the learned Dr *Fulke* ſeems very juſt, *viz.* that 'the text is not truly tranſlated, that a deſire of obſcuritie has made the tranſlators to thruſt in a great number of words, not only *Hebrew* or *Syriake*, which are found in the *Greek* text, but alſo *Greek* and *Latin* words, leaving the *Engliſh* words of the ſame which by long uſe are well known and familiar in the *Engliſh* tongue, and that by all means they labour to ſuppreſs the light of truth under one preſence or another.'

In 1582 was printed at *London* the firſt 21 Pſalms, tranſlated into *Engliſh* by *Richard Rolleſon* from the *Latin* Tranſlation of *Victor Strigenius*, who printed at *Lipſia*, 1563, 8vo, *Hypomnemata in Pſalmos Davidis cum comm. grammaticalibus.*

About ſix Years after was publiſhed at *Edenburgh* a Tranſlation of four Verſes of *Rev.* xx. with a Comment on them in two Sheets 4to, with this Title.

(*d*) *Ane frutfull meditation containing ane plaine and facill expoſition of the 7, 8, 9, and 10 verſes of the xx Chap. of the Reuelation in forme of ane Sermone. Set forth to the praiſe of God be the King and Queen's prophane and chriſt defender of the faith* James *the 6th King of Scots.*

2 Theſſ. i. 6, 7, 8. *For it is ane righteous thing with God.*
Imprentit at *Edinburgh* be *Henrie Charteris*. M. D. LXXXVIII.
Cum priuilegio Regali.

Lord

(*a*) A profitable and neceſſary Doctrine, &c. 1555.
(*b*) Idola intelligimus Imagines mortuorum. *Hier.* comment. in *Iſai.* c. 57.
(*c*) Imprinted at *London* by the Deputies of *Chriſtopher Barker*, Printer to the Queen's moſt Excellent Majeſtie, Anno 1589.
(*d*) Ducatus Leodienſis.

Lord Napier (knowſe, of the ſame Countrey, printed in 8vo a Book entituled, (a) *A plain discovery of the whole Revelation of* John, *set down in two treatises: the one searching and proving the true interpretation thereof: the other applying the same paraphrastically and historically to the Text.*

Set forth by *John Napier* L. of *Marchistoun* younger.

Wherevnto are annexed certaine Oracles of Sybilla concerning the Reuelation *and other places of Scripture.*

Edinburgh,

Printed by *Robert Waldegrave*, Printer to the King's Majeſtie, 1593.

Cum privilegio Regali.

In this Book the Text is according to the Tranſlation of the *Geneva* Bible.

I've only to add to this Account of the *Engliſh* Bibles, &c. printed in this long Reign, that the Bibles called *The Bishops* and the *Geneva* Bibles were printed a great many times in Folio and Quarto; and that as the Editions increaſed they were made leſs pompous and ornamental, that the Books might be ſold the cheaper.

Hugh Broughton, ſome time Fellow of *Christ's* College in (b) *Cambridge*, who by his long ſtudying the *Hebrew* and *Greek* Languages, had attained to great Perfection in them, but was to exceſſively conceited and arrogant, and treated even his Superiors with ſo much Contempt as very much to let them againſt him, found great fault with this Tranſlation, and very much inſiſted on the Neceſſity of a new one more exactly agreeable to the original Text of the *Hebrew*. This he declares he was buſied preparing, and he hoped in God, he ſaid, he ſhould afford one that ſhould content all of all ſides who uſed Learning and Conſcience, if many helpt to bear the Expence of ſo great an Undertaking, as ſome had been to do. This, he ſaid, he had been encouraged by ſeveral to attempt, that ſundry Lords, and among them ſome Biſhops, and others learned of all ſorts, the Miniſters of the *Dutch* Church, &c. had told him, that there was not yet a Tranſlation from the *Hebrew*, and therefore deſired him to follow his long Studies in the *Hebrew* and *Greek* Writers upon ſome clearing of the Bible's Tranſlation. For this purpoſe he (c) propoſed to the Lord Treaſurer, that 'there ſhould be 'maintained ſome Six of the learned Students in the Univerſities to join together in this Work: that nothing 'ſhould be altered which might ſtand firm, as in *Moſes* and all the Stories where much needed amendment; 'and on the other ſide, that ſuch Words, as be covered that carryed open Untruth, ſpoyl Hiſtory and Re-'ligion, or Darkneſs diſcovering the Writer, as would *Iod* for and the Prophets muſt be brought to ſpeak 'for Lacker cauſe. And Little, that all might have ſhort Notes, or large as need ſhould require, with Maps 'of Geography, and Tables of Chronicles.' But this Deſign came to nothing. *Broughton* had expreſſed ſo great a Contempt of the late Tranſlation by Archbiſhop *Parker*, &c. that the Archbiſhop of *Canterbury* was afraid to truſt him, and ſeems to have been jealous of every thing that came from *Broughton*, ſo that being diſcontented and in deſpair of doing any thing at home, he reſolved to (d) go abroad. Having only publiſhed a Tranſlation of *Daniel*, *Ecclesiaſticus*, *Lamentations*, and *Job*, which was printed at *London* 1596, 1605, and 1606.

That of *Daniel* is thus entituled

Daniel *his Chaine loſt and his brewes* [illegible] *reſtored after the Originall, and expounded both by reſtitution of broken and [illegible] and explication of the words: that is the ſureſt Comment that is moſt meant) and by warres in the Reuealed and Reuealing Viſions of Daniel.*

Let him that readeth *Daniel* underſtand. *Mat.* xxiv.

[illegible] *Iam.* v.

At London. Printed by Richard Field *for* William Young *dwelling neer the great North doore of* Paules, *where the other works of the ſame Author are to be ſold.* 1596.

This Tranſlation is dedicated to the right Honourable the Lords of Her Majeſtie's moſt Honourable Priv e Counſel, and is divided into Chapters and Verſes. Before every Chapter are Contents of *Broughton's* own, and in the Margin are the Years of the World ſet againſt the particular Events, with critical Notes of every kind, Hiſtorical, Philological, &c. What *Daniel* wrote in *Hebrew* is here diſtinguiſhed by the *Roman* Letter, what in *Chaldee* by the *Engliſh* or Black Letter. At Chapter II. is a Copper Cut of the great Image which the King ſaw in his Dream. At Chap. IV. is another of the great Tree of which *Nebuchadnezzar* dreamt. At Chap. VII. is a Copper Cut of the four Beaſts, and another of the Ram and He Goat, with explanatory Notes to all of them. Proper Names of Perſons and Places are commonly, tho not always, in an *Italic* Character; but few others are ſo printed. Some Words are printed in Capitals.

In 1605 *Broughton* publiſhed his Tranſlation of the Book of *Eccleſiaſtes*, with the following Title:

A Comment upon Coheleth *or* Eccleſiaſtes, *framed for the inſtruction of Prince* Henry *our Hope*, to whom it is dedicated.

In this Tranſlation, Chap. IX. 4, 5, 6, 7, 8, 9, 10. is printed in a ſmaller Letter, the Reaſon of which *Broughton* tells his Readers, that what is in theſe Verſes being ſpoken in the Perſon of the Wicked, it ought to be pronounced in imitation of them.

Here are no Contents to the Chapters, and but a few marginal Notes. At the End are annexed to the Original four *Marginal* Notes, or rare Sentences, with *Broughton's* Remarks upon them, thus premiſed:

Four rare Sentences in the holy Tongue are annexed at the end of the book, that men ſhould examine think upon them.

The next Year, 1606, *Broughton* publiſhed a Tranſlation of the Book of *Lamentations*, to which he prefixed the following Title:

The Lamentations of Jeremy, *tranſlated out of the Originall of his Hebrew Elegiack and ſorrowful Verſe: wherein is ſixfold Application to our Age, to attention of* God's *ordered providence in Kingdoms common. Hiſtorical explanations from other Scriptures touching his ſtory and phraſes.*

It is dedicated *To the moſt noble* Henry *Prince of* Great Britany.

In

(a) Publick Library, *Cambridge*. D. 12. 35.
(b) Life of Archbiſhop *Whitgift*, p. 431, 433, &c.
(c) *June* 21. 1595.
(d) A. D. 1597.

In the Tranſlation the *Hebrew* Alphabet is ſet down in the Margin, and a few critical exegetical Notes are added. It is concluded with the *four* Texts before-mentioned taken out of the *Maſoreth*. Buxt.

The ſame learned Man publiſhed a Tranſlation of the Book of *Job*. A ſpecimen of this Tranſlation is what follows.

Job I.

1 There was a man in the land of *Uz* named *Job*, and that man was perfect and upright and feared God and eſchewed evil.

2. And there were born to him ſeven ſons and three daughters.

3 His cattle alſo was ſeven thouſand ſheep and three thouſand camels, and five hundred yoke of oxen, and five hundred aſſes, with a very great family: and that man was the greateſt of all the ſons of the Eaſt.

4 And his ſons went and made a banquet in the houſe of each one his day, and they ſent and called for their three ſiſters to eat and to drink with them.

5. And when the dayes of their banqetting were gone about, *Job* ſent and ſanctified them, and gate up early in the Morning and offered for every one of them a burnt offering: for *Job* ſaid, it may be my children have ſinned and little bleſſed God in their heart. So did *Job* all the dayes.

Koheleth or *Eccleſiaſtes*. Chap. I.

1. The words of *Koheleth* the ſon of *David* King in *Hieruſalem*.

2 Vanity of Vanities (ſaith *Koheleth*) vanity of vanities, all (is) vanity.

3. What permanent good hath man in all his labour which he taketh under the ſunne?

4. An age paſſeth, and an age cometh, though the earth abideth ſtill.

5. Both the Sun ariſeth, and the Sun goeth down, and to his place doth he breath, there he ariſeth.

6. He walketh unto the South, and compaſſeth unto the North: The wind whirleth, whirleth, walketh, and into his circuits returneth the wind.

The *Lamentations*, &c. *Cap.* I.

Aleph. 1 How is the citie dwelt ſolitary which was full of people? She is become a very widow. The great among nations, the Prince among countreys is become tributary.

Beth. 2 She weepeth ſore all the night, her teares trickle upon her cheeks. She hath no comforter of all her lovers: all her friends deal unfaithfully with her, they are become her enemies.

Gimel. 3. *Judah* leaveth countrey after affliction and much bondage. She dwelleth among the Heathen, ſhe findeth no reſt, all that perſue her overtake her in the ſtreits.

Daleth 4. The waves of Sion mourn, becauſe none come to the feaſts, all her gates be deſolate, her ſacrificers ſigh, her virgins ſorrow and ſhe feeleth bitterneſs.

He. 5. Her adverſaries are the chief, her enemies proſper, becauſe the Eternall hath made her ſorrowful for her great treſpaſſes. Her infants go to captivity before the adverſary.

Dan. III

1 *Nebuchadnezar* the king made an Image of gold whoſe height was ſixty cubits, his breadth ſix cubites. He ſet it up in the plain of *Dura* in the province of *Iuvel*.

2 And *Nebuchadnezar* the king ſent to aſſemble the Princes, Dukes and Lords, Judges, Receivers, Counſellers, Sheriffs and all the Officers of the Province to come to the dedication of the Image which *Nebuchadnezar* the king ſet up.

3. Then aſſembled the Princes, Dukes, Lords, Judges, Receivers, Counſellours, Sheriffs and all the Officers of the Province unto the dedication of the Image which *Nebuchadnezar* the king ſet up: and they ſtood before the Image which *Nebuchadnezar* ſet up.

4. And an Heralde cryed aloud: To you it is ſpoken, O People, Nations and Tongues.

5. At what time ye hear the ſound of the Cornet, Trumpet, Harpe, Sackbut, Psaltery, Dulcimer, and all Inſtruments of Muſick, fall down and worſhip the Image of Gold that *Nebuchadnezar* the king ſet up.

6 And whoſoever falleth not down and worſhipped, the ſame hour he ſhall be caſt into the midſt of a furnace of burning fire.

This is a Specimen of that Tranſlation which the Author boaſted, if he had Encouragement to finiſh it, would make a Book that would match whole Libraries for all Books, except the Original Bible. However, the Tranſlators of the Bible in the next Reign ſeem not wholly to have neglected it, as appears by their rendring the Names of the muſical Inſtruments above-mentioned.

The ſame learned Author publiſhed, 1597, being then abroad, *An Epiſtle to the learned Nobility of England touching tranſlating the* BIBLE *from the Original, with ancient warrant for every worde, unto the ſimple Reader of any that be of learn.*

John I. The light ſhineth in darknes, though darknes doeth not comprehend it.

Printed at Middleburgh *by* Richard Schilders, *Printer to the States of Zeeland.* 1597.

In this Letter he ſhews, that in an *Engliſh* Tranſlation, 1. The Holy Text muſt be honoured as ſacred, holy and pure. 2. The Tranſlator muſt avoid all lies. 3. Prophecies, ſpoken in Metaphorical Terms for the preſent Occaſions, muſt be cleared by Hiſtory, and ſtrict Search of ancient Warrant. 4. Termes of Equivocation, witty in the Speaker for familiar and eaſy Matters, muſt be looked into that they be not drawn into fooliſh and ridiculous Senſes. 5. The ſame Terms muſt be tranſlated the ſame way. 6. Facility of Phraſe, defended by the New Teſtament, the LXX and old Writers muſt be had. 7. The Greek Terms of the LXX or of the Apoſtles are to be mark'd in the Margin. And, *Laſtly*, Tranſlators are to comment by Scripture or parallel Places.

Under the *ſecond* of theſe Heads, he blames the Biſhops Tranſlation, 1. For making Judah ſcepter from *Shiloh*, *Gen.* x. 21. 2. For not making the plain and exact Propriety of the *Hebrew* touching the Cup, *Gen.* xliv. 5. which, he ſays, muſt be tranſlated, *and or* [illegible] *with it tooth-ſtrokes*, and ſo [illegible] *are to be underſtood thereby*. 3. For tranſlating *Exod.* xii. 40. *the ſojourning of the children of Iſrael, who dwelt in Egypt*

Egypt was 430 years; whereas it should be, *the generation of the children of* Israel *which sojourned in* Egypt *was* 430 *years*, &c.

The Earl of *Hartford*, he said, with one of the Lords of her Majesty's Council, put him upon this Study. And Bishop *Bancroft* of *London*, whom he stiles the best *Hebrician* of all the Bishops, was very earnest with him to take in hand a new Translation of the Bible, nay, Her Majesty sent word to Sir *Fran. Walsingham*, that she would have him to consider of furthering this Matter.

To this Letter, which is dated from *Middlebrough*, *May* 29, 1607, is annexed a Request to the Archbishop of *Canterbury* to call in a Corruption of his late *English* Comment on *Daniel*, wherein the Printer, he said, had done him great Injury, especially in the *Hebrew* Verses of Rabbi *Saadias*, shewing how oft each *Hebrew* Letter is used in the Bible and in the *Hebrew* Text. Those Verses, he said, were of such Importance, that a *Cambridge* Professor offered an Angel for a written Copy of them; and were so rare, that *Scaliger* and *Fr. Raphelengius*, the Printer at *Leyden*, had never seen them till he sent them to *Leyden*; but that they were now ignored for want of their being put in larger and more difficult Letters. He concluded this Letter with Complaints of his being misrepresented to the Queen, being forsaken by those who had been his Friends, and, that 20,000 Pounds *per Annum* was spent by the Church on such as could not read a Line of the Bible, in the Original *Hebrew*, as I suppose he meant. But he observes, that he could not live in *England* without being selected to preach, and that he was commended by the Queen, who had said to the Countess of *Warwick*, that she would not for all the Preferments in the Realm, that he should go out of it. Lastly, he commends the Archbishop for his great Humanity, in assuring a Friend of his, that what he could do for him he would.

When in the next Reign a new Translation of the Bible was actually set about by the King's Order, this learned Man made a Tender of his Service, and presumed, in a Letter to the King, to direct his Majesty how he should act in this Great and Royal Work. He proposed, that (*a*) 'many should translate a Part; 'that 72 Persons should be employed, and after all one qualified for Difficulties, [meaning, as it was supposed, himself,] should run through the whole Work, and read upon the Places of Difficulty in *Gresham* 'College to be judged of all Men, and after all should print from *Hebrew* and *Greek* Notes of his Strength.' He added, that 'it was very needful, that others should be employed in this Work; that, for instance, 'Embroiderers should help for Terms about *Aaron*'s Ephod, Geometricians, Carpenters, Masons about the 'Temple of *Solomon* and *Ezekiel*, and Gardeners for all the Boughs and Branches of *Ezekiel*'s Tree, to match 'the Variety of the *Hebrew* Terms.'

But notwithstanding this, he was taken no other Notice of than having a Copy of this Letter or his former one to the Nobility, sent by the Bishop of *London* to the Translators. The Bishop of *London*, *Bancroft*, who had the chief Care and Management of this Business in the Vacancy of the Archbishoprick by the Death of the Archbishop, Nov. 29, 1603, seems to have taken the same Offence at *Broughton*'s ill Treatment of the Translation now in use, and his Scurrility reflecting on the Bishops and others concerned in it as the late Archbishop had done, and therefore advised the King, who was not a Stranger to his great Skill in the oriental Tongues, not to nominate him for one of the Translators, and to provide, that there should be no Stain cast upon the present Translation, which accordingly was done, by its being ordered, that it should be followed in this New Translation, and as little altered as the Original would permit.

CHAP. V.

Of the Translation *of the* Bible *into* English *in King* James *the First's Reign*, &c.

QUEEN *Elizabeth* dying *March* 24, 1602 was succeeded by *James* VI King of *Scotland*, as next Heir to the Crown, and of the Queen's Nomination. The Puritans, who had been very troublesome in the former Reign, and indulged their Passions more than became People who suffered for Conscience take, conceived great hopes, that this would be a Reign more favourable to them, on Account of the King's Education in *Scotland*, where the Order of Bishops, the Liturgy and Ceremonies were all laid aside. Accordingly, no sooner was the new King come up to *London* to take Possession of the Crown, but *An humble Petition of the Ministers of the Church of England*, as they stiled themselves, was presented to his Majesty, *desiring Reformation of certain Ceremonies and Abuses of the Church*. Not content with this, they soon after sent forth into all Quarters of the Realm printed Copies of this Petition, accompanied with Insinuations, that it was very graciously received by the King, and that in all this they had done nothing without the Encouragement of some of special Credit and in great Favour with his Majesty. In the Preamble to this Petition, they told his Majesty, 'that they, to the Number of more than 1000 of his Majesties Subjects and Ministers, all 'groaning as under a common Burden of Rites and Ceremonies, did with one most Content humble themselves at his Majesties Feet to be eased and relieved in this behalf: and that their Hope was but to his Ma-

'jestie

(*a*) *Strype*'s Life of Archbishop *Whitgift*.

'The firſt was, that the Offences following, ſome might be removed, ſome amended, and ſome qualified. Theſe Offences were, 1 In the Church ſervice. 2 Church Miniſters. 3 Church Livings and Maintenance. 4 Church Diſcipline. In all which they complained of many Abuſes and Corruptions.' To all theſe Complaints the Vice-Chancellor, Doctors, &c. of the Univerſity of *Oxford* drew up an Answer, which they declared was preſented to the king, and printed at *Oxford* 1603.

The king, who was reſolved to follow the Example of other Chriſtian Princes, who in the Commencement of their Reigns uſually took the firſt courſe for the eſtabliſhing of the Church both for Doctrine and Polity, iſſued out his Proclamation, whereby he appointed ſeveral of the Biſhops and Deans, together with the Principal of thoſe who had preſented this Petition to the King, to attend on him at his Palace of *Hampton-Court*, on *January* 12, 1603. there to confer with his Majeſty upon theſe Abuſes and Corruptions, of which he had received ſuch Complaints. On the firſt Day of this Conference Dr *Reynolds*, who was the Perſon and Speaker of the Puritans, moved his Majeſty, that there might be *a new Tranſlation of the Bible*, becauſe, as he ſaid, thoſe which were allowed in the Reigns of *Henry* VIII. and *Edward* VI. were corrupt and not anſwerable to the Truth of the Original. He inſiſted in the Tranſlation of *Pſalm* cv. 28. *they were not obedient*, the Original being, he ſaid, *they were not diſobedient*.

Pſalm cvi. 3. *Then ſtood up Phinees and (c) prayed*, the *Hebrew*, he ſaid, hath, *executed judgment*.

Ecclaſiaſtes iv. 15. The Greek word *ſiſtron*, he obſerved, is not well tranſlated (d) *Starreth*.

Theſe Objections being trifling and old, and already in Print, and often anſwered, no body, it ſeems, oppoſed this Motion. Whereupon the king ſaid, that 'he had never yet ſeen a Bible well tranſlated in *English*, 'tho' he thought the *Geneva* the worſt, and therefore wiſhed, that ſome ſpecial Pains ſhould be taken in 'this Matter for one uniform Tranſlation, and this to be done by the beſt learned in both the Univerſities, 'after them to be reviewed by the Biſhops and the chief learned of the Church, from them to be preſented 'to the Privy Council, and laſt of all to be ratified by his Royal Authority, and ſo this whole Church to be 'bound to this Tranſlation, and not to uſe any other.' His Majeſty added, on a Hint given by the Biſhop of *London*, that 'no marginal Notes ſhould be added, he having found in thoſe annexed to the *Geneva* Tranſ'lation ſome Notes very partial, untrue, ſeditious, and favouring too much of dangerous and traiterous Con'ceits.' For Proof of which heavy Charge the Notes before-mentioned on *Exod.* i. 19. and 2 *Chron.* xv. 16. are ſaid to have been produced.

Soon after this the Parliament met, and with it the Convocation of the Province of *Canterbury*, which aſſembled *March* 20, 1603. It continued to ſit till the 9th of *July* following, during which Time they collected in a Body the ſeveral Canons, Inſtructions, &c. which had been to merry made, and added ſome new ones to them. Of the former of theſe is the 80th Canon, which is a Reinforcement of that made in the Convocation 1571, relating to the Biſhops Bible, expreſſed in the following Words: *If any Parſons be yet unfurniſhed of the Bible of the largeſt Volume —— the ſaid Churches ſhall within convenient Time procure the ſame at the Charge of the Parſh.* By the Convocation's Renewal of this Canon, and the King's ratifying and eſtabliſhing it by his Letters Patents, one would have thought that the Reſolution, juſt now mentioned, of having a new Tranſlation of the Bible, had been dropp'd and wholly laid aſide. But it ſeems it was not. For (e) almoſt preſently after, the King commanded ſeveral learned Perſons of both the Univerſities, and other Places, to meet, confer and conſult together at ſuch Places as were appointed them, ſo as that nothing ſhould paſs without a general Content, in order to make a new and more correct Tranſlation of the Bible.

Theſe were diſtributed into Six Claſſes, and were to meet at *Weſtminſter*, *Cambridge* and *Oxford*, according to the following (f) *Order agreed upon for the tranſlating the Bible.*

Weſtminſter
- Mr. (g) Deane of *Weſtminſter*.
- Mr. (h) Deane of *Paules*.
- Mr. (i) Dr. *Saravia*.
- Mr. (k) Dr. *Clarke, Cantuar.*
- Mr. (l) Dr. *Layfield*.
- Mr Dr *Leigh*.
- Mr. *Burleigh Stratford*.
- Mr. *Kinge Suſſex*.
- Mr. *Thompſon Clare*.
- Mr. *Bedwell*.

} —— } *Pentateuch.* The Storie from *Joſua* to the firſt Book of the *Chronicles*, excluſive.

Cambridge.
- Mr. *Lively*.
- Dr *Richardſon*.
- Mr *Chaderton*.
- Mr. *Dillingham*.
- Mr *Harriſon*.
- Mr. *Andrews*.
- Mr. *Spalding*.
- Mr. *Binge*.

} The Places and Perſons agreed upon for the *Hebrew*, with the particular Books by them undertaken. } From the firſt of *Chronicles*, with the reſt of the Story, and the *Hagiographa*, viz. *Job*, *Pſalmes*, *Proverbs*, *Canticles*, *Eccleſiaſtes*.

Oxford

(b) Summe and Subſtance of the *Hampton Court* Conference, by Dr. *William Barlow*, p. 45.
(c) *Coverdale*'s Tranſlation has, *executed juſtice*. (d) The *Geneva* Bible renders it *muſtered*. (e) 1604.
(f) This I have compared with a Copy ſome time belonging to Dr *Joſeph* Biſhop of *Norwich*. T. B.
(g) Dr *Lancelot Andrews* made Biſhop of *Chicheſter* 1605.
(h) *John Overal* S. T. P. made Biſhop of *Litchfield* 1614.
(i) *Adrian de Saravia*, Prebendary of *Canterbury*.
(k) *Richard Clarke* S. T. P. Vicar of *Myſtre* and *Minſter* in *Thet*, and one of the Six Preachers, *Canterbury*.
(l) *John Layfield* S. T. P. Rector of St. *Clement Danes*, *Weſtminſter*.

Oxford	Dr. *Hardinge.* Dr. *Reynolds.* Dr. *Holland.* Dr. *King.* Mr. *Smith Hertford.* Mr. *Brett.* Mr. *Fairclowe.*	The fower greater Prophets, with the *Lamentations*, and the twelve leſſer Prophets.
Weſtminſter.	Mr. (*a*) Deane of *Cheſter.* Dr. *Hutchinſon.* Dr. *Spencer.* Mr. *Fenton.* Mr. *Rabbett.* Mr. *Sanderſon.* Mr. *Dakins.*	The Epiſtles of S. *Paule*, and the Canonical Epiſtles.
Oxford	Mr. (*b*) Deane of *Chriſt Church.* Mr. (*c*) Deane of *Winchester.* Mr. (*d*) Deane of *Worceſter.* Mr. (*e*) Deane of *Windſor.* Mr. *Smith.* Dr. *Perne.* Dr. *Ravens.* Mr. *Harmar.*	The four Goſpells, Acts of the Apoſtles, Apocalips
Cambridge.	Dr. *Duport.* Dr. *Andrewes.* Dr. *Ant. Wilſon.* Mr. *Ward, Samar.* Mr. *Downes.* Mr. *Bing.* Mr. *Ward, Reg.*	The Prayer of *Manaſſes*, and the reſt of the *Apocrypha.*

Several of theſe learned Men were, it ſeems, not at all or but meanly provided for in the Church, and therefore for their Encouragement to undertake this great Work, which was a Work of Expence as well as Labour, the King wrote to the Biſhop of *London* as follows, that 'Whereas he had appointed certain learned Men, 'to the number of *Four* and *Fifty*, for the Tranſlation of the Bible, and that in this number, divers of them had 'either no Eccleſiaſtical Preferment at all, or elſe to very ſmall value no Wiſe ſuitable to their Merits, he therefore 'required him to write unto the Archbiſhop of *York*, and the reſt of the Biſhops of *Canterbury*, and ſpecially 'to them, that his Majeſty would ſtraightly charge every one of them, and the Biſhops of the Province of *York*, 'that, all Excuſes ſet apart, when any Prebend or Parſonage, rated or valued in the King's Book at 20 Pounds 'a Year or upwards, ſhould next upon any occaſion happen to be void, either of their own Patronage, or the 'Patronage of any Perſon whatſoever, they ſhould make ſtay thereof, and admit none unto it until certifying 'his Majeſtie of the Avoydance of it, and of the name of the Patron, that it be not of their own Gift, that 'he might commend for the ſame ſuch of the learned Men whom he had employed about making this New 'Tranſlation as he ſhould think fit to be preferred. And that his Majeſtie had taken the ſame order for ſuch 'Prebends and Benefices as ſhould be void in his own Gift. Laſtly, that what he wrote to them, the two 'Archbiſhops, of others they ſhould apply to themſelves, and alſo not forget to move the Deans and Chapters 'of both Provinces, as touching the other points to be imparted otherwiſe by them unto the ſaid Deans.' The King added, that 'He required his Grace to move all the Biſhops to inform themſelves of all ſuch learned Men 'in the ſeveral Dioceſes as, having eſpecial Skill in the *Hebrew* and *Greek* Tongues, had taken pains in their pri-'vate Studies of the Scriptures for the clearing of any Obſcurities either in the *Hebrew* or in the *Greek*, or touching 'any Difficulties or Miſtakes in the former *Engliſh* Tranſlation, which was now to be throughly viewed and 'amended, and thereupon to write unto them, earneſtly charging them and ſolemnly ſwearing the King's Preſence 'therein, that they ſend ſuch their Obſervations either to Mr *Lively* the King's Reader of *Hebrew* at *Cambridge*, 'Dr *Harding*, the King's Reader of *Hebrew* at *Oxford*, or Dr *Andrews* Dean of *Weſtminſter*, to be imparted 'to the reſt of their ſeveral Companies, that ſo this intended Tranſlation might have the Help and Furtherance 'of all the principal learned Men in the Kingdom.' This Letter was dated *July* 22, 1604.

At the ſame time the Chancellor *Ellesmere* and Earl of *Salisbury* wrote to the Vice-Chancellor and Heads of the Univerſity of *Cambridge*, as follows:

(*f*) 'After my very hartie commendations. Whereas his Majeſtie hath appointed certayne learned men in 'and of your Univerſitie to take paynes in tranſlatinge ſome portions of the ſcriptures according to an Order 'in that behalfe latt downe (the Copie wherof remayneth with Mr *Lively* your *Hebrew* Lecturer) His pleaſure 'and commandment is, that you ſhould take ſuch care of that worke as that if you can remember any fit 'men to joyne with the reſt therein, you ſhould in his name alligne them thereunto, and that ſuch as ſhall 'to

(*a*) *William Barlow* S. T. P. Biſhop of *Rocheſter* 1605.
(*b*) *Thomas Ravis* S. T. P. Biſhop of *Gloceſter*, *Mar.* 5, 1604.
(*c*) *George Abbot* S. T. P. Biſhop of *Litchfield* 1609.
(*d*) *James Montague* S. T. P. Biſhop of *Bath* and *Wells* 1608.
(*e*) *Giles Thompſon* S. T. P. Biſhop of *Gloceſter* 1611.
(*f*) *Ex originali ſub ſigillo inter archiva Acad. Cantab.*

'to be called out of the Countrie may be intertayned in ſuch Colleges as they ſhall make choice of, without 'any charge unto them either for their entrance, their chamber, or their commons, except it happen, that 'any doe make choice to remayne in any of the poorer Colleges that are not well able to beare that charge 'and then their order will be taken by the Lord Biſhop of *London* as that the ſame ſhall be defrayed. His Ma'jeſtie expecteth, that you ſhould further the buſynes as much as you can, as well by knowledge of the par'ties that take payncs therein, as by any other meanes that you can beſt devyſe, taking ſuch order, that they may 'be freed in the mean while from all Lectures and Exercies to be hopped for them by your grave diſcretions 'and wiſedome them, that he will hereafter have ſuch princely care, as well by his Biſhops as by his Biſhops at 'his commandment, for the preferring of every one of them, as their diligence ſhall deſerve. Unto his Ma'jeſtie's deſire in this ſo worthy an imployment ſhall (he doubteth not) very well deſerve. And ſo I commit 'yow to God. Att the Court the 22th of *July* 1604.

'*Your Loving Freend,*
'Ro. Cecyll.

A Copy of this Letter of the King's was ſent by the Biſhop of *London* to Dr. *Dauenie*, Dr. *Reynolds*, Dr. *Faldiſſe*, Dr. *Brantwayt*, Mr *Chaderton*, Mr. *Lively*, Mr *Denver*, Mr. *Heud Emans*. Mr *Heud Regis*, Mr *Ley*, Mr. *Litton*, Mr *Harriſon*, Mr. *Andrewes*, Mr *Saunderſ*, and Mr. *Bing*, at *Cambridge*. With it his Lordſhip wrote to them to this Effect: That 'His Majeſtie being made acquainted with the choice of all them to be 'employed in the tranſlatinge of the Bible in ſuch ſort as Mr. *Lively* could inform them, did greatly approve 'of the ſaid choice. And forasmuch as His Highnes was very deſirous, that the ſame ſo religious a worke ſhould admit no delay, he had commanded him to ſignify unto them in his name, that his pleaſure was, they ſhould 'with all poſſible ſpede meet togeather in their Univerſitie and beginne the ſame: that his Majeſtie's care for 'their better continuance togeather, they might perceave by their Right Honourable Chancellor his Letter to 'the Vice-Chancellour and Heads, but more eſpecially by the copy of a Letter written to himſelf for order to 'be taken with all the Biſhops of this realme in their behalfe, which copy he had herewith ſent them: that 'he had deſired Mr. Vice-Chancellour to ſend to ſuch of them as were not now preſent in *Cambridge* to will 'them in his Majeſtie's name, that, all other occations and buſineſs ſet aſide, they made their preſent repaire 'unto them that were at *Cambridge*. Upon whoſe comynge, and after they had prepared themſelves for this 'buſineſs, his Lordſhip prayed they would write preſently unto him, that he might informe his Majeſtie thereof, 'who could not be ſatisfied till it was in hand. Since he was perſuaded his Royall minde reioyced more in the 'good hope which he had for the happy ſucceſſe of that worke than of his Peace concluded with *Spayne*. Att '*Fulham* the laſt of *June* 1604.'

His Lordſhip's Letter to the Vice-Chancellor and Heads of the Univerſity of *Cambridge* mentioned above, was as follows:

(*a*) 'After my very harty Commendations: Being acquainted with a Letter lately written unto you in his 'Majeſtie's name by your right honourable Chancellour, and having my ſelf received ſundry directions from his 'Highneſs for the better ſetteynge forwarde of his moſt Royal deſignement for tranſlating of the Bible, I doe 'accordingly move you, in His Majeſtie's name, that, agreeably to the charge and truſt committed unto you, 'no tyme may be overſlipped by yowe for the better furtherance of this holy worke. The parties names who 'are appointed to be imployed therein Mr. *Lively* can ſhew you, of which number I deſire yow by him to take 'notice, and to write to ſuch of them as are abroad in his Majeſtie's name (for ſo far my Commiſſion extendeth) that, all excuſes ſett aſide, they doe preſently come to *Cambridge*, there to addreſs themſelves forthwith to this buſineſs. I am bolde to trouble yow herewith, becauſe yow know better who are abſent, where 'they are, and how to ſend unto them then I doe. And were it only, I ſuppoſe, to eaſe me of that paynes, 'beinge my ſelf not idle in the mean time, I am perſwaded I might obtayne at your handes as great a 'favour. Yow will ſcarcely conceive howe earneſt his Majeſtie is to have this worke begonne, and therefore I 'dowbt not but that yow will for your parts, in any thinge that is within your compaſs, as well in this moved 'now unto yow as for their intertaynment when they come, and better encouragement ſett forwarde the 'ſame. And ſo beinge alwaies readie to aſſiſt yow, if any difficulties doe ariſe in the progreſſe of this 'buſynes, I committ yow unto the tuition of Almightie God. Att *Fulham* the laſt of *July* 1604.

'*Youre Lovinge Freend,*
'Ric. London.

Letters of the ſame Tenor were, I ſuppoſe, ſent to the Vice-Chancellor and Heads of the Univerſitie of *Oxford*. With theſe Letters were likewiſe ſent Copies of his Majeſty's Inſtructions to the Tranſlators, as follows:

(*b*) For the better ordering of the Proceedings of the Tranſlators, his Majeſty recommended the following Rules to them to be very carefully obſerved.

1. The ordinary Bible read in the Church, commonly called *The Biſhops Bible*, to be followed, and as little altered as the Original will permit.

2. The Names of the Prophets and the holy Writers, with the other Names in the Text, to be retained, as near as may be, accordingly as they are vulgarly uſed.

3. The old Eccleſiaſtical Words to be kept, as the word *Church* not to be tranſlated *Congregation*.

4. When any word hath divers Significations, *that* to be kept which hath been moſt commonly uſed by the moſt eminent Fathers, being agreeable to the Propriety of the Place, and the Analogie of the Faith.

5. The Diviſion of the Chapters to be altered either not at all, or as little as may be, if Neceſſity ſo require.

6. No marginal Notes at all to be affixed, but only for the Explanation of the *Hebrew* or *Greek* words, which cannot, without ſome Circumlocution, ſo briefly and fitly be expreſſed in the Text.

(*a*) An Original.

(*b*) *Fuller's* Church Hiſtory, Book x. p. 46, 47.

– Such Quotations of Places to be marginally fet down as fhall ferve for the fit References of one Scripture to another.

8 Every particular Man of each Company to take the fame Chapter or Chapters; and, having tranflated or amended them feverally by himfelf where he thinks good, all to meet together, to conferre what they have done, and agree for their Part what fhall ftand.

9 As any one Company hath difpatched any one Book in this manner, they fhall fend it to the reft, to be confidered of feriously and judiciously: for his Majeftie is very carefull in this Point.

10 If any Company, upon the Review of the Book to fent, fhall doubt or differ upon any Places, to fend them word thereof, to note the Places, and therewithall to fend their Reafons; to which if they conform not, the Difference to be compounded at the General Meeting, which is to be of the chief Perfons of each Company, at the End of the Work.

11 When any Place of fpecial Obfcurity is doubted of, Letters to be directed by Authority to fend to any Learned in the Land for his Judgment in fuch a Place.

12. Letters to be fent from every Bifhop to the reft of his Clergie, admonifhing them of this Tranflation in hand, and to move and charge as many as, being skilful in the Tongues, have taken Pains in that kind, to fend their particular Obfervations to the Company either at *Weftminfter*, *Cambridge* or *Oxford*, according as it was directed before in the King's Letter to the Archbifhop.

13. The Directors in each Company to be the Deans of *Weftminfter* and *Chefter* for *Weftminfter*, and the King's Profeffors in *Hebrew* and *Greek* in the two Univerfities.

14. Thefe Tranflations to be ufed when they agree better with the Text than the *Bifhops* Bible ⟶ ⟶ ⟵ { *Tyndal's*, *Coverdale's*, *Matthews's*, (*n*) *Whitchurch's*, *Geneva*.

A Copy of thefe Orders or Inftructions being fent, as has been faid to Mr. *Lively* at *Cambridge*, and, I fuppofe, other Copies of them to Dr *Harding* the King's Reader of *Hebrew* at *Oxford*, and Dr *Andrews* Dean of *Weftminfter*, it feems as if, fome other Doubts arifing concerning them, Application was made by the Vice-Chancellor to the Bifhop of *London* for the Refolution of them. To which his Lordfhip replied, that 'to be 'fure, if he had not fpoken fo much unto them already, it was his Majeftie's pleafure, that, befides the 'learned perfons employed with them for the *Hebrew* and *Greek*, there fhould be (*b*) *three* or *four* of the moft 'eminent and grave Divines of their Univerfity, affigned by the Vice-Chancellour upon conference with the 'reft of the Heads, to be overlookers of the Tranflations, as well *Hebrew* as *Greek*, for the better obfervation of 'the Rules appointed by his Highneſs, and efpecially concerning the *third* and *fourth* Rule. and that 'when they had agreed upon the perfons for this purpofe, he prayed them to fend him word 'thereof.'

This Letter is inferted *To the right worfhipfull Dr* Cowel, *Vice Chancellor*, and dated at *Fulham* the 30th of *Auguſt* 1604, and to it is added by way of Poſtſcript, that 'after the writinge thereof a learned Epiſtle 'was delivered unto him of Mr *Broughton's*, which, though it was of an old date, yet he thought good to 'fend it unto them, that Mr *Lively* and the reſt might have the perufal of it, if before they had not feen 'it.' This Letter is thus to be there before-mentioned to the learned Nobility of *England* touching tranſlating the Bible, or elſe that to King *James*, written on occaſion of this Tranſlation being ordered by him, as is before mentioned.

The Bifhop of *London*, at the ſame Time that he wrote to the Vice-Chancellor, &c. at *Cambridge*, ſent Letters to the ſeveral Bifhops, with Copies of the King's Letter before mentioned. A Copy of one of theſe to the Bifhop of *Norwich*, which immediately follows the King's Letter, runs thus:

'Your Lordſhip muſt ſee how carefull his Majeſtie is for the providinge of Lyvings for theis learned men 'I doubt not therefore but your Lordſhip will have that due regarde of his Majeſtie's requeſt herein, as is fitt 'and meete, and that yow will take ſuche order with your Chancellor, Regiſter, and ſuch your Lordſhip's 'Officers who ſhall have intelligence of the premiſſes, as alſo with the Deane and Chapter of your Cathedrall 'Church, whom his Majeſtie likewiſe requireth to be putt in mynde of his pleaſure therein, not forgettinge 'the latter parte of his Majeſtie's Letter towchinge the informinge of your ſelf of the fitteſt Linguiſts within 'your Dioces for to performe and ſpeedily to returne that which his Majeſtie is ſo careſull to have faithfully 'performed. I could wiſh your Lordſhip would for my diſchardge returne me in ſome few lynes the tyme of 'the receypte of theſe Letters, that I may diſchardge that dutie which his Majeſtie by theis his Letters hath 'layed uppon me. And ſo I bidd your Lordſhip right hartely farewell. From *Fulhame* this 31 of *July* 1604.

'*Your Lordſhip's loving Friend and Brother,*

Delitæ apud (*c*) Ludham 16 Auguſti. 1604. 'Ric. London.

'His Majeſtie's meaninge is, that twoe Lyvings ſhoulde be ſtayed, one of youre owne, and one of a Laye 'Patrons. *E. L.*

In his Majeſtie's Letter was a Claufe, that the Archbiſhops of both Provinces ſhould not forget to move the Deans and Chapters to [illegible] *the other points to be imparted otherwiſe by them unto the ſaid Deans, &c.* This in another Letter to the Bifhop of *Norwich*, wrote at the ſame time with the other, his Lordſhip tells him is *referred to his diſcretion*. And this, he ſaid, it was 'There are many, as your Lordſhip perceyvethe, who are 'to be employed in this tranſlatinge of the Bible, and ſundry of them muſt, of neceſſitie, have their chardges 'borne, which his Majeſtie was very ready of his moſt princely diſpoſition to have borne, but ſome of my 'Lords, as times now goe, did howld it inconvenient. Whereuppon it was left to me to move all my Bre-'thren the Biſhops, and likewiſe every ſeverall Deane and Chapter to contribute toward this worke. According 'therefore

(*a*) This ſeems to intend the Great Bible printed 1539 and 40 by *Edward Whitchurch*, one of K. *Henry* VIII's Printers and *Grafton*.

(*b*) If one leaves out the three laſt and the other three, there ſeven being added to forty-ſeven, makes the whole Number fifty-four, the Number of learned Men which his Majeſty ſaid he had appointed for this Work.

(*c*) *Ludham Hall* in *Norfolk*, a Seat of the Biſhop of *Norwich*'s.

'therefore to my Duties, I hartely pray your Lordſhip not onely to thinke your ſelfe what is meete for 'yow to give for this purpoſe, but likewise to acquaint your Deane and Chapter not only with the laſt 'clauſe of his Majeſties Letter, but likewise with the meaninge of it, that they may better proportion the 'ſomme as they meane to contribute. I doe not thinke, that a (z) thouſand Marks will ſerve the turne to be 'imployed as is aforeſayd. Wherefor your Lordſhip with your Deane and Chapter [illegible], I muſt requier yow, in his Majeſty's name, accordinge to his good pleaſure aforeſayd, that, [illegible] poſſibly yow can, yow ſend me word what ſhall be expected from yow and your Deane and Chapter. For I am to acquainte his Majeſtie with every mans forwardnes towardes this moſt holy worke. And thus 'not doubtinge of youre ſpeciall care for the accompliſhment of the premiſes, and lyinge your Lordſhip to 'note the date to me of your receipt of this Letter, I commit your Lordſhip to the tuition of Almighte 'God. From *Fulham* this 31th of *July* 1604.'

Deliber. apud Ludham
16 Auguſti 1604.

What Succeſs theſe laſt Letters met with I don't find, it ſeems as if they had been a very cold Reception. The two Univerſities, we have ſeen, were before ordered to entertain in their Colleges ſuch as came out of the Country thither on this Occaſion without any Charge unto them, &c. Accordingly the Writer of *Tom Bois's* (*x*) Life in Mſs. who was Rector of *Boxworth* near *Cambridge*, tells us, that 'Part of the [illegible] was allotted to him, and that all the time he was about his own part his Diet was given him at St *John's*, where he 'abode all the week till Saturday night, and then went home to diſcharge his Cure and returned thence on 'Monday Morning: and that when he had finiſhed his own part, at the earneſt requeſt of him to whom it 'was aſſigned, he undertook a ſecond, and then was in Commons at another College.' As for thoſe who were appointed to meet at *Hetheringſton*, they ſeem, for the moſt part, to be very well provided for. What then was to be done with the 1000 Marks which were to be raiſed, by way of Contribution, on the Biſhops and Deans and Chapters?

However this be, almoſt (*y*) *three* Years, it ſeems, were ſpent in this Service, the entring on which was, perhaps, ſomewhat delayed by Mr. *Edward Lively's* Death (*z*). 'At the end thereof, the writer of Mr *Bois* Life tells us, 'the whole Work being finiſhed, and *three* Copies of the whole Bible ſent to *London*, viz. *one* from *Cambridge*, a *ſecond* 'from *Oxford*, and a *third* from *Weſtminſter*, a new choice was to be made of *two* out of each Company, *six* in all, 'to review the whole Work and publiſh it, and extract *one* out of all the three Copies, to be committed to the Preſs. 'For the diſpatch of this buſineſs, Mr. *Andrew Downs* Fellow of St *John's* College and the King's Greek Profeſſor at *Cambridge*, and the above-ſaid Mr *John Bois*, were ſent for up to *London* out of the *Cambridge* Company, where, meeting their *four* Fellow-labourers, they went daily to *Stationers-Hall*, and in three quarters of a Year fulfilled their Taſque. All which time they received thirty Pounds each of them by the Week from the Company of Stationers, tho' *before they had nothing*.' Which ſeems a Confirmation of what was before obſerved, that the Propoſal of raiſing 1000 Marks on the Biſhops, &c. was rejected by them. 'Laſt 'of all, *Bilſon* Biſhop of *Winchester*, and Dr *Miles Smith*, who from the very beginning had been very active in 'this affair, again reviewed the whole Work, and prefixed Arguments to the ſeveral books, and Dr *Smith*, 'who for his indefatigable pains taken in this Work, was ſoon after the printing of it deſervedly made Biſhop 'of *Gloucester*, was ordered to write a Preface to it, the time which is now printed in the ſmall Editions of 'this Bible,' the firſt of which was, I think, at (*a*) *London*, *A. D.* 1611. with the Title mentioned below in

(*z*) *Gresbard*, we are told, thought 100,000 Crowns, or 6666 Marks, were abſolutely neceſſary. But then he ſuppoſed that thirty Men ſhould be employed in it thirty Years: whereas here were ſix or forty employed not four Years.

(*x*) Penes *Tho. Baker* B. D. of St. *John's* College in *Cambridge*. This Mr. *Bois* was a great Man, as appears by his Notes upon St *Chryſoſtome*. Edit. *Savile*, which are retained in the late *Benedictine* Edition, where Mr *Dawes*, the *Greek* Profeſſor, is commended. *T. B.*

(*a*) Life of *John Bois*, MS. ſays *four*. (*d*) *Idem*.

(*a*) The Holy Bible, containing the Old Teſtament and the New, newly tranſlated out of the Originall Tongues, and with the former Tranſlations diligently compared and revised.

By His Majeſties ſpeciall Commaund.
Appointed to be read in Churches.

(*b*) Acta Synodi Nationalis, &c. *Dordrechti* habitæ Anno 1618. *Dordrechti* 1620.

(*g*) According to this they did not begin it till about 1607. *Fuller* intimates, that they were retarded by Mr *Lively's* Death about 1605.

'c[ ]ter[ ]hart if headlong upon pikes, to be gored by every sharp tongue.' This they applied to the King's Resolution to have the Bible new translated, 'which, said they, he would not suffer to be broken off for 'whatsoever speeches or practices. Next they took notice of the several Translations of the Old Testament 'into Greek and *Latin*, and of the whole Bible into *Syriack*, *Dutch*, *French* and *English*, and concluded, that to 'have the Scriptures in the mother-tongue is not a quaint conceit now taken up by the Lord *Cromwell* in 'Parliament, &c. but hath been thought upon and put in practice of old, even *from the first times of the Conver-* 'sion of any nation. Next they took notice of the unwillingness of the Church of *Rome*, that the Scriptures 'should be divulged in the mother-tongue, and of the speeches of the Puritans against this Work of theirs. 'Then they shewed what they proposed to themselves, and what course they held in this their perusal and 'survey of the Bibles. On which occasion, they said, they never thought from the beginning, that they 'should need to make a new Translation, nor yet to make of a bad one a good one, but their endeavour and 'labours was to make a good one better, or out of many good ones one principal good one, not justly to be 'excepted against: and that to that purpose there were many chosen that were greater in other mens eyes 'than in their own, and that sought the Truth rather than their own praise. Then they gave their reasons which moved them to set diversities of senses in the margin, where there is great probability for each: 'and which indeed them not to stand curiously upon an identity of phrasing, or expressing the same Notion 'in the same particular word as translating the *Hebrew* or *Greek* word always by *purpose* and never by *intent*, &c. 'They had, they said, on the one side, avoided the scrupulosity of the Puritanes, who left the old Ecclesiastical words and betook them to other, as when they put *Washing* for *Baptism*, and *Congregation* for *Church*: 'and, on the other hand, had shunned the obscurity of the Papists in their *Azymes*, *Tunike*, *Rationall*, *Holocaustis*, 'Propice, *Pasche*, and a number of such like, whereof their late (a) Translation was full, and that of purpose 'to darken the sense, that since they must needs translate the Bible, yet by the language thereof it might be 'kept from being understood. But they desired, they said, that the Scripture might speak like it self, and be understood even of the very Vulgar. They concluded with a serious exhortation to the readers, not to receive so great things, as the Holy Scriptures are, in vain: and not to despise so great salvation, but to remember the advice of *Nazianzen*. *It is a grievous thing to neglect a great Fair, and to seek to make Markets afterwards.*'

After this Preface follows *A Kalendar*, then *An Almanack for* xxxix *years*, beginning 1603. *Of the Golden Number*, *The Epact*, *The Cycle of the Sunne*, *To finde Easter for ever*. *The Table and Kalender, expressing the order of the* Psalmes *and* Lessons *to be read at Morning and Evening Prayer throughout the Yeere, except certeine proper Feasts, as the rules following more plainly declare.*

¶ The order how the Psalter is appointed to be read.

¶ The order how the rest of the holy Scripture (beside the Psalter) is appointed to be read.

Proper Lessons to be read for the first Lessons, both at Morning and Evening Prayer, on the *Sundays* throughout the Yeere, and for some also the second Lesson.

Lessons proper for Holy-dayes.

Proper Psalmes on certaine dayes.

The Table for the order of the Psalmes to be said at Morning and Evening Prayer.

These to be observed for Holy-dayes, and none other.

The names and order of all the Bookes of the *Olde* and *Newe Testament*, with the number of their Chapters.

The *Genealogies* recorded in the sacred Scriptures according to every Familie and Tribe. With the Line of our Saviour Jesus Christ, observed from *Adam* to the Blessed Virgin *Marie*. By (b) *J. S.*

Cum privilegio.

This consists of eighteen Leaves, and is interspersed with several Cuts in Wood, and was first printed 1592. The Title of the New Testament is as follows:

The New Testament of our Lord and Saviour Jesus Christ

¶ Newly translated out of the original *Greeke*, and with the former Translations diligently compared and revised. By His Majestie's special Commandment.

Appointed to be read in Churches.

Imprinted at *London* by *Robert Barker*, Printer to the King's most excellent Majestie.

Anno Dom. 1613.

This Title is within a large Border cut in Wood, wherein is represented on the Top *Jehovah* in *Hebrew* Letters within a Glory. On the right Hand is the Sun, and on the left the Moon and Stars. Underneath is the Holy Lamb, and a little below the Dove. On the right Side of these sits St. *Matthew* and on the left St. *Mark*, writing, with their proper Emblems, an Angel and a Lion, behind them. Towards the bottom is a Lamb with his Legs tied and bleeding, laid on his Back on an Altar, and below, the other two Evangelists, St. *Luke*, and St. *John*, with an Eagle behind him. On the right Hand towards the Outside are the Symbols of the xii Tribes, and on the left the Pictures of the xii Apostles. In the Margin are placed the Idiotisms of the *Hebrew* and *Greek*, and the divers Readings.

Several other Editions there were of this Bible in 4to and 8vo, as particularly this Year, 1613, to which were prefixed *The Genealogies* above-mentioned, and at the end of them were added *Fitz. Herry's* Two Tables, &c.

Great Exceptions have been taken at the Contents of *Psalm* cxlix in this Translation, which runs thus: 1. *The Prophet exhorteth to praise* God *for his love to the* Church. 5 *And for that power which he hath given to the* Church *to rule the consciences of men.* It has been observed, (c) that 'any one abroad that lights upon such passages as *this*

(a) At *Douay* and *Rheims*. (b) *John Speed*, tho' not the Historian. See *Maunsell's* Catalogue.
(c) A Review of the Case of Liturgies, &c. by *Benjamin Robinson*, Preface.

' ther and that in the XXth Article of Religion, *The Church has Authority in controverſies of Faith*, would be ' tempted to contend, that our *Reformers* (Clergy have as much *Power* in their hands as any Council that ever ' was in the world. And therefore the warm and impetuous Writer rightly concludes that Councils to be a bor- ' dery of unerring Infallibility rather than not, and wishes, that *Power* had been left with Councils ' where it was, that, I believe, it may be known no more and not have crept into the Church.' In by what the Author ſeems to ſay to me no more than that Councils are to their authority in Matters of Religion of it to them, in the Apoſtles words, *[illegible]* of the Miniſtry of reconciliation, *and* [illegible] *to edification*, and not to deſtruction, as it is plain they have done. What I have ſaid was given to the Church to give the Conſciences of Men [illegible] of God.

The words of the Pſalmiſt, to which theſe Contents refer, are —— *a two-edged ſword in their*, the Saints, *hand*, *to execute vengeance upon the [illegible]*, &c. which evidently were ſpoken of the Victories which God gave his People over their Enemies: but the Tranſlators, probably, underſtood them here in a myſtical or ſpiritual ſenſe, and believed it was right to pray to God for that Power of Conſcience which he had given to his Saints over the Minds of Conſciences of the heathen, to make the kingdoms of this World to become the kingdoms of our Lord and of his Chriſt. However, in ſome of the Calvino Edinons of this Book theſe Contents are thus altered: 1 *The Praiſes of God in the mouth, and a two-edged ſword in their hands.* 2 *To execute vengeance upon the heathen, and puniſhments upon the people.* 3 *To execute upon them the judgment written*; and in others thus: 1 *The praiſes of God in their mouth, and a two-edged ſword in their hands.* 2 *To execute vengeance upon the heathen, and puniſhments upon the people.* 3 *To bind their Kings with chains, and their nobles with fetters of iron.* 4 *To execute upon them the judgment written.* 5 *And to that power would he have given to no Saints.* Though Time has been when it was not thought by even thoſe who now inveigh ſo warmly againſt that Contents have thus expreſſed, that it was a Doctrine of the Inquiſition to aſſert, that (1) *the controverſial points of Faith* [illegible] *the Code of Conſcience*) *were made to depend not upon ſuch humane Laws, but Arguments and Power to determine them were a compulſive as well as a directive power.*

Of this Tranſlation the learned Mr *Mede* has given the following Character (2): 'In the Royal ' Verſion, ſays he, occur a good many ſpecimens of great Learning and Skill in the Original Tongues, and of ' an Acumen and Judgment more than common.'

By others it has been cenſured as too literal, or following the Original *Hebrew* and *Greek* too cloſely and exactly, and leaving too many of the Words of the Originals untranſlated, which makes it not ſo eaſy to a mere *Engliſh* Reader. This alſo was perhaps in ſome meaſure owing to the Kings Inſtructions, the third of which was, that the old Eccleſiaſtical Words ſhould be kept. However it be, we have many of the words in the Original retained, as *Hoſanna*, *Hallelujah*, *Amen*, *Amen*, *Maranatha*, *Raca*, *Mammon*, *Sabbaths*, &c. for which (3) Reaſon could be given but that they are ſo univerſally uſed in the Vulgar Tongue.

(1) Dr *Heylin*, who has been Chaplain to Archbiſhop *Laud*, and was now Rector of St. *Mary Aldermary* in *London*, reflecting on this New Tranſlation as raſh and partial, and ſpeaking the Language of and giving Authority to (4) Popiſh But that he ſpeaks not to the Tranſlators, ſome of whom, he ſays, much compoſed of the Reformers they were not ſatisfied in this Work, but to thoſe who employed them, who, by *reaſons of ſtate*, *mixed* them, leſt they might be thought not to ſet forth a *new Tranſlation*, but rather a *new face* to the *old*. He obſerves there are in general, that in the *Hagiographa* is more laxity than the *Hiſtorical Scripture*, and the *Prophets* more than the *Hiſtorical*, and the *Apocrypha* more than all, and generally the *New* more than the *Old Teſtament*. The particulars to which this learned Letter made to this Tranſlation were theſe. 1 That the Tranſlators had not always taken due Care to preſerve the Letter of the Scripture entire. In inſtances of which it is laid to this Tranſlation, *when the man may* let down, the Doctor ſays we ſhould find no ſuch Matter either in the *Hebrew*, or *Greek*, or *Chaldee*, or *Latin* Tranſlation, and that the Words are there to be rendred, *and he man went*. 2. Using one Metaphor for another, as *Gen.* vi 4 where the *Hebrew* Word which ſignifies, he ſays, *to fall out*, as having reference to an *Image* or *Picture*, or to a *Writing*, is rendred to *write*, which is taken from *Letters*. 3 Perverting the Senſe of Scripture by improper Supplements, as *Act* xx 23 *it ſhall be given to them*, by which our Lord is made, he ſays, to deny abſolutely, that he hath any Power to give the Honour of ſitting at his Right Hand and Left. Whereas the Text, without this Supplement, runs thus *To ſit on my right hand and on my left is not mine to give, but*, or *unleſs*, *to thoſe for whom it is prepared of my Father*. 4 Adding or taking away, or inverting and changing the Order of the Words, as 1 *John* iii 18, 19, 20. In the 20th Verſe of this Paragraph the word *Lord* is twice found in the *Greek* Text, the *former* of which, the Doctor ſays, the Tranſlators turn amiſs, the *latter* they quite leave out. An Example of *Inverſion* of the Words is, the Doctor ſaid, *Heb.* x. 34. where the Words, *knowing in your ſelves, that ye have in heaven a better and enduring ſubſtance*, ſhould be read thus, *knowing that* (*i*) *you have in your ſelves*, &c. 5 As there are many Words in the *Hebrew* and *Greek*, which are ſome of divers, and others of contrary ſignifications, the Tranſlators very frequently put *quid pro quo*, and wave what makes againſt their *private Interpretation*, and chooſe that for the Context which ſuits beſt with their own Opinion, and put moſt-what the better and truer in the Margin. For, the Doctor obſerves, when Truth is

(*a*) The National Church; which has accordingly uſed this Authority, in enacting the XXXIX Articles of Religion. See Biſhop *Gibſon's* Codex, &c.

(*b*) 1 Cor. i. 17. 2 Cor. x. 4, 5.

(*c*) See a Sermon entitled, *Miniſters Duty and People's Duties*, &c. by *Samuel Clark*, M. A. Miniſter of *Grandon*, *Bucks*, 1660, with a recommendatory Preface by Mr *Baxter*, p. 22, 23.

(*d*) Synopſis Criticorum.

(*e*) Dr *Geddes* obſerves, that the LXX and the Vulgar *Latin* leaving theſe and other Words without Tranſlation in their own native Language was according to the Dictate of the Holy Spirit. *Eſſay towards the Amendment of the laſt* Engliſh *Tranſlation*, &c.

(*f*) An Attempt towards the Amendment of the laſt *Engliſh* Tranſlation of the Bible, &c. The firſt Part on the *Pentateuch*. By *Robert* [illegible] Miniſter of the Pariſh of *St Mary Aldermary*, *London*. Printed, 1691.

(*g*) The Calendar.

(*h*) —— *for whoſoever ſeeks, finds*, which is ſeparated or clipped by the Tranſlators. 1538. —— *It is not given unto them to underſtand it*, as it ſtands in the Tranſlation of *Tyndal*, 1537.

(*i*) Such Supplements or Words is wholly rejected in the printed *Engliſh* Tranſlations. *Geddes*.

by most Voices, *it is commonly out-voted.* Thus whereas *energoumenos* imports either *actively*, and in the middle Voice *effectual* or *working*, as Col. v. 6. *Faith is* operative *by Love*, or *passively*, and so signifies (as sometimes, tho' rarely, it does) *Inspiration* must be voted into the Margin, lest it should tell us, the Doctor says, that the Man, by Conformity unto Christ's Sufferings, should have any hand in working out his own Salvation, as St. *Paul* implies he hath, 2 Cor. i. 5, 6.

The Doctor added, that whereas many ill-translated Words and Phrases, *by Plurality of Voices*, were carried into the Context, and the better Translation most-wrongly cast into the *Margin*, those *marginal Notes* have been cast out, together with the *Apocrypha*, to make the Bible portable, and fit for the Pocket. Yes, that is, in the Ignorance and Boldness of Sense, that they have left out of their Impressions the *Apocryphal Notes*, whereby they have gotten this wherewithal to say, that they have done *That which no wise or honest Man ever did before them*, so far as he had yet known, or, he hoped, would adventure to do after them. He concludes, that though he thought our last Translation *good*, far better than that new one of the *Low Dutch* he formerly censured, yet he desired not but *Ours* might be made *much better* than it is. But this Censure of the Doctor's seems in some measure to have been occasioned by *his* being of different Sentiments from the Translators in the Points of Predestination, and being reckoned heterodox.

Against this Translation have the *Roman* Catholick Party shewn the same Prejudice as against the others. For (1) 'having inserted their corrupt vulgar Translation in *Latin* (so branded and counter-condemned by Ge-'neral Vote) far out-done above the Original, they are resolved to be judged by their own *Rule* as well as 'Reason, and suppress in their prior seduced Flocks an opinion, that *our Translation*' (forsooth, because in *English*, and our Weapon against them) 'is heretical, although their learned men never yet evinced us of any errour (through our Privity or Ignorance) 'therein.' Accordingly in that horrid Rebellion which the *Irish* Roman Catholicks raised in that Kingdom, *A. D.* 1641. among other Instances of their Hatred of the Protestant Religion, which they then gave, this was one, their tearing, burning, wallowing in the Mire, and cursing the *English* Bibles, of which they burnt no fewer than one hundred and forty at one time, saying when they were in the Fire, that it was Hell fire that burned.

The late Popish Jack-pudding, so often mentioned, not only laughs at and ridicules this Translation, but makes the following Reflections on it in order to expose it, viz. 1. That 'it still retains the word *Elder* in-'stead of *Priest*, because, under the name of *Priest*, he says, they knew People generally understood a Ca-'tholick [Popish] Priest.' But when the Translators style *Jesus Christ* the High-*Priest* of our Profession, and repentant Men as having made Us *Priests* unto God and his Father, *Heb.* iii. 1. *Rev.* i. 6. does this Man think, that they meant to teach the People, that *Christ* was a Roman Catholick Priest? It's as false what he adds, that the *English* Ministers to this Day can't get themselves titled *Priests*; when it's well known, that generally the common People, in some Parts of *England*, chuse to call them so, than by any other Name. 2. He says, that 'in 1 *Tim.* v. 14. and 2 *Tim.* i. 6. King *James*'s Bible still follows the old Corruption, *Gift* instead of *Grace*.' But the original Word is *charisma* not *charis*, tho' the Vulgar *Latin* do render it *gratia*. 3. 'Because their 'gutted Elder, he says, cannot be without Cares, King *James*'s Translators retaining their Bibles shall allow them, 'tho' they make them of other Sizes.' As 1 Cor. ix. 5. where St. *Paul* says, *Have we not power to lead about a* 'Woman, *a Sister*? They say turn the word *Woman* into *Wife*. Queen *Elizabeth*'s Bibles of 1568, 1599, say, '*Have not we power to lead about a Wife*, being *a Sister*? The King's Bible has it, *a Sister, a Wife*.' But in the first place, Queen *Elizabeth*'s Bibles, if he mean by them those of the Bishops Translation, do not render St. *Paul*'s words *a Wife, being a Sister*, but *a Sister, a Woman*, as the Great Bible has it, *a Woman, a Sister*: It is the Geneva that translates the words, *a Wife, being a Sister*. Next, the original Word *gunaika* is commonly used by the LXX for *a Wife*. For instance, *Gen.* ii. 24, 25.—iv. 1. and in numberless other Places. St. *Peter*, it's plain, was a married Man. St. *Paul* expressly says, a *Bishop* and *Deacon*, consequently a *Priest*, must be *the Husband of one Wife* (1). 4. This Author alledges, that 'the King's Bibles kept still that *impious* and *spiteful* 'Corruption against our blessed Lady, St. *Luke* i. *Hail, thou that art highly favoured*, which should be, he says, '*Hail, full of Grace*.' The Original is *charitomene*. Now in the LXX in the Wisdom of *Sirach* or *Ecclesiasticus* xviii. 17. we read *anesi dexeetenomene*, which the Vulgar *Latin* poorly renders *cum homine justificato*; tho' it seems very plain, that the word is there used to signify the same with *eumolpos*, ix. 8. *beautiful*, which accordingly by *Clement* of *Alexandria* is read *eeucharitomenes*. Our *Anglo-Saxons* Translation renders the Angel's words thus, *Eal per þu mid eyre gyfeed*, *Hail, be thou filled with Grace*. But, says this Scorner, *this is rendered by done, as much as in them lies, to exalt the Blessed Virgin to the Level of their own highly-favoured Yokefellows, as they translate* Phil. iv. 3. *which they should have rendered* Companion, though the Original be *syzuge, conjux*.

Lastly, he says, 'they have not corrected that *notorious* Corruption in the xxth Chapter of *Exodus*, ver. 4. '*Thou shalt not make to thy self any graven image*, which, if truly translated according to the *Hebrew*, should 'be *any graven thing or graven idol*.' tho', one would think, the Authors of the *Chaldee* Paraphrase, who render it *image*, should understand *Hebrew* as well as this Man. But of this before.

In 1606 was printed in *French* at *Rotterdam* by *Mr.* (*a*) *Charles le Cene*, a learned *French* Refugee, a Book entitled, *Projet d'une nouvelle version Françoise de la Bible*, in which the Author shew'd by Reasons and Authorities, that the *French* Versions then in use, particularly that of *Geneva*, made by *Robert Peter Olivetane*, with the Additions of *Tremellius*, 1535, do in many Places not represent as they should the Sense of the Originals: and therefore proposed, that they should be corrected, as to the Sense, in those Places where it should be

(*a*) The marginal Readings is omitted in the later Editions of the Bible, if it ever was in any.

(*b*) The aforesaid Remonstrance was prepared by the Committees appointed under the Broad Seal of *Ireland* to enquire into this Rebellion, and remained in MS. Passes *Hanc Pestem Vicariam de Christo* and Carthaginensis.

(1) Here in *England* the Clergy were married till A. D. 1076, when Archbishop *Lanfranc*, a Foreigner, made a Canon against it, on which account (Cleargy one of them at their Ordination was first put into some Bishop's Pontifical. See Archbishop *Parker*'s Preface to his Translation of Asserius, &c.

(*d*) He was Minister of the Protestant Church at *Paris* for some Months before the great Persecution broke out there, and was afterwards a Refugee at *London*, where he died.

be thought neceſſary; and not only ſo, but that the old and obſolete Language ſhould be amended, and the Thread of the Diſcourſe reſtored, which had been broken by the wretched Division or Diſtinction of Chapters and Verſes. This he propoſed to have done in a new Tranſlation. He begins his Diſcourſe with obſerving, that there is need of great Application to make a good Tranſlation of the Scripture, according to its true Senſe and Meaning. After which he proceeds to point out in particular what he thinks to be blemiſhes and Imperfections in the old *French* Tranſlations, and which ought to be amended and amended in a new one.

This Book one *Hugh Roſs*, a *Scotchman* and Sea Chaplain, and who underſtood little of Languages beſides *Latin* and *French*, lighting upon, he thought fit, in part, to tranſlate it into *English*, and to apply to our preſent *Engliſh* Verſion, what *le Cene* had ſaid of the old and antiquated *French* ones. To it he prefixed a (*a*) Preface to the Reader, in which he highly applauds the Performance, and ſhews the Uſefulneſs and Neceſſity of it. Tho' ſo far is he from being ſo ingenuous as to own from whom he had all his borrowed learning and criticiſm, that he writes as if he was in hopes the Reader would believe it to be all his own, and never ſee *le Cene's* Book to deteſt the Theft and Ingratitude. But of ſuch a ſurreptitious Plagiarism the Reader may ſee ſome more Inſtances in the Life of that famous Antiquary Mr *Thomas Somner* of *Canterbury*, written by the late learned Reverend Biſhop of *Peterburgh*. The following Character of *le Cene's* Book ſeems, in ſome meaſure, to belong to it, viz. That '(*b*) in it many Places of Scripture are rendred more truly and clearly than they have been formerly 'expreſſed by any Verſion, that it diſcovers the Sources and Cauſes of the Errors and Miſtakes which are to 'be found in all Verſions, and furniſhes us with plain and eaſy Rules, by which Perſons of ordinary Capacities 'may obſerve the moſt material Faults of all Tranſlations.' Tho', I'll preſume to add, *le Cene's* Remarks ſeem many of them too nice, and his Reflections on the *French* Verſions a little over harſh and ſevere.

About the time of King *James's* reſolving on this New Tranſlation of the Bible, another Tranſlation of it was finiſhed by the learned Mr. *Ambroſe Ware* of the Kingdom of *Ireland*, elder brother of the great and learned Primate of *Armagh* of that Name. Tho' he died young, he had yet attained to great Skill and Perfection in the Oriental Tongues, particularly the *Hebrew* and *Arabic*, the laſt of which it was very rare and uncommon, in thoſe Days and that Country, for any one to have any knowledge of. This his Knowledge he applied to the Tranſlation of the whole (*c*) Bible, both Old and New Teſtament, which he lived long enough to finiſh and to dedicate to King *James I.* before the Tranſlation made by his Order was begun. It is a fair preſerved MS. in 3 Tomes 4to in the Library of *Trinity* College near *Dublin*, to which, I ſuppoſe, it was given by Mr *Ware's* Nephew, Sir *Theophilus Jones*, in whoſe Hands it was after the Author's Death. For a Specimen of the Tranſlation the following Verſes may ſerve, *Deut.* iii. 1, 2. which in our Tranſlation is,

2. Then the Lord ſpake unto me, ſaying,
3. You have compaſſed this Mount long, turne you Northward.

In ſome (*d*) Editions of the Bible of this Royal Tranſlation betwixt 1638, when ſo far as I can find it firſt appeared, and 1654, that Text in the *Acts of the Apoſtles*, chap. vi. 3. *Wherefore, brethren, look ye out among you ſeven men of honeſt report, full of the Holy Ghoſt and wiſdom, whom* We *may appoint over this buſineſs*, is altered thus, *whom* Ye *may appoint*. Which favouring the *Independent* Scheme, made it ſuſpected to have been done by the Contrivance of ſome of that narrow ſpirited Faction. But the (*e*) *firſt* Bible in which this was obſerved is that printed at *Cambridge* by —— *Buck* and —— *Daniel* 1638. which makes it probable, however, that it was only an Error of the Preſs, without any ill Meaning or Deſign. *Howel*, in his Hiſtory of the Holy Goſpel, tells us, that in *Baxter's* Paraphraſe [on the New Teſtament] —— the *Greek* Word *καθιστησιν* We *may appoint*, is rendred Ye *may appoint*. And ſo it is, by an evident Miſtake of the Printer, in the *firſt* Edition of it in 4to. 1685. which is corrected in the after Editions, or in the Notes on this Place it is obſerved, that *the above Perſons muſt be* appointed *or* authoriſed *and* directed *by the Apoſtles*, not by the Lectors.

In 1660 was there a very beautiful Edition of this Bible in Folio, with Chorographical Cuts, finely engraved by *John Ogilby*, printed at *Cambridge* by that celebrated Printer *John Field*, then the Univerſity's Printer.

An Edition of this Bible of King *James's* was printed in 8vo. at *Amſterdam* 1664. by (*f*) *John Canne*, a Leader of *the Engliſh* Brownists there, whither he ſeems to have fled on the Reſtoration. Since in 1659 he had here in *England* the Place of writing the Weekly News. This Edition of the *Engliſh* Bible has the following Title:

The Holy Bible, containing the Old Teſtament and the New. Newly tranſlated out of the original Tongues, and with the former Tranſlations diligently compared and reviſed.

With marginal Notes, ſhewing Scripture to be the beſt interpreter of Scripture.

Printed at *Amſterdam* 1664.

To it is prefixed *a Preface to the Reader* by *John Canne*; at the beginning of which he obſerves, that it is a Truth acknowledged by all Perſuaſions, viz. *The Scripture to be the beſt Interpreter of Scripture.* To this, he ſays, he ſhall add a few Things.

1. Such is the fulneſs and perfection of the holy Scripture, as it hath enough and ſufficiency in it ſelf for the explanation and opening the ſenſe and meaning of it.

2. That this explanation and opening Scripture by Scripture is attainable, and, by God's bleſſing, may be done, and with ſuch fulneſs of matter and clearneſs to the truth of the ſenſe, as there will be little need for other interpreters, much leſs for men to impoſe their *private interpretations* and bold gloſſes upon the Text.

3. He

(*a*) An Eſſay for a new Tranſlation of the Bible. Part I. 1701. Part II. 1702.
(*b*) *Howel's* Hiſtory of the Bible.
(*c*) —— did render much of the Old Teſtament from the original *Hebrew* into *Engliſh*. The *Par's* Life of Archbiſhop *Uſher*.
(*d*) The Editions printed with this *Erratum* are as follows. That printed at *Cambridge* 1638 as above ſaid, that at *Cambridge* in 8vo. by *John Field* 1660, at *London* in 24mo. by the Aſſigns of *J. Bill* and *Chr. Barker* 1674, in 8vo by *J. Bill*, *Tho. Newcomb*, and *Hen. Hills* 1679, 1680, in 8vo by the Aſſigns of *J. Bill* and *Tho. Newcomb* 1685, at *Edinburgh* in 8vo by *Andrew Anderſon* 1673 and 1675, and at *Aberdeen* in Folio 1619. *Howel's* Hiſtory of the Holy Goſpel.
(*e*) *Watſon's* Rights of the Clergy, &c.
(*f*) *Wood's* Athenæ Oxon. Vol. I. col. 543. —— II. col. 469.

He did not know, he ſaid, any way whereby the Word of God, as to the Majeſty, Authority, Truth, [illegible], could be more [illegible] than this, and the adverſaries of it of all ſorts ſo thorowly [illegible] and [illegible] as to have [illegible]. This he was ſure, he ſaid, did men in their expoſitions on the Scriptures ſpeak leſs themſelves and the Scripture more, the Scripture would have *more* honour and themſelves *leſs*.

To [illegible] that ſufficiency and fulneſs as there ſhould be no need to look farther for the [illegible] to the Text, there are many things, he obſerved, fit to be done.

1. That the [illegible], *word* for word, *without* [illegible] the letter of Scripture be kept: for it is neceſſary, he ſaid, to *preſerve the very letter*, how [illegible], yea how ſacred ſoever and hard it may ſeem to mens corrupt reaſon. Becauſe the *fulneſs of* [illegible]. Of this mind Scheme *Henry Ainſworth*, a Man excellently well ſkilled in the *Hebrew* [illegible] and one of the [illegible] with *Canne*, had given ſome Years before a Specimen, as I ſhall ſhew more particularly by and by.

2. That the Scripture Metaphors ſhould not be omitted, nor miſtranſlated one for another, but rightly opened.

3. That concerning the various readings, all care, ſtudy and endeavour ought to be uſed, that nothing be taken but what is breathed by the Spirit of God in the Text.

4. That the genuine and proper ſignification of the original words be truly opened and explained.

5. That the ſeeming differences be carefully heeded, and by parallel Scriptures reconciled.

6. That ſome words which are in the Original tongues are untranſlated to be tranſlated, and their ſignification opened. For however ſuch words to ſome may ſeem unneceſſary and afford not much matter in the letter, yet [illegible] the myſtical wiſdom of God, and where ſpiritual men judgeth, there is an excellent meaning of the Spirit in them.

As to the Scripture references which are here collected, *Canne* ſaid, they were few to thoſe he could have [illegible]. He himſelf made a great part of his work to conſiſt much in a little room, and therefore [illegible] over the paper notes, and with his own hand, from the beginning to the end, verſe after verſe, laid down the moſt pregnant and proper Texts, ſo far as the margin could contain. [illegible] intended, he ſaid, to ſet forth an Edition of the Bible in a large and fair character, with large annotations, wherein he purpoſed to ſet forth all that he had done concerning a Scripture Interpreter. It was, he ſaid, ready and prepared for the Preſs: ſo that if the Lord took him away before it was publiſhed, what remained of the Copy was complete, he ſhould leave in ſuch hands as would, he doubted not, be both careful and faithfull in accomplishing his intentions.

By this it ſeems as if this Larger Work was already in the Preſs, or intended very ſhortly to go thither. But I cannot find, that ever it was printed.

In this Bible, of which I've now given an Account, the *Apocrypha* is omitted, and the Contents of the Chapters are ſhorter than thoſe in the common Edition of the Bible.

In 1653, was printed an Edition of the New Teſtament of this Tranſlation, with a Paraphraſe and Annotations on all the Books of it, by *Henry Hammond*, D. D. late Canon of *Chriſt-Church, Oxford*, and Publick Orator of the [illegible]. (a) In 1659 the ſame learned Author publiſhed the Book of *Pſalms* of this Tranſlation, with his Paraphraſe and Annotations on it.

In 1683 was this Bible printed at *Cambridge* by the Univerſity Printers *Hayes*, with the Addition of many Parallel Texts, by *Anthony Scattergood*, D. D. Rector of [illegible] in *Northamptonſhire*.

In 1685 was publiſhed, *A Paraphraſe on the New Teſtament, with Notes doctrinal and practical, by Plainneſs and Brevity fitted to the Capacity of the meaneſt Readers in their daily reading of the Scriptures, and of the younger and poorer ſort of Families and Schollers, who want other Helps. With an Accompliſhment of Proſelytes in the Revelation. By* Richard Baxter.

At the time of the Publication of this, the Nation being in a great Ferment thro' Party-Strifes and Contentions, Mr *Baxter* was apprehended and put in Priſon for this Paraphraſe, which was pretended to be wrote to ſeduce and withdraw the Subjects of *England*, where he lay near two Years, and had, as he ſaid himſelf, contracted there an Illneſs, which, had not the King taken off his Fine, which was 500 Marks, would have coſt him his Life.

In 1688 were printed in two Volumes in Folio, *Annotations upon the Holy Bible, wherein the Sacred Text is inſerted, and various Lections annexed together with the parallel Scriptures. The more difficult Terms in each Verſe explained. Seeming Contradictions reconciled. Queſtions and Doubts reſolved, and the whole Text opened. By the late reverend and learned Divines Mr.* Matthew Poole, *the ejected Miniſter of St.* Michael Querne, London.

Theſe Annotations are ſaid to have been collected out of the *Latin Synopſis*, and divers other learned Interpreters, and accommodated to the uſe of vulgar Capacities. Before every Book is prefixed a large Argument or Prologue, and to the ſeveral Chapters large Contents. The learned Author lived to go no farther in this good Work than the ſixth Chapter of *Iſaiah*. The Remainder was therefore undertaken and finiſhed by the learned Perſons following:

Iſaiah lx. and lxi.	By *John Jackſon*, the ejected Miniſter of *Eaſt* and *Weſt Mollesley* in *Surrey*.
The reſt of *Iſaiah*, *Jeremiah* and *Lamentations*, and Four Goſpels.	By [illegible], D. D. the ejected Miniſter of St. *Stephen's*, *Norwich*.
Ezekiel and Leſſer Prophets.	By *Henry Hurſt*, the ejected Miniſter of St. *Matthew's*, *Friday-Street*.
Daniel.	By *William Cooper*, the ejected Miniſter of St. *Olave*, *Southwark*.

The

(a) [illegible] D. Owen publiſhed a Review of this Paraphraſe of his, under the Title of *Diatrephes Plenus*, or Second Thoughts

The *Acts.*	*Peter Finke*, the ejected Minister of St. *Michael's, Cornhill.*
Romans.	*Richard Mayo*, the ejected Minister of *Kingston* in *Surrey.*
1 and 2 to the *Corinthians.*	Dr. *Collings* above-mentioned.
Ephesians.	*Edward Veal.*
Philippians and *Colossians.*	*Richard Alsop*, the ejected Minister of St. *Mildred's Breadstreet.*
1 and 2 *Thessalonians.*	*Barker.*
1 and 2 *Timothy, Titus,* and *Philemon.*	Dr. *Collings.*
Hebrews.	*Obadiah Hayley*
James, 1 and 2 *Peter,* and *Jude*	*Edward Veale.*
1, 2, 3 St. *John.*	*John Howe*, the ejected Minister of *Great-Torrington* in *Devonshire.*
Revelation.	Dr. *Collings.*

The Whole was corrected and amended by Mr. *Veal* and Mr. *Samuel Clark.*

The laſt of theſe, Mr. *Clark*, had been ejected from the Rectory of *Grendon* in *Bucks* by the *Bartholomew* Act, 1662. In 1690, being then Miniſter of a Diſſenting Congregation of the Preſbyterian Perſuaſion at *Upper-Wycomb* in *Bucks*, he publiſhed a very uſeful Edition of this Bible in one Volume in Folio, of which I ſhall give an Account preſently.

Two Years after, 1680, was this Tranſlation of the Bible again printed at *Oxford*, with the Addition of Archbiſhop *Uſher's* Chronology.

In 1690 was printed, as is above-ſaid, Mr. *Samuel Clark's* Edition of this Bible, with the following Title: *The Holy Bible, containing the Old Teſtament and the New, with Annotations and Parallel Scriptures.*

To which is annexed, *The Harmony of the Gospels: as alſo the Reduction of the Jewiſh Weights, Coins and Meaſures, to our* Engliſh *Standards.*

And a Table of the Promiſes in Scripture.

By Samuel Clark.

In a Preface prefixed to it, the Editor gives an Account of the Meaſures he had taken in this Edition, and how he had governed himſelf in the Performance, or writing the Annotations. Two Things, he ſaid, he aimed at throughout, *viz. Plainneſs* and *Briefneſs*, becauſe he intended it for the Uſe of the plainer ſort of Chriſtians, and conſulted therein the Reader's Eaſe and Pains.

He commonly, he ſaid, acquieſced in our Tranſlation, yet ſometimes he made uſe of the marginal Reading, and in one Place changed the *Word of Supply*, viz. 1 *Cor.* i 26. He generally ſo contrived the Notes as to fit and comply with the Words of the Text, ſo that the Words of the Text muſt be taken in to make up the Senſe compleat: and here and there ſprinkled ſome Obſervations, eſpecially in Hiſtorical Places, which may afford Matter of Meditation to the pious Reader. He took a great deal of pains in collecting parallel Scriptures, and that not only for Words and Phraſes, but for Senſe and Matter. For this purpoſe, beſides Places which he added from his own Obſervation, he examined all thoſe which are in *Curcellæus's Greek* Teſtament, which are alſo printed in the *Oxford* Edition with the various Readings, but with many *Errata*. He likewiſe examined thoſe in *Canne's* Bible.

To accompliſh all this, he had, he ſaid, made it his Buſineſs for many Years (and indeed in a manner ever ſince he was reduced to a State of Silence as to the Publick Exerciſe of his Miniſtry) to peruſe the choiceſt Authors, both *expoſitory* and *practical*, which might contribute to ſuch a Work; among which was Mr *Poole's Engliſh* Annotations, whoſe Expoſitions he found to be generally ſo ſolid and judicious, that he had ſeldom found reaſon to diſſent and depart from them.

After this Preface are added Directions to the leſs intelligent for their more eaſy underſtanding the Notes.

To every Book is prefixed a large Argument. The *Apocrypha* is quite omitted, and at the End of the New Teſtament is *A Table of ſome principal Things in the Notes.* Next to which is *A Table of the Promiſes.* Then follows *A poetical Meditation, wherein the ſufficiency, excellency, and ſeveral perfections of the Holy Scriptures are briefly hinted, by* J. C. After this is *The Harmony of the Gospels.* Then *A Table how to find any place of the Goſpels in this Harmony. The Reduction of the* Jewiſh *Weights, Coins and Meaſures to our* Engliſh *Standards.* And laſt of all, *A Table of the* Jewiſh *Weights, Coins and Meaſures.*

In King (*a*) *James* II.'s Reign, when a Senſe of the Danger the Nation was in by the Encouragement given by that Prince to our mortal Enemies the Papiſts had raiſed an uncommon Spirit of Piety and Devotion in all Ranks of People, a Deſign was form'd by ſome learned Divines of this Church to publiſh the Holy Bible of this Tranſlation, with ſome brief Annotations on it, for the Uſe of Families. Dr *Richard Kidder*, afterwards Biſhop of *Bath* and *Wells*, had the *Pentateuch* allotted to him, which he finiſhed and (*b*) publiſhed in two Vols 8vo. Dr *Iſraham Chapett* choſe the Goſpel on St *John*, but lived to finiſh only eight Chapters of it, which were (*c*) printed after his Death. Dr *Richard Cumberland*, afterwards Biſhop of *Peterborough*, undertook to ſtate the *Jewiſh* Meaſures, Weights, and Monies, which was printed 1685.

A very (*d*) fine Edition of this Bible was publiſhed in a large Folio, 1701, under the Direction of that excellent Prelate Dr. *Thomas Tenniſon*, at that Time Archbiſhop of *Canterbury*, with the following Improvements.

(*a*) A. D. 1684.
(*b*) A. D. 1694.
(*c*) A. D. 1699.
(*d*) It was likewiſe printed in Quarto.

1. Dr. *William Lloyd*, then Bishop of *Worcester*, added Chronological Dates at the Head of the several Columns: and on the Margin of the Title of *Genesis*, the following Characteristicks.

Year before the common Year of *Christ*	4004.
Jul. Period	0710.
Cyc. Sun.	0010.
Dom. Letter.	*B*
Cyc. Moon.	0007
Indiction.	0005.
Creation from *Tisri.*	0001

2. In the Margins of both old and New Testament are inserted the Epistles and Gospels, and the Bishop of *Worcester*'s Collection of parallel Scriptures are added.

3. In the Margin of the Book of *Psalms* is noted the Day of the Month, and Morning and Evening Prayer according to the Order of the *English* Liturgy. At the End was added,

4. An Index to the Holy Bible, or an Account of the most remarkable Passages in the Books of the Old and New Testament, pointing to the Time wherein they happened, and to the Places of Scripture wherein they are recorded. By the above-said Bishop of *Worcester*, being an Epitome of Archbishop *Usher*'s Chronology.

5. Tables of Scripture-Measures, Weights and Coins. With an Appendix, containing the Method of calculating its (*a*) Measures of Surface, hitherto wanting in Treatises on this Subject. By the R. R. Dr. *Richard Cumberland*, then Bishop of *Peterborough*.

It is a great deal of pity that so excellent a Design, for want of a little Care and Pains, should be so ill executed. But the Majority of the Clergy of the Lower House of Convocation which but two Years after, *A. D.* 1703, very justly took Notice of the many typographical Errata in this Edition, and had too much reason given them to complain in their (*b*) *Humble Representation* of several *Gross Errors* having been committed in some (*c*) late Editions of the Holy Bible. But this careless printing this Holy Book grew at last to that Height, that Complaint being made to his late Majesty, that these Bibles were printed on bad Paper and with bad Letter, that also due Care hath not been used in correcting the Press; and that when the Books were printed they were sold at unreasonable Prices. His Majesty, after having caused this Complaint to be enquired into, was graciously pleased to order his Patentees for printing these Books as follows.

I. That all Bibles printed by them hereafter shall be printed upon as good Paper, at least, as the Specimens they had exhibited.

II. That they forthwith deliver four Copies of the said Specimens to be deposited and kept in the Two Secretaries Offices, and in the Patrick Registries of the Archbishop of *Canterbury* and the Bishop of *London*, to the End ready recourse may be had to them.

III. That they shall employ such Correctors of the Press, and allow them such Salaries, as shall be approved from Time to Time by the Archbishop of *Canterbury* and Bishop of *London* for the Time being.

IV. That the said Patentees for printing Bibles, &c. do print in the Title Page of each Book the exact Price at which such Book is by them to be sold to the Booksellers. This Order was dated at *Whitehall* 24 *April*, 1708.

In 1718 was printed the fourth Edition of *A Paraphrase and Commentary on the New Testament* of this Translation, *in Two Volumes, &c.* By Daniel Whitby, *D. D.*

Dr *Samuel Clarke*, afterwards Rector of St *James's*, *Westminster*, published *A Paraphrase on the Four Gospels*. The Text according to this Translation being placed in one Column and the Paraphrase in another, and here and there a Note in the Margin and at the Bottom.

The whole New Testament of the same Translation was printed by (*d*) *James Fox*, M. A. with the several References set under the Text in Words at length, to that the parallel Texts may be seen at one View. To which are added the Chronology, the marginal Readings, and Notes chiefly on the difficult and mistaken Texts of Scripture. With many more References than in any Edition of the *English* New Testament. In Two Volumes, 8vo, 1722.

To which I add Mr. *Lock*'s Paraphrase and Notes on the Epistles of St. *Paul* to the

Galatians,	*Romans*,
1 and 2 *Corinthians*,	*Ephesians*.

And Mr. *James Peirce*'s Paraphrase and Notes on the Epistles of St. *Paul* to the

Colossians,	And Part of that to the
Philippians,	*Hebrews*, in 4to.

A Paraphrase and Annotations on St *Paul*'s Epistles. Printed in a large 8vo, at the Theatre in *Oxford*, 1675.

I have had Occasion before to take Notice of a whimsical Conceit entertained by *Canne*, that the original Text of Scripture in *Hebrew* and *Greek* should be translated, as much as is possible, even *word for word*, and that *Ainsworth* gave a specimen of such a Translation. This he did in translating the *Five* Books of *Moses*, the Book of the *Psalms*, and the *Song of Songs* or *Canticles*, which in the Year 1639 were all collected together, and printed in one Volume in Folio. But it seems an odd way to convince an *Englishman*, that *the Scripture is the best Interpreter of it self*, to translate it into such *English* as he cannot understand. Of this therefore

(*a*) This was a new Discovery of Bishop *Cumberland*'s.

(*b*) A Representation made by the Lower House of Convocation to the Archbishop and Bishops, *Anno* 1701.

(*c*) These, the *Errata* of the Press, are not to be excused in a Work of this Nature. Therefore whom it did Care regarded ought to have inserted these *Errata*, or to have given the Reader some Notice of them, whereas they have done neither of them. Bible *Errata*, &c. on a *French* N. Testament, printed at *Bourdeaux*, 1686.

(*d*) Then Curate of *Petersham* in *Surrey*, and since deservedly promoted to the Vicarage of St *Mary's* in *Reading*.

therefore I'll give the Reader a Sample. One cannot well chooſe amiſs, but I've made choice of the xcvth *Pſalm*, which is thus interpreted, or made *Engliſh*.

Come, let us ſhout joyfully to Jehovah, *let us ſhout triumphantly to the Rock of our Salvation. Let us prevent his Preſence with confeſſion, and ſhout triumphantly to him. For* Jehovah *is a great* God, *and a great King above all Gods. In whoſe hands are the deep places of the earth, and the ſtrengths of the mountains are his. Whoſe the ſea is, for he made it, and the dry land his hands have formed. Come let us bow down our ſelves and kneel before* Jehovah *our Maker. For he is our* God, *and we are the people of his paſture, and ſheep of his hand, to day if ye will hear his voice. Harden not your heart, as in* Meriboah, *as in the day of* Maſſah *in the wilderneſs. Where your fathers tempted me, proved me, alſo ſaw my work. Forty years I was irked with that generation, and ſaid, they are a people erring in heart, and they have not my ways. Whereſore I ſware in my wrath, if they ſhall enter into my reſt.*

Would any one now imagine that *Ainſworth* was an *Independent*, and that he took Root in his own Lineage? But ſuch muſt be a mere verbal or literal Tranſlation of one Language into another, without any Regard to the Proprieties of the ſeveral Languages.

In 1706 was printed in two Volumes in 12mo, without the Name of either Place or Printer, but by the Type it ſhould ſeem ſomewhere in *London*, *Moral Reflections on the four Goſpels, tranſlated from the* French *by* F. W. By an *Advertiſement* on the Backſide of the Title Page we are let know, that there is nothing here tranſlated from the *French* but the Moral Reflections on the Verſes of each Chapter; that the Text is tranſlated from the *Vulgat*, according to the Verſion of *Rheims* 1633, or rather according to an Edition of that Verſion then publiſhed.

In 1719 was publiſhed in the ſame manner, without the Name of either Place or Printer, in 8vo, the New Teſtament in *Engliſh*, with the following Title

The New Teſtament of our Lord and Saviour Jeſus Chriſt, *newly tranſlated out of the* Latin *Vulgat, and with the Original Greek, and divers Tranſlations in vulgar Languages diligently compared and revifed.*

Together with Annotations upon the moſt remarkable Difficulties in the Context, and marginal Notes upon other difficult Texts of the ſame, and upon the reſt of the Books of the New Teſtament, for the better underſtanding of the literal Senſe.

Imprimatur C. N. *Cardinalis* P. P. D.

Printed in the Year 1719.

The Preface ſeems partly an Extract of that of F. Simon's before his *Annotations* Teſtament, publiſhed *A. D.* 1702, tho' in ſome Particulars it varies from that Father's Criticiſms. For inſtance, F. Simon notes that the *Latin* Words *forte* and *fortaſſe* are Expreſſions in the Greek, or however do not conſtantly ſignify *perhaps*, and that particularly in *Act.* xxi. 23. and *1 Cor.* xi. 19. if it was meant they were to be expreſſed at all, they ſhould be rendred *without doubt*. But now *Nary*, in both theſe Places, tranſlates *forte*, &c. *perhaps*. In this Preface the Tranſlator tells the Reader, that ſince the *Latin Vulgat* has been declared authentick by the Council of *Trent*, and that the Same has been by Order of (*a*) *Sixtus* V. and *Clement* VIII. corrected and amended of the Faults and Imperfections crept into it in Proceſs of Time, thro' the Neglect of Tranſcribers, as if the Corrections of theſe two Popes were the ſame, and their Editions of the *Latin* Bible did not clath and vary, it was not to be expected he ſhould tranſlate the New Teſtament, which is deſigned for the Uſe of the People, from the *Greek*, or from any other *Latin* Copy than that of the ſaid *Vulgat*, becauſe it is fit the People ſhould underſtand the Scripture as it is read in the Catholick Church, and as they hear it in the Publick Service, and at their private Devotions.

Next he offers the Difficulty of ſuch an Undertaking, and his own Inſufficiency for it. Then he excuſes his attempting it, on Account of many other Divines ſucceeding ſo well in it, as to get the Publick Applauſe and Approbation of Univerſities and learned Men, and himſelf having a Right to a competent Knowledge of the oriental Languages, and making this his chief Study theſe many Years paſt, and for that, on the one hand, his Countrymen had great need of ſuch a Tranſlation, and that, on the other hand, no Fault or Imperfection in any vulgar Tranſlation of the Scripture, ought to be taken to prejudice the Faith or Manners of Men of Senſe, becauſe the *Latin Vulgat*, the Univerſal Tradition of the Catholick Church, and the Authority of the ſame, are the Standard of our Faith, and not any Vulgar Tranſlation of the Scripture, which is but of private Authority.

To ſhew the great need there is of this Tranſlation, the Author obſerves, that we have no *Catholick* (by which he means *Roman Catholick*) Tranſlation of the Scriptures in the *Engliſh* Tongue but the *Douay* Bible and the *Rheimiſh* Teſtament, which have been done now more than an hundred Years ſince, the Language whereof is ſo old, the Words in many Places ſo obſolete, the Orthography ſo bad, and the Tranſlation ſo very literal, that in a Number of Places it is unintelligible, and all over ſo grating to the Ears of ſuch as are accuſtomed to ſpeak, in a manner, another Language, that moſt People will not be at the Pains of reading them. Beſides, he ſaid, they are ſo (*c*) bulky, that they cannot be conveniently carried about for publick Devotion, and ſo ſcarce and dear, that the Generality of the People neither have, nor can procure them for their private Uſe.

To ſupply all theſe Defects, *Nary* ſaid, he had endeavoured to make this New Teſtament ſpeak the *Engliſh* Tongue now uſed, as near as the many (*d*) *Hebraiſms* wherewith it abounds, and which, in his Opinion, he ſaid, ought never to be altered where they can be retained, was to be intelligible, would allow. For this Reaſon he took all the Care imaginable to keep as cloſe to the Letter as the *Engliſh* would permit, and where the *Latin* Phraſe would prove unintelligible in the *Engliſh*, but that a Word or two or more muſt be added to make the Senſe clear, there he took this Precaution. If the Word or Words to be added were evidently implied, tho' not expreſſed in the *Latin* according to the grammatical Conſtruction, he put the ſame in the Text in *Italick* Characters. But where they were not ſo evidently and poſitively implied, and yet ſeemed to be wanting to

(*a*) *Carolus Nary* Conſult. *ſacræ Facultatis Pariſienſis Doctor.*
(*b*) See Dr. *Tho. Tanner*'s Account of the Variations and Contrariety of theſe two Editions, and p. 93. of his Hiſtory.
(*c*) Three Volumes in 4to, but the New Teſtament was printed in 1 vol.
(*d*) F. *Simon* declared it his Opinion, that *it is impoſſible to expreſs the Genius and Character of the holy Writings in* French.

to make the Sentence full and plain, he put the Word or Words in the Margin with a Mark of Reference, and the Word *supple* or *supply* before them.

Next, he observed, there were certain Words in the Scripture which Use and Custom had in a manner consecrated, as *Baptism*, *Amen*, *Law*, *Justice*, *Sanctify*, *Sanctuary*, &c. which, he said, he had every where retained, tho' they were neither *Latin* nor *French*, but *Hebrew* and *Greek*, because they are as well understood, even by Men of the meanest Capacities, as if they had been *English*.

He was aware of Objection, he said, that it was morally impossible to succeed in translating the New Testament into any Vulgar Language out of the *Latin*, without being read in the *Hebrew* and the *Greek*. But he was now convinced by Experience, that it is not enough to understand the Greek of profane Authors, but it was absolutely necessary to be well acquainted with the *Hebrew*, or the Greek of the Septuagint, which has the very Turn and Cadence of the *Hebrew* Phrases and Particles, so as very often to signify quite another thing than what they generally do in profane or classick Authors. Since 'tis this Style it was, that the Apostles wrote what they generally did, and accounted (a), only with this Greek of the Septuagint, and accordingly gave the same Turn to the Greek in the New Testament as the Septuagint had given to it in the Old. Hence, he said, proceeded a great many Amphibologies and Obscurities in the Phrases and Particles of the *Latin Vulgat*, which cannot be understood or determined, but by having recourse to the Greek of the Synagogue. From all which he concluded, that it is absolutely necessary for a Translator to be well read in this *Greek*.

Further, he observed, there are several Particles in the Greek that are expletive, and serve only for Ornament and Sound, but signify nothing in any vulgar Language; and that the *Latin Vulgate* has retained a great many of these, which, if literally translated, would rather spoil than mend the Sense. He further observed, that the *Hebrew* being written in a very concise laconick Style, expressing Things by hints, and being very barren in Particles and Prepositions, the *Septuagint* followed the same Method, and wrote in a like obscure Style, especially as to the rendring of the *Hebrew* Particles and Prepositions, where they were forced very often to render the same *Hebrew* Particle by several Particles which have different Significations in the *Greek*, as they conceived the *Hebrew* Particle ought to signify in such a Place. So that when there is any Obscurity, &c. on this Account, one must have recourse to the *Hebrew* to see what the Meaning of such Particles must be in that or the like Place, and render them accordingly in vulgar Language, tho' they should happen to signify otherwise upon another Occasion in the Greek or *Latin*. And this, he maintained, is not receding from a literal Translation.

Of all these Things, it would be requisite, he said, to give (b) some Examples. He mentions therefore,

1 In *Matth.* i. 20. where in the *Vulgate* is *Quod enim in ea natum est*. Thus the *Hebrew* translated, *For that which is born in her*. But now the Word *natum* in this Place, he said, does not signify *born*, but *conceived*. And thus rendered in our *English* Translations, and in the *French* by *L'Enfant*, &c.

2 *Rom.* xi. 41. is in the *Vulgate*, *Quod superest date Eleemosynam*; which the *Eleemosis* translate, *that that remaineth, give Alms*. But if we look into the Greek, *τα ενοντα*, we shall find the Ambiguity taken away, and the Sense of the Text to be, *Give Alms of such things as you have*, or *as you are able*.

3 *Romans* ix. 3. is in the *Latin Vulgate*, *Optabam enim ego ipse Anathema esse a Christo pro fratribus meis*. which the *Rheimists* thus translate, *For I wished my self to be an Anathema from Christ for my brethren*, and *Wiclif*, *For I my self desired to be cursed fro Crist for my brethren*. But, says Mary, the Preposition *a* in this Phrase was taken from the Greek απο, and that from the *Hebrew* מן, which here signifies *for* and not *from*. So that the Words should be thus translated, *I could wish that I my self were accursed for Christ*, or the Faith of Christ, *for the sake of my brethren*: that I could wish I was an Anathema, an accursed thing, or that I was hanged on a Tree or Gibbet for the Faith of *Christ*, that my Brethren may see my Zeal for, and Steadfastness in that Faith, and by that Means be moved to think well of it.

Mary concludes his Preface with an Account of the Notes and Annotations which he has added to this Translation of his. His Design, he said, was to make this Work of as little Bulk as possibly he could, that it might be easily carried about in the Pocket for publick and private Devotion. For this End he left out the Arguments of all the Chapters, except those of the Four Gospels. As to his Notes he had, he said, been pretty large on the Gospel of St. *Matthew*, but to make amends, he had not made any upon most of the Chapters of St. *Mark* and St. *Luke*, nor upon any Chapter of St. *John*'s Gospel. His Design in his Annotations and marginal Notes upon the Gospel, &c. was, he said, to reconcile some apparent Contradictions in the Gospels, and to illustrate the moral Sense of the Text. And forasmuch as the *Greek*, in some Places, makes a clearer Sense than the *Latin*, he had now and then put the rendring from the *Greek* Text in the Margin, with the Letters *Gr.* before it, to denote, that the *Greek* reads so. As to moral or mystical Reflections, he had, he said, studiously omitted to make any. In a word, his chief Aim was to encourage his Countrymen to read and to meditate upon the Word and Testament of their heavenly Lord and Master, by giving it to them in a Style and Dress less obscure, and somewhat more engaging than it has been many Years past. And that it might be the more useful to them, he had, he said, annexed a *Table* to the End of the Work, by looking into which, they should find in what Chapter and Verse of the Scripture the Beginning and End of every Gospel and Epistle that is read in the *Mass* every *Sunday* and great *Holy-day* all the Year over are to be found, that they may read the same to themselves while the Priest reads them at Mass.

After this Preface follows the Approbation of the Doctors, *viz. John Farely*, Provisor of the College of the *Lower Parts*, *M. Egmont*, *Post* Doctor, *Mich. Mare*, formerly Vicar General of *Patrick Russell*, Archbishop of *Dublin*, and *Peter Walsh* of *Dublin*. From whence one would conclude, that *Mary* was an *Irishman*.

Next is placed, *The Order of all the Books of the New Testament, with their proper Names and Number of Chapters*. In the Margin are put suppletory Words, and the Gospels and Epistles are marked. And at the End of all is, *A Table of the Epistles and Gospels which are read at Mass throughout the whole Year*, &c.

The

(a) This seems not generally true. It is certain the Apostle *Paul*, who quoted the Classick Greek Writers, is an Exception. See *The Sacred Classicks defended and illustrated*, by *A. Blackwall*.

(b) F. Simon, in his Preface to his Translation of the New Testament into *French*, gives several others, where, he says, the *Latin* of the *Vulgate* has led both *French* and *English* Translators into Mistakes.

This Tranſlation, tho' it be ſaid to be made from the *Latin Vulgate*, is not always ſtrictly according to it. For inſtance, *Gal.* iv. 25. is in the *Latin* (*mons autem, unus eſt in Arabia qui conjunctus eſt ei quæ nunc eſt* Jeruſalem. Which the *French* render, *Sinai eſt une montagne en Arabie*, which muſt oblige *Sara* to be made now a Jeruſalem. But this Verſion following the *French* one of *Mons* renders it, *and anſwers to* Jeruſalem *that is here below*. Pſ. lxxi. 2. is in the *Latin*, *Forte corruptum*. But *Nary* tranſlates it, *Remote of the* circumciſion. *Phil.* iii. 17. is thus in the *Latin*, *Simul imitatores mei eſtote, fratres, & obſervate eos qui ambulant ſic, ſicut habetis formam nos*, which is thus turned here, *Be ye followers together of me, brethren, and obſerve them which walk ſo as ye have us for an example*. I ſhould ſpill my blood upon the Victim *and ſacrifice of your Faith*, which according to the *Mons* Tranſlation, *Levit.* xv. 18. *Nary* tranſlates the *Latin*, *ſuper victimas angelorum, in ſuperſtitione of angels*. For the *Mons* Tranſlation, to intimate, that there may be a Worſhip of Angels which is not ſuperſtitious. I ſhall only one more, from, to intimate, that there may be a Worſhip of Angels which is not ſuperſtitious. I ſhall only one more, 1 Cor. xiii. 9. where the *Vulgar Latin*, *ex parte ſcimus*, which *Nary* renders, *I fair and imperfect*

Of the ſeveral Tranſlations of the Holy Scriptures into *English*, and the various Editions of them, ſeem all to have been made and publiſhed under a due Senſe of their Authority and Uſefulneſs, and the Reverence and Reſpect due to them as the Oracles of God, containing the pure Will and Mind of *Chriſt*. If there be any Exception to be made, it ſeems to lie againſt the *Rheims* and *Douay* Tranſlations, and that laſt mentioned by Dr. *Nary*. Since the *Romaniſts*, &c. plainly contend againſt the common Uſe of them, and *Nary* declares, that a Vulgar Tranſlation ſhould be read [*but as a Book of private Authority, or like a Book of Devotion of ſome Country*], ſince the Originals, *Hebrew* and *Greek*, were not ſo capable of being as well and authentically tranſlated into other Languages as into *Latin*. But now, when Proteſtants and Infidelity ſeem to be at their utmoſt Height, who publiſhed a Tranſlation of the New Teſtament into *Engliſh* by ſome one or more who ſeem to have ſet themſelves down in the Seat of the ſcorner, and to make it their Buſineſs to render the Authority of this Holy Book doubtful, and the Book it ſelf as contemptible and ridiculous as they could to the *Engliſh* Reader.

It is printed in two Volumes in a large 8vo, in two Columns, in one of which is a New *Greek* Text without the Accents, and in the other the *Engliſh* printed in an *Italick* Character, and without the Diſtinction of Verſes, the Numbers of them being inſerted in the ſeveral Margins. To it is prefixed the following Title:

(a) *The New Teſtament in Greek and Engliſh. Containing the Original Text, corrected from the Authority of the moſt authentic MSS. And a New Engliſh Tranſlation, according to the Interpretation of the moſt learned Commentators and Critics. With Notes and various Readings, and a copious Alphabetical Index.*

In Two Volumes.

If the Light that is in thee be Darkneſs, how great is that Darkneſs! Matthew.

London:

Printed for J. Roberts near the Oxford Arms *in* Warwick Lane. M. DCC. XXIX.

Next follows a dark Dedication *To the Right Honourable* Peter *Lord* King, *Baron of* Ockham, *&c.* At the beginning of which, the preſent Writer, to ſhew his profound Contempt of the original Text, tells his Lordſhip, that 'if the *Original* and this *Engliſh Verſion* are weighed in the Ballance, the Tranſlation will be 'found tranſcendent Gold, but how I his Lordſhip cannot read to throw *ſome Part of his Erudition* into the 'Margin, it [this *Engliſh* Verſion] would be of equal Weight with the Original.' A Complement, or rather a Piece of Profaneneſs, that, I dare ſay, his Lordſhip read with Horror rather than Pleaſure. The vulgar and ludicrous Expreſſions used in this Tranſlation, the ridiculous Notes and Obſervations of the various Readings of the Original, the low and weak Reflections made on the Canon of Scripture, &c. do all juſtify the general Character I before gave of this deſpicable Tranſlation. A Specimen of the moſt of theſe is as follows.

Matt. vi. 16. When ye faſt, don't put on a comical air as the Hypocrites do.

——— xi. 17. — if we play a merry time you are not for dancing; if we act a mournful part you are not in the humour.

——— xii. 34. — 'tis the overflowing of the heart that the mouth diſchargeth.

——— xx. 31. — the people reprimanded them to make them hold their tongue, but they bawl'd out the more, Have mercy on us.

——— xxvi. 34. — the *Fear ſeizing* him that he had diſmb-founded the Servant. ———

Mark x. 34. — they will treat him with ignominy, to get him to the laſt. ———

——— xiv. 65. — and the domeſticks clap him on the cheeks. *It would have been better* Engliſh, gave him a flap on the chaps.

Luke x. 37. He replied, the doctor who took pity on him.

——— xvii. 27. — eating and drinking, marriages and matches was the buſineſs.

John i. 23. I am, ſaid he, the voice of one crying in the wilderneſs, Clear the way of the Lord.

1 *Corinth.* vii. 1. If any man thinks it would be a reflection upon his manhood to be a ſtale batchelor.

James ii. 3. If you ſhould reſpectfully ſay to the fop of fine cloaths, Sit you there, that's for quality.

But as low and vulgar as theſe and other expreſſions, uſed by this Tranſlator, are, to make the meaneſt Reader think this Divine Book was written by Men of no better Capacities than themſelves, at other Times he makes uſe of Terms as high, and much exceeding the Capacity of common People. For inſtance.

Mark xiv. 24. — the effuſion of my blood, the ſanction of the New Covenant.

——— 65. — divine who it is ——— the domeſticks.

John i. 1. In the beginning was the Logos.

——— 14. We contemplated his Glory, ſuch Glory as the Monogenes derived from the Father.

——— 16. Of his Plenitude have we all received.

——— vi. 63. It is the action of the mind that vivifies.

1 *Theſſalon.* v. 5. You inherit the advantages of meridian light — we are not involved in the obſcurity of night.

——— 13. Don't form any brigues againſt them.

——— 14. Comfort the puſillanimous.

(a) See A Critical Examination of the *Engliſh* New Teſtament and Verſion of the New Teſtament, &c. by *Leonard Twells*, &c.

James iii. 5, 6. The tongue is but a small part of the body, yet how grand are its pretensions? A spark of fire! what quantities of timber will it blow into a flame! The tongue is a brand that sets the world in a combustion: it is but one of the numerous organs of the body, yet it can blast whole assemblies tipp'd with infernal sulphur, it sets the whole train of life in a blaze.

Acts xxvii. Where we have an Account of St *Paul*'s Voyage toward *Rome*, and his being cast away on the Isle of *Melita*, this Translator seems to have affected to translate in the proper Sea Terms, but with what Success, let any one judge by the following Observations.

New Translation, 1729.	*Translation in* proper Sea Terms.
Acts xxvii. 3. The next day we touched at *Sidon*, where the Centurion, who was very civil to *Paul*, gave him leave to go and refresh himself at his friends.	3. — — — — — — where Julius — — — — — to go ashore to his friends and refresh himself.
4. *Eupeplesamen* is here rendred *made our coast*, and ver. 7. *we bore away.*	4. — — — — — —
11. — the Centurion minded the pilot and the ship's owner	11. — — — the master and pilot of the ship.
12. For as that haven could not cover us from the storm.	12. As that port was not fit to winter in, or to lay up the ship in for the winter.
14. Soon after it blew a storm from North-East.	14. —— we had a hard gale at North-East. *Tyndal* translated it, *there arose against their purpose* a flaw of Wynd *out of the North-East.*
15. Which bore so upon the ship, we could not go upon the wind, but were forc'd to let her drive.	15. — — — — that we could not bear up against the wind, but were forc'd to lye a-try, *i. e.* to drive under a reef main-sail
17. This done, all hands aloft they frapp'd the ship — fought with her cables, and for fear of striking upon the sands.	17. [illegible] hands on deck, they undergirt the ship — fought with her cables, and for fear of her running on the quick sands.
20. —— the tempest still bore hard ——	20. —— the storm still continuing ——
28. —— they (a) threw the line ——	28. —— they heave the lead ——
29. —— they dropt four anchors astern ——	29. —— they let go four anchors abaft ——
30. —— under pretext of dropping their anchors to moor ——	30. —— on pretence of carrying anchors out ahead ——
32. — chopt the cable and set the boat adrift —	32. —— cut the boat ropes, or the boat's painter, and turn'd the boat adrift ——
38. —— they threw the wheat overboard to ease the ship ——	38. —— they lightned the ship by throwing the wheat overboard ——
39. —— at day-break they made an unknown land ——	39. —— they saw or made the land, but did not know it ——
40. Accordingly having heaved in their anchors, they drove with the ice, then loos'd the helm, hoist the main-sail to wind, and made to shore.	40. And when they had weighed, or purchased, their anchors, they committed themselves unto the sea, and cast off the rudder ropes, and set the main-sail, and made towards the shore.
41. —— they ran the ship aground, where the fore-castle stuck fast and would not give, but her stern was shattered by the violence of the waves.	41. —— they ran the ship aground where her head struck and would not give way, but her after-part was shaved in pieces by the force of the sea.

It's with the like ignorant Affectation that this new Translator renders *James* iii. 4. *A ship too of the greatest burden, tho' the wind bears hard, by means of an inconsiderable helm, steers about as the hand of the pilot directs her*, where he mistakes the *helm* for the *rudder*. But I don't pretend to a critical Examination of this uncommon Version, and therefore will mention but one more Particular of it, viz. *Matt.* x. 5, &c. where *apostelen* is rendred *made missionaries*, and *konsortes, pagan*, or gentile *dust*, tho' by their Instructions the twelve Apostles were not to go any where among the *Pagans* or *Gentiles*.

As to the *Notes*, it's noted on *Acts* xxvi. that a Goad is a sharp Stick with which they urge the Oxen at the Plough.

On Ver. 28. of the same Chapter is St. *Chrysostome* quoted to flut the Apostle *Paul*, as if he was so ignorant of the *Greek* Language as not to know the difference betwixt *en oligoe*, which, this Translator says, signifies *with much labour*, and *ek oligou*, which he says is *in a little time*. Whereas 'tis well enough known, that *en oligoe* signifies, as the Apostle here uses it, and that it is so understood by *Plato*. See Dr. *Whitby* on the Place.

As to this Translator's Sentiments, for the Sake of which this Version seems to have been made, it is pretty plain they are very profane, and no way confistent with the Dignity of those Holy Books which he has undertaken to translate, or rather to travestie and make ridiculous. In his Note on St *John* i. 14. he is pleased to declare, that 'the word *only-begotten*, as there applied, conveys no idea to the mind, and consequently is only an empty, insignificant sound.' In his Notes at the end of his Translation of the Epistle to the *Hebrews*, he represents *Origen* as saying, that 'the stile of this Epistle has nothing of the humble language of an Apostle,' and observes himself, that 'the Author's reasoning on the nature of a Testament being 'founded upon a meer quibble, serv'd rather to set off his wit than to recommend his [illegible] so against does

(a) The Sailors have no such Term as *throwing the Line*, or use no such Language.

does this Translator reflect, out of his Abundance of Civility and good Manners, that 'the whole series of 'ecclesiastical writers ——— at from having any historical evidence to support their bare conjectures, have, 'time of them, thought it necessary to *corrupt the Text* to keep out their Hypothesis. To such wretched 'shifts, he says, were the *poor Fathers* reduced to palliate their *infirmity* or their *ignorance*,' their want of Honesty, or their want of Sense. A good deal more there is of this sort of Ware, but I am weary of translating such *Billingsgate*.

He likewise quite omits 1 *John* v. 7. and beginning of Ver. 8. tho' it's certainly more easy to account for the (*a*) *Omission* of these Words in some Mss. than for the *Addition* of them in any.

Messieurs *de Beaulobre* and *L'Enfant*, Ministers of the *French* Church at *Berlin*, represented to the late King of *Prussia*, that the *French* Translations of the bible began to be neither so intelligible nor agreeable to read as they were at first, and that therefore to be edified by them required, that either they should be revised, or a New Translation made. On which that Prince pitch'd on them for this Purpose, and by his Royal Decree appointed them to make a New Translation. This accordingly they finished of the New Testament, which was printed in Two Volumes in 4to at *Amsterdam*, 1718. and to it they prefixed a large general Preface, serving as an Introduction to the reading of this Sacred Book. The Translation of this New Testament into *English* was attempted 1729, but, for want of Encouragement, I suppose, no more was printed this Year 1730, than the General Preface, and the Gospel according to St. *Matthew*.

Father *Simon*, a learned *French* man well known by his Critical Histories of the Old and New Testament and their Versions, published (*b*) 1702. a Translation of the New Testament into *French* from the *Latin Vulgat*. He limited himself, that *F. Denis Amelote* was the (*c*) first Catholick Writer, notwithstanding the many there had been before, who applied himself with Care to translate the New Testament into *French*. But it seems he thought there was room for Correction, and therefore he made this New Translation, to which he added several Observations or critical Remarks on the Text. This Version was, by the Advice of the learned and Reverend Mr. *Edward Lewis*, Prebendary of the two Metropolitical Churches of *Canterbury* and *York*, translated into *English*, by *William Webster*, Curate of St. *Dunstan's* in the West, *London*, and published by him in Two Volumes, 4to, 1730, with the following Title.

The New Testament of our Lord Jesus Christ *according to the ancient Latin Edition, with critical Remarks upon the literal Meaning in difficult Places.*

From the *French* of *F. Simon.*

The Author of this *French* Translation testifies, in his (*d*) Preface, that 'this may be said for the commendation of it, that having had many advantages from the labour and industry of those who had formerly 'undertaken this work, he had studied to make this more accurate than those which were made before 'tho' he ingeniously owned, that it was not yet arrived at that degree of perfection in which Incubrations of 'this nature should be. That he proposed to himself the imitation of *Origen*, since to this edition he had 'added the various readings taken from the Original Text, and the Oriental Versions. That he had attempted 'to translate the *Latin* (*e*) Version set forth by the commandment of *Sixtus* V. and *Clement* VIII. That it would 'be useless to enquire whether in some places the *Greek* context was to be preferred to the *Latin* edition, and 'therefore he did not think, that the *Hebrew* and *Greek* Text should be removed from or set aside in a *French* 'Translation. On the contrary, it seemed to him more prudent to place the variations and differences of 'them both in the margin, than to translate the whole sacred code from them. But, he said, because he never 'receded from the *Latin Vulgate*, he did not therefore prefer *that* to the *Greek* context. Only since he intended 'to publish the New Testament in the *French* dialect, he was obliged to follow, or express the sense of, that 'edition which the *Latin* Church had always used for so many ages past.'

At this Version, it seems, some Offence was taken by Cardinal *de Noailles* and the Bishop of *Meaux*, who disliked it, as having some Things not worthy of reprehension, and therefore forbad the Use of it in their Dioceses. On which the learned Translator defended himself in a (*f*) Remonstrance against the Cardinal. The Authors of the Acts of the Learned, published at *Leipsic* 1704, give the following Character of this Translation, that 'it is not perfunctorily written, but made with singular Care according to the most correct 'Copy of the *Vulgate* Edition. That sometimes also, where the Translator might, he has departed from that 'Edition and followed the *Greek*: That sometimes he more correctly, or at least cautiously, renders those 'Passages which are scarce intelligible in the *Vulgate*, and yet very often with design retains its Faults. That 'to every Book are prefixed by F. *Simon* Prefaces, which are not vulgar or ordinary, but full of profound 'Learning. That above all, the Observations which the Author has put under every Page, deserve to be 'read, since in them he with great Industry compares the most ancient MSS. and old Translations, and adds 'the various Readings of the Fathers; so that this Book may be instead of a little Book of Criticks of the 'New Testament.'

As to this *English* Translation, the Author of it assures Mr *Strech*, that 'it is as *literal* as possible, *Fidelity*, 'not *Elegancy*, being the thing intended and required in this case.'

(*a*) *Christoph. Matth. Pfaffii* Differta Critica de genuinis Librorum Novi Testamenti Lectionibus, p. 275, &c.
(*b*) Twenty 4to volumes. (*c*) Critical History of the Versions, &c. (*d*) *Le Long* Bibliotheca Sacra,
(*e*) F. Simon knew, that the Editions of the *Latin* by these two Popes were far enough from being the same.
(*f*) Epist. Select. Libr. 3. p. 260. See *Le Long's* Bibliotheca Sacra.

THIS

THIS [illegible] I have been able to [illegible] Translations of the Bible and New Testament into the ancient and modern Languages, and of their most remarkable Editions and Impressions, which, I hope, may [illegible] over the great Pains and Industry that these Holy Books were [illegible] by our Christian Ancestors, how ready were to very dangerous to have them, and to know and understand, [illegible] Contents, at the [illegible] no Gifts or Prayers, but to run the hazard of even their Lives and Fortunes, that they might accept them dear, so that they might but possess the free Use of these Books, and have the Advantage of perusing them. The great Number of the Copies of them, however of the New Testament, in Manuscript or Printing before Printing was invented, were [illegible] the exactest Accuracy and Exactness, and the many Editions of them since Printing came in Use, is a Demonstration of the great Value put on them by the Christians [illegible] in England, and that every one who could read took care to purchase and have a Bible or Testament in the Tongue wherein he was born. This, no doubt, will be thought a very great Reproach to this present Christian of the present Age, and but too good an Argument of their having left their first Love, and become no more earnest for the Faith delivered to the Saints or Christians in these holy Books; since, to our Shame be it spoken, whatever Reputation the Holy Bible has been had in, it is now treated with the utmost Slight and Neglect, and is scarce any where read but in our Churches. So far are too many of our modern Christians here in *England* from reading this Book, meditating on it, and letting the Sense of it dwell richly or abundantly in them, that, every body knows, the Writings of the most lewd and profane Authors are often preferred to it, and read with greater Pleasure and Delight. What further Sign can be given, that we have a Name that we live, and are dead? And consequently, that unless we remember from whence we are fallen, and repent, and do the first Works, the great Author and Finisher of our Faith will come unto us quickly, and will remove our Candlestick out of his Place? *Sed Deus avertat omen.*

I said, surely these are poor, they are foolish: for they know not the way of the LORD, *nor the judgment of their* GOD. *I will get me unto the great men, and will speak unto them; for they have known the way of the* LORD, *and the judgment of their* GOD: *but these have altogether broken the yoke, and burst the bonds.* Jeremiah v.

(a) The following ones mentioned by *Le Long* I could never hear of otherwise.
2. A new Version of the Psalms from the *Latin* & *Vulgate*, 4to. Paris, 1700.
3. A Specimen of a new English Version of the Bible, by a Member of the Church of *England*, 8vo. *London*, 1705. Unless he meant by it the Essay, or Proofs, towards a New Translation by *Le Cene*, &c. and *Basse*.
5. The New Testament translated into *English* by Order of Parliament 1540. Unless he intended the Assembly's Annotations.

Corrigenda

Corrigenda & Addenda.

PAGE 2. line 8. after *Translators*, read, A Copy of a very ancient Version of the Four Gospels in the Language, made by one *Aldred* a Priest, is to be met with in the very celebrated Code of *Lindisfarne* Bishop of *Lindisfarne*, about the Year 680, as Mr. *Somner* guesses. It is written by *Eadfrid* himself, and had the Honour to be adorned with Pictures, Gold and Jewels by Bishop *Ethelwold*, and *Billfrid* the Anchorite. There is likewise a later Translation of the Four Gospels into this Language by King *Alfred*.

P. 2. l. 16. after *exalted*, r. Archbishop *Usher* tells us, from the Register of the Bishop of *Norwich*, 1429, quoted by *Fox*, that the Price of one of these *English* New Testaments was Four Marks and Forty Pence, or 2*l.* 16*s.* 8*d.* which, the Archbishop observes, is as much as one may now buy forty New Testaments with.

P. 15. l. 16. I have no good Authority for this, that *Trevisa* translated into *English* certain Sentences of Scripture which were written on the Walls of Lord *Berkley*'s Chapel, and therefore suspect that it is a Mistake which arose from what *Trevisa* says in the Dialogue, betwixt my Lord and him, about the Uselessness of translating into *English* the *Polychronicon*, prefixed to his *English* Translation of it, where Fol. 2. Lord *Berkley* is represented as saying to *Trevisa*, *Also thou myght write the* Apocalyps *it myght stande in the walles and roof of a chapell in latyn and in frenche.*

P. 18. l. 15. A (a) second Edition of this Book was published by *W. T.* m. d. xxxiij.

P. 26. l. 34. One of these is in the Library of St *Paul*'s, being a Part of the Collection of old Bibles, Testaments and Liturgies which were purchased by the Dean and Chapter of the late *Humphry Wanley*. In this the Title is as follows:

The Newe Testament, dylygently corrected and compared with the Greke *by* William Tyndale: *and fynished in the yere of oure Lorde* God *a* m. d. xxxiii. *in the moneth of* November.

It is in 16mo and a *German* Letter. In the Margin are Scripture-references, and throughout the Book are ordinary wooden Cuts to the Revelation of St. *John*, with several Tables at the Beginning and End of the Book.

P. 29. l. 29. The Title of this runs thus in black and red Ink:

The New testament both in Latin *and* English *after the vulgare texte wherin is red in the Church. Translated and corrected by* Myles Coverdale, *and printed in* Paris *by* Fraunces Regnault.

M. cccccc. xxxviij.

in Novembre.

Printed for Richard Grafton *and* Edward Whitchurch, *cytezens of* London.

Cum gratia & privilegio regis.

Before this Book are two Prefaces, one to Lord *Cromwel*, another to the Reader, and a Kalendar; and at the End a Table, as in the Edition 1539.

—— l. 39. The (a) *English* Translation is the very same with that in *Matthew*'s Bible, and printed in the *English* Letter on about three Quarters of a large Quarto, the other Quarter being filled with *Erasmus*'s *Latin* Translation, printed with Abbreviations in a lesser black Letter. The Epistle to the *Hebrews* is placed, as in *Tyndal*'s Testament, and *Matthew*'s Bible, after St *John*'s three Epistles, and the Words 1 *John* v. *For there are three that beare record in heaven*, &c. and *in earth*, are placed within Parentheses, tho' no such Mark of distinction appears in the *Latin* Translation of *Erasmus*.

At the End is printed, *The ende of the newe Testament*

Here foloweth the Epystles *taken out of the* olde Testament, *which are red in the churche after the use of* Salisbury, *upon certayne dayes of the yeare.*

These Pystles are printed only in *English*, and are the very same with those at the End of *Tyndal*'s New Testament, a Sample of which I have given p. 16. of this History.

After these Pystles follows *A Table wherein ye shal fynde the* Pystles *and* Gospels *after the use of* Salisbury, to which is prefixed this Direction

For to fynde them the rather, so shal ye take ouer the Capital letters, by name A, B, C, D, &c. *which stande by the lyne of the tyme on the lefte syde of the table, there shal ye fynde a cruse ✠ where the Pystle or Gospell begynneth, & where the ende is, there shal ye fynde an half crosse ❡.*

¶ *And the pystle tyme in this table auoyded is the Pystle, and the Gospel tyme is alway the Gospel.*

P. 30. l. 18. r. At the Top of it is a Representation of the Almighty in the Clouds of Heaven with both his Hands stretched out, and two Labels going from his Mouth. On that going towards his right Hand are the

(a) St *Paul*'s Library.

(b) Penes me ex dono Rev. *Jo. Spinc de Millbourn Port apud Belgas.*

the following Words, *Nemo potest venire ad me nisi pater meus traxerit eum ad me unctum, sed facies quæ videbo*, &c. In his left Hand points to the King, who is represented kneeling at some distance bare-headed, and his Hands lifted up towards Heaven, with his Crown on the Ground before him, and a Label going out of his Mouth. On the Label what comes from the Almighty is this Text, *Inclina cor meum in testimonia tua*, Psal. cxix. 36. to which answers that proceeding from the King, *Custodiam legem tuam*, Psal. cxix. Underneath the Almighty is the King again represented sitting in his Throne, with his Arms before him at his Feet. On his right Hand stand two Bishops bare-headed, and their Mitres on the Ground, in Token, as it should seem, of their Acknowledgment of the King's Supremacy. The King gives to him next him a Book shut, with their Words on the Cover, VERBVM DEI, and their Words on a Label going out of his Mouth, *Hic panis vitæ est*, John vi. The Bishop receives it bending his right Knee. On the King's left Hand stand several of the Lords Temporal, to one of which he delivers a Book clasp'd with VERBVM DEI on the Cover of it, and the following Words on one Label, *Ante conspectum ejus & dominum ut in omnem timore & regno meo tremiscant & paveant omnes homines*, Dan. vi. and on another Label this Text, *Quod justum est tuæ ac, fac parcum domus tuæ magnum*, Deut. xxxiii. The Nobleman receives the Book bending his left Knee. Underneath the Bishops Hands Archbishop *Cranmer*, with his Mitre on his Head, and habited in his *Pontificalia*. Before him is one kneeling with a Raven Crown, and habited in a Surplice, to whom the Archbishop delivers a Book clasp'd, with the Words VERBVM DEI on the Cover of it, and lying to him their Words as they are in a Label coming out of his Mouth, *Fontes manabunt in terra*, &c. 1 Pet. v. Behind the Archbishop seems to stand one of his Chaplains, and at his Feet are placed his (t) Coat of Arms within a Garland, the same with those before his Life by Archbishop *Parker*, only here distinguished by the Crescent as the Arms of a younger Family. Under the Lords Temporal stands Lord *Cromwell* the King's Vicegerent, as appears by his Arms plac'd at his Feet as the Archbishop's are, tho' both these and the Archbishops are omitted by the Engraver I employ'd to take the Copy here printed. His Lordship is represented standing with his Cap on, and a Roll of Paper in his right Hand, and in his left a Book clasp'd, with VERBVM DEI on the Cover of it, which he delivers to ——— Norfolk, who receives it of him bare-headed, with their Words on a Label going out of his Mouth, *Prædica verbum & fac secundum, quæcunque jussero tibi & fidelis eris*, Prov. xxxiii. At the Bottom on the right Hand is represented a Priest with his square Cap on in a Pulpit, preaching to a pretty large Auditory of Persons of all Ranks and Qualities, Orders, Sexes and Ages, Men, Women, Children, Nobles, Priests, Soldiers, Tradesmen and Countrymen, who are represented some standing and others sitting on Forms, and expressing themselves very thankful. Out of the Preacher's Mouth goes a Label with their Words, *Orate pro vobis omnium fiat obsecrationes, orationes, postulationes, gratiarum actiones pro omnibus hominibus, pro regibus*, &c. 1 Timo. ii. On the upper Side of the Picture are the Words VIVAT REX, and in Labels coming from the Peoples and Children's Mouths, VIVAT REX, GOD SAVE THE KING, to express the great and universal Joy and Satisfaction which all the Persons present, high and low, great and little, had, and their Thankfulness to the King, for his granting them the Privilege of having and reading the holy Scriptures in their Mother-tongue. On the left Side are represented Prisoners looking out of the Prison Grates, and partaking of this great and common Joy.

P. 31. l. 18 from the Bottom, r. In this Edition *Matthew's* Bible was revised, and several Alterations and Corrections made in the Translation. The Notes so much complained of, were all omitted, and the Additions to the *Hebrew* and *Greek* Originals in the *Latin Vulgate* were translated and inserted in a smaller Letter than the Text. Particularly the three Verses of *Psalm* xiv. ———

P. 33. l. 15. This same Year was published the New Testament alone of this Recognition, with the following Title:

The New Testament in Englyshe *after the* Greeke *exemplar — dylygently translated, and corrected by* Rycharde Taverner m. d. xxxix.

Cum privilegio ad imprimendum solum.

Before it is *A Calendar*, and at the End *A Table wherein to find the Epistles and Gospels after the use of* Salisbury.

P. 38. l. 31. Accordingly there was printed this Year another (t) Edition of the New Testament in *English* and *Latin*, at the End of which is printed,

Thus endeth the newe Testament both in Englysche *and in* Laten *of Mayster* Erasmus *translacion, with the Epistles taken out of the old Testament. Set forth with the Kynge's most gracious licence, and imprynted by* Wyllyam Powell *dwellynge in* Fletestrete *at the Sygne of the* George *nexte unto Saynt* Dunstons *Churche. The yere of our Lorde* M c c c c c x.v j. *and the fyrste yere of the Kynges most gracious reygne.*

God save the Kynge

The *Latin* is printed in a mix'd Character mostly *Black*, and some *Roman*.

P. 42. l. 4 from the Bottom. In St *Paul's* Library is an Edition of the New Testament, in a small Folio, with the following Title:

The Newe Testament of our Saviour Jesu Christe, *diligently translated according to the* Greke, *with certayne Notes folowynge the Glosers, wherein the hardest doutes are declared for the better understandyng of the unlearned reader.*

2 Timoth. ii.

All Scripture geven by inspyracion of God *is profytable to teache, to improve, to amende, and to instruct in ryghteousnes, that the man of* God *may be perfect and prepared to all good workes.*

Anno M. D. LJ.

To

(s) Mr *Strype* conjectures, that *about* A. D. 1544. *the King chang'd the Archbishop's Arms*, and asserts, that *unto the Year* 1543 *he bore his paternal Coat of three Cranes Sable*. But now from hence it plain, that hence 1539 his Grace bore for his Arms the *three Pelicans quartered*, &c. if ever he bore any other. *Memorials of Archbishop Cranmer*, p. 266.

(t) St. *Paul's* Library.

To this Edition is prefixed a Preface of *W. Tindal's*, and in the Marg'n are Scripture-references, with a Table at the End of the Book.

P. 48. l. 15 from the Bottom. The Title of this is, (a) *The Bvble* in Engliſh, *that is to ſay, the content of all the holy Scripture, both of the olde and new Teſtament, according to the Tranſlation that is appoynted to be redde in Churches.*

Imprinted at *London* by *Edwarde Whytchurche.*

Cum privilegio ad imprimendum ſolum.

Before the New Teſtament is prefixed this Title.

The Newe Teſtament in Engliſhe, *tranſlated after the* Greke, *conteynyng theſe bokes.*

The Goſpelles.

Matthew,	*Luke,*
Marke,	*Iohn.*

The Actes

The Epiſtles of S. *Paul.*

To the Romaynes, &c.

Printed in the yeare of our Lorde God

M D. L. III.

—— l. 4 from the Bottom. On *October* 25, 1555. a new Parliament met at *Weſtminſter*, and the next Day the Convocation of the Province of *Canterbury* was, by Order of the Dean and Chapter of *Canterbury*, appointed to be held at St. *Paul's*, *London*. Bishop *Bonner*, by Commiſſion from the Dean and Chapter, preſided in it, who had thus expreſſed his Hopes of the Buſineſs to be done in it, in a Book which he publiſhed this Year.—— (b) 'Good hope, ſays he, is conceyved, that thys nexte Parlyament, which, God wolynge, ſhal be 'begynne the 21ſt day of the Month of *October* nexte commynge, or at the Convocation of the Clergye of 'the Province of *Canterbury*, whiche is accuſtomed to followe immediatlye the ſame, ſome godlye order and 'direction ſhal be taken, emongſte other thynges, for ſuch matters of religyon as the ſeuen Sacramentes, &c 'to be ſo fully ſet forth as may ſtand both with the Lawes of God, and alſo with the honor, proffyt and 'welth of thys realme.'—— But what was then done we don't know, the Acts of this Convocation being loſt. Only (c) *Jan.* 8 it is hinted, that the Regulation and Improvement of Grammar-ſchools was under their Conſideration.

P. 52. l. 4. Printed by *Rowland Hall.*

—— l. 30. r. in King *Henry* VIII's time tho' by the Queen's Articles of Inquiry exhibited at her Royal Viſitation, it appears ſome Books of Holy Scripture were delivered to be burnt or otherwiſe deſtroyed.

(a) St. *Paul's* Library.
(b) Archbiſhop *Wake's* State of the Church, &c.

(b) A profitable and neceſſary Doctrine, &c.

A SPE

A SPECIMEN *of the Variations in the ſeveral* TRANSLATIONS *and* EDITIONS *of the* ENGLISH BIBLE *in the* OLD TESTAMENT *mentioned in the foregoing* HISTORY.

1 Sam. v. 4.

HYCH hynder partes of pose
Coverdale, fol. 1535
fyue mens hynder parts of golde *Coverdale*, 4to 1550
fyue prynces arses with emerodes *Matthew*, 1537
ditto — 1551
Taverner's, 1539
Becke's — 1549
fyue golden arses.
Cranmer's, 1539
ditto — 1540
Tavistal and *Heath* — } 1541
1562
1566
ditto 4to, ——
fyue golden emerods
Bishops, 1568
Geneva, 1576
Douay, 1609
K. *James*, 1611

Psal. xiv. 5, 6, 7.

These three Verſes are not in the *Hebrew*, and accordingly are omitted in the *Latin* Tranſlation of Friar *Ferx Pratenſis*, I 1515 and 1522, and in the *English* one of *Hyp Cicodal.* 1535. But they being in the *Complutenſian Edition*, Archbiſhop *Cranmer* inſerted them in his Reviſion of *Coverdale* and *Matthew's* Bible 1539, but in a Marginal Letter, to ſhew, that they are not in the Original, nd ſo they were continued in the After-editions of this Bible — — 1540
1541
1562
1566
Coverdale's 4to, 1550
Cranmer's 4to, ——

In the *Bishops* — 1568 theſe Verſes are printed in the ſame Letter with the Text, but the following marginal Note is added: *Theſe three verſes being not in the Hebrew nor Greeke, are added out of the Latin*, 1577, *and are not found in the Chaldee*, 1584, *nor in the Arabike*, 1591, *nor in the Syriake*, 1596, *nor in the Ethiopian*, 1609, *nor in the Italian*, 1607, *nor in the Spanish*, 1602, *nor in the French*, 1588, *nor in the Dutch*, 1599, *nor in the Polonian*, 1599, *nor in the Hungarian*, 1608, *nor in the Bohemian*, 1579, *nor in the Illyrian*, 1581, *nor in the Arabike*, 1591, *nor in the Tigurine*, 1570, *nor in the Iapanese*, 1591, *nor in the Saxon*, 1587, *nor in the Geneva*, 1560, *nor in the Olivetan*, 1535, *nor in the Diodate*, 1644, *nor in the Beza*, 1588, *nor in the Tremellius*, 1579, *nor in the Iunius*, 1580, *nor in the Vatablus*, 1545, *nor in the Pagnine*, 1542, *nor in the Arias Montanus*, 1571, *nor in the Sanctes Pagnine*, 1528, *nor in the Complutenſe*, 1517, *nor in the Sarcerius*, 1537, *nor in the Brentius*, 1526, *nor in the Rabbines*, 1544, *nor in the Munſter*, 1534, *nor in the Pellican*, 1536, *nor in the Oecolampadius*, 1532, *nor in the Leo Iuda*, 1543, *nor in the Zuinglius*, 1581, *nor in the Caſtalio*, 1551, *nor in the Erasmus*, 1522, *nor in the Luther*, 1545, *nor in the Vulgar Latin*, 1592, *nor in the Iſidore*, 1580, *nor in the Primaſius*, 1544, *nor in the Haymo*, 1531, *nor in the Rhemiſh*, 1582, *nor in the Tigurine*, 1570, *nor in the Arias Montanus*, 1571, *nor in the Pagnine*, 1542, *nor in the Vatablus*, 1545, *nor in the Iunius*, 1580, *nor in the Tremellius*, 1579, *nor in the Beza*, 1588, *nor in the Diodate*, 1644, *nor in the Olivetan*, 1535, *nor in the Geneva*, 1560, *nor in the Saxon*, 1587, *nor in the Tigurine*, 1570, *nor in the Iapanese*, 1591, *nor in the Illyrian*, 1581, *nor in the Bohemian*, 1579, *nor in the Hungarian*, 1608, *nor in the Polonian*, 1599, *nor in the Dutch*, 1599, *nor in the French*, 1588, *nor in the Spanish*, 1602, *nor in the Italian*, 1607, *nor in the Arabike*, 1591, *nor in the Ethiopian*, 1609, *nor in the Syriake*, 1596, *nor in the Chaldee*, 1584, *nor in the Greeke*, 1577, *nor in the Hebrew* — — —

as unto the chefe head.
Tyndale, 1526
Coverdale, 1535
Id. 4to. 1550
Id. 8vo. 1539
Mathew, 1537
Id. —— 1551
Cranmer's, 1539
Id. —— 1540
Heath, &c. 1541
Taverner, 1539
Cranmer, 1562
Id. —— 1566
Id. with *Erasm. Par.* 1549
Becke's — 1549
J. C. N. Test. — 1550
Tygge, 4to. 1552
Id. —— 1553
Geneva, 1557
as the mooſt excellente.
Coverdale, 1538
as unto the ſuperior.
Geneva Bib. 1576
as having the preeminence.
—— —— *Biſhops* Bib. 1568
as excelling.
Rhemiſh N. T. 1582
as ſupreme.
K. *James* 1611
Nary — 1719

N. B. In a *Dutch* Edition of *Tyndal's* New Teſtament, about 1528, is this whole Clauſe omitted, thro' Careleſneſs of the Printers.

1 *John* v. 7.

For there are three which beare record in heaven, the father, the word and the holy goſt, and theſe three are one.

This Verſe is printed in a Parentheſis, without any difference of Letter, in the following Editions of the *Engliſh* Bible and Teſtament, *viz.*
Tyndal's N. T. 1526
ditto —— 1536
Coverdale's Bib. 1535
N. T. in *Lat.* & *Engl.* printed by *Redman*, 1538
Epiſtles, with *Erasmus's Par.* 1549
Coverdale's B. 4to. 1550
J. C. N. T. 8vo. 1550

In Edit. 1539 this Mark ☞ is ſet before it, and *in earth* v. 8 and *that is greater* v. 9. to ſhew that it is not in the *Greek*.

In the following Editions it is printed in a ſmaller Letter than the Text within a Parentheſis.
Matthew's Bib. 1537
ditto —— ——
ditto —— 1551
Cranmer's — 1539
Id. —— 1540
Heath, &c. 1541
Id. —— 1562
Id. —— 1566
Taverner's — 1539

In the following Editions it is printed without any diſtinction at all
Coverdale's N. Teſt. 4to. — 1538
Id. 8vo. —— 1539
Cranmer's 4to. ——
Tygge's 4to. — 1552
Id. —— 1553
Geneva Teſt. — 1557
Geneva Bib. — 1576
Biſhops —— 1568
Rhemiſh N. T. 1582
K. *James's* Bib. 1611
Nary's N. T. — 1719

Engliſh *Tranſlations of the* Bible, *in Whole or in Part, in MS. and Print, of which an Account is given in the foregoing Hiſtory.*

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—— of the *Pſalter* 3
Tranſlation of the *Pſalter* into the *Engliſh* ſpoken after the Conqueſt, by *Richard Rolle* 1349. 4
—— by uncertain Authors. 4
—— by *John Wicliff*. 4
Tranſlation of ſome of the Goſpels and Epiſtles by uncertain Authors, MS. 4
—— of the Bible by *John Wicliff*, 1378, MS. 5, 6, 7
—— by *John Purvy* about 1396, MS. 8, 9
—— of ſome Texts by *John Trevis* and Biſhop *Peacock*. 13
—— of the New Teſtament by *William Tyndal*. 15, 25, 29, 43, 46, 47, 48, 54
—— *Pentateuch*, ditto. 18, 37
—— *Pſalter* by *T. Aleph*. 21
—— ditto by *Geo. Joye*. 22
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—— Holy Bible by *Myles Coverdale* 18, 23, 45, 46, 47
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—— of the Biſhops Tranſlation. 59, 64, 65, 66
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—— New Teſtament, *Greek* and *Engliſh*, by *Ignotus* 1729. 93
—— New Teſtament tranſlated into *Engliſh*, from the *French* of *F. Simon*, by *W. Wehſter* 1730. 95
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A Particular Account of the ſeveral (a) *MSS. of the* Bible *and* New Teſtament *made uſe of in this Edition of the* New Teſtament, *&c.*

1. Biſhop *More's* Bible in Folio. This Book is now a Part of the *Royal Library* at *Cambridge*, being the Royal and Munificent Preſent of his late Majeſty King *George* I. to that famous Univerſity. This MS. is finely written, and of the common Verſion called *Wicliff's* both Old and New Teſtament. It has a large Margin, and is fuller of marginal Glofſes than many other Copies of the ſame Tranſlation. Betwixt the Old and New Teſtament is inſerted the *Prologue*, which was printed as *Wicliff's* in 1550. In other Copies (particularly in one of *Bennet* College) is this Prologue placed at the Head or Beginning of the Bible, and might have been ſo placed here. There is no certain Judgment to be made of the Time when this MS. was written, only it appears by the Hand and other Marks not to be of the earlieſt Date.

2. *Emanuel* College Copy in Folio. This MS. is of the ſame Tranſlation with that of Biſhop *More's*, and is alſo beautifully written. It wants the Prologue, but at the Beginning it has a large Table of the Leſſons, Epiſtles and Goſpels throughout the Year; in which it is obſervable, that the Leſſons of the Old Teſtament are not according to the Verſion of the Bible following, but according to ſome other Verſion; as appears by ſome initial and concluding Words of thoſe Leſſons not agreeing with this Verſion of the Bible, but with the Verſion of theſe Leſſons at the End of a MS. New Teſtament in *Sidney* College, of which an Account will be given preſently. No certain Judgment can be made of the Date of this MS. but it appears to be an older Copy than that of Biſhop *More's*. At the End of the *Apocalypſe* are written, in Red Ink and in the ſame old Hand with the reſt of the Copy, theſe two Lines:

Here endith the Bible.
Jheſû helpe us, for we ben febel.

3. *Trinity* College New Teſtament in a ſmall Folio. This is a fair Copy but imperfect, wanting about five Chapters of St. *Matthew*, and as much of the *Apocalypſe*. It is of the ſame Verſion with the Bibles before-mentioned, and by the Hand and other Marks appears to be a more modern Copy.

4. *Caius* College New Teſtament in Quarto. This is of the ſame (b) Age with the *Emanuel* Copy, 8vo. and has the ſame Note or Date in the Calendar under *February*, and is in all Reſpects the ſame, with only this Difference, that the *Calendar* and *Tables* in this MS. are not placed at the Head of the Book, but at the End of the Goſpels.

5. *Pepys's* New Teſtament in his Library in *Magdalen* College, in a thick and large Quarto. This MS. is written in a large and fair Hand, and has been carefully preſerved. It was formerly the Book of Sir (c) *Will. Heſton*, the laſt Lord Prior of (d) St *John's* of *Jeruſalem* in *England*, but carries no Date with it. After the Epiſtle to the *Coloſſians* follows the apocryphal one to *Laodicea*, and at the End is a very complete and methodical Tranſcript of *the Lettons and Pistlis of the olde Lawe that ben red in the cherche a tur the yis of Sarisbury* to which are ſubjoined five Leſſons more which are not of that uſe. The *Leſſons* are of the common Verſion of *Wicliff's* Bible, ſome few only excepted which are of another Verſion. At the End of all is a large and accurate Table of Leſſons, Epiſtles and Goſpels, of 28 Pages of the largeſt Size, cloſe written, tho' in none of the ſmalleſt Letter.

6. *Emanuel* New Teſtament in a large 8vo. This MS. begins with *the notacioun of epiſtlis and goſpels that ben rad in the yher*, and at the End of it is a Calendar of *the leſſons of the olde Lawe that ben rad in the Churche*, after which follows this Rubric, *expliciunt Lectiones Veteris Teſtamenti que leguntur per totum annum.* The former of theſe, the Leſſons, which are taken out of the Old Teſtament and Apochrypha, are not as in other Tables of the common Verſion called *Wicliffe's*, as appears from the initial and concluding Words, but of another, the ſame that is ſeen in the *Sidney* MS. before-mentioned. Next follows another Table of all the Books of the New Teſtament. Then ſucceeds a Calendar, in which under *February* are written in the ſame old Hand with the reſt of the MS. theſe Words, *This was written in the yeer of the Lord* M.CCCLXXXXVII. The Epiſtles and Goſpels for Saints-Days are placed in the Calendar over-againſt the Names of the Saints reſpectively. For inſtance, againſt *July* 26.

St *Anne* oure Lady modir.	*Proverbis* xxxi. who ſchal fynde a ſtrong.	*corde*	preſe hire in the gatis.
	Matt. i. the book of the generacioun.	*cetera.*	that is clepid crift.

7. *Trinity* College New Teſtament in 8vo. This Copy begins with a Calendar. At the End of it is, i. A Table of Matters or Contents of the Books and Chapters of the New Teſtament. ii. A Calendar and Rule for the Epiſtles and Goſpels on Saints-Days. iii. A Table of Leſſons, Epiſtles and Goſpels for *Sundays* and *Feaſts*. iv. The Leſſons taken out of the old Lawe for *Sundays* and *Feaſts* throughout the Year, which are of another Verſion both at large and in the initial and final Words in the Table; which ſeems to prove, that this Copy, which bears no Date, is later than 1397, the Date of two former Copies.

8. *Jeſus*

(a) E Collect. D. *Wanley.* (b) 1397. (c) Ob. 7 *Maii* 1540. (d) At *Clerkenwell.*

8. *Trin* College New Teſtament in 8vo. This Copy is not ancient, but valuable for its being very correct, and containing more than common Copies. It begins with a very large and particular *Table of Matters* of the New Teſtament, which fills 40 Pages. Next follows a *Table of Lections, Epiſtles and Gospels*, which takes up about 26 Pages. After *Laodicenſes*, follows a *Prologue to the Epiſtle to Laodicenſes*, with the Epiſtle itſelf, but of a different Tranſlation from that in *Pepys*'s New Teſtament. This ſhews, that this Copy is modern in Compariſon with the others, the Prologue itſelf obſerving, that this Epiſtle *was but late tranſlated into engliſh tonge*. At the End of the New Teſtament are added the Leſſons of the Old Teſtament according to the Uſe of *Sarum* throughout the Year, with ſome (*a*) few other Leſſons, not in that Uſe, here and there inſerted in their proper Places, but ſcored with red Lines for diſtinction ſake.

9. The (*b*) New Teſtament in a thick large 8vo of my own. At the Beginning there ſeems to be four Leaves cut out, ſo that it begins with theſe Words written with red Ink, as the other Titles and Rubrics are,

Here bygynneth a newe teſtament.

In the Margins are the Letters a, b, c, &c. to denote the Beginning of the Goſpels and Epiſtles read in the Communion-Service. In the Margins of St *Matt.* xxii. and St *Luke* xx. are numeral Figures ſet to number the Woes there repeated. Some of theſe are very different from the Figures in uſe among us now, and therefore I have here given a Copy of them, together with the *Arabic* ones from whence they are allowed to be copied, and thoſe written with a Pen on the Folios of a printed Edition of (*c*) *Lactantius* his Works 1471.

(*d*) *Arabic*	١٢٣٤٥٦٧٨٩	
Wiclif	12346789	1378
Lactantius	12346789	1471
Henry VIII.	4 5 7	1539

At the End is a Table of *the pyſtlis and gospel of the newe teſtament unto Saint andrewe's euyn*, beginning at *the firſt ſonnday of aduent, from aduentus cum unto the comyn, and the pystlis and the gospels of the comune*. But it is to be obſerved, that the Tables, in ſeveral Inſtances, varies from the preceding Teſtament. As, 1. The Letters of the Alphabet in the Table at the Beginning of the Goſpel, &c. are not the ſame with thoſe in the Margin of the Teſtament. For inſtance, the Character for *Comune euyn*, Matt. 1. is in the Table marked *e*, and in the Teſtament *a*. 2. Some of the Beginnings and Endings of the Goſpels and Epiſtles in the Table are not the ſame with thoſe in the Teſtament. Thus the Piſtle on *Cristmas euyn* begins in the Table [illegible] *and humanite*; whereas in the Teſtament it begins *and the wordde*. So again on ſeynt *Ione* is the Goſpel, *Luk* xx. *b.* begins in the Table *were made more merie*, and ends *ſtrynge up to jerusalem*: but in the Text it begins *a worthy man men*, and ends *and gate up to crist ihesu*. And yet, notwithſtanding theſe Variations, it is plain the Tranſlation is the ſame. At the end of this Table is explicit, and after that a Regiſter of the Books of the New Teſtament, with a Diſtinction of the Goſpels and Epiſtles, wherein *the dedis of apoſtlis* is placed among the latter after that to the *Romeyns*. In a ſpare Leaf of Vellom after this Table is written in a Hand of that Time the Copy of a [illegible] *Sunt Lingue*, cited *Actus* xiv. and on the next Leaf *Willam Wyett eſt nomen meum*. On the back ſide of the laſt Leaf of the Table is a Cypher with the Date 1563, and lower down

Doctor *turner*
in *Welles* 12 daye *auguſte*,
Deane of *Welles*.

From this MS. I copied the Four Goſpels.

10. *Sancroft*-Library New Teſtament in a ſmall thin 8vo. It is very finely written with very beautiful Ink on a thin Vellom, the initial Letters of the Goſpels, &c. being illuminated, but it has been ill kept, ſome of the Leaves being in part illegible, occaſioned by the Dampneſs of the Place where it has been laid. It once belonged to one *Ri. Boſtock*, and afterwards to *John Craige*, who gave it to the learned Sir *Edward Dering*, Bart. of *Surenden-dering*, who has wrote on a ſpare Leaf,

Edwa. Dering,
ex dono *Johannis Craige*
Clerici. 1637.

It begins with a *Kalendar*, and at the End of the New Teſtament has *the leſſons and pſalis of the olde lawe that ben rad in the churche by al the yer*, beginning with *the pſalme on the firſte Friday in aduent before cristmaſſe* after which follows a Table of the Epiſtles and Goſpels. From this MS. I copied the Epiſtles, the Deeds of the Apoſtles, and the Apocalyps.

11. *Pepys* New Teſtament in two Volumes, 12mo. This MS. is in a ſmall, but very fair and legible, Hand, but the leaſt correct of any of the Mss. having ſeveral Omiſſions in it thro' the Careleſneſs of the Scribe. It wants all the Prologues before the ſeveral Books. After the Goſpels is a Kalendar, and next to that is a Table of moveable Feaſts; then a Table or Regiſter of all the Books of Scripture, in Number 74, and Chapters 1300. After ward follows a Table of Leſſons, Epiſtles and Goſpels, and at the End of this firſt Volume are theſe Words: *Whanne the yere of our lord* Jheſus Criſt *were of his incarnation* 1437, *tho was this Book writen.*

12. *Christ* College New Teſtament, 8vo. It is a good MS. and of the earlier Kind, but is only the New Teſtament, without either Kalendar or Tables.

13. *Sidney* College New Teſtament in a ſmall Folio. This and the following one are of a different Verſion from thoſe already mentioned, Copies of which are not common. It is a very good one and ancient. At the Beginning of it is a Table of Epiſtles or Leſſons and Goſpels, of which it is very obſervable, that it follows

(*a*) five. (*b*) Penes me. (*c*) *Caſſeli* Lexicon Heptaglotton.
(*d*) Penes V. R. *Michael Ball*, A. M. Rectorem de *Bradfield* apud *Cantium*.

the other Version of the New Teſtament At the End are the Leſſons of the old Law at length, of the common Version

14 *Magdalen* College New Teſtament, 8vo. of the ſame Verſion, but a later Copy and imperfect, and without the Addition of Leſſons, &c.

15 The late Mr *Jones*, chief Keeper of the *Bodleian* Library in *Oxford*, gave the following Account of MS *Laud* 1x, No 1 It is, he ſaid, a large Bible in *English*, done very fairly on Vellum It may perhaps have been *tranſlated*, but 'twas *undoubtedly written*, in 1408.

At the End of the *Apocalypſe*, before the general Table, we read,

Ye ere of the Lord M. CCC . *and* VIII. *yis book was endid.*

But quære whether it has not been M CCCC and VIII ſome anonymous in Marg The very evident, by the Space between the third C and the that ſomething has been erased and whoever looks at the book it ſelf may perceive it at a conſiderable Diſtance. I ſhewed it this Morning to ſeveral Gentlemen acquainted with theſe Affairs, who all concurred in this Opinion. However, ſome body has ſet hand in the firſt Leaf next the Cover theſe Notes.

1. *This tranſlated* An. Dom. 1318. *in the End before the Table.*
2. *Or written* 1308.

Observations on the following Translation.

This is not poſſibly a proper Occaſion for a learned Man to compare the Original Greek *of the New Teſtament with the* Latin Vulgate, *but here are many Variations of diverſe Readings, occaſioned in part by the Corruption of the Latin Copies, and conſequently, that the following Tranſlation, which is a verbal tranſlation of the Latin, muſt in many Places differ from thoſe Verſions which are made from the Greek, I have yet thought it proper to add here a few Obſervations, which may poſſibly be of Uſe, if it may only ſerve, that Dr Wicliff's Adverſaries have no good Reaſon to oppoſe Corruption with Corruption as they pretend it, ſince if the Latin be right, Wicliff's* English *can't be wrong.*

And I ſcrue with ſtedfaſt hope of the holy goſt in the wombe] *In ſpe ego ut ſervus Dei de ſpiritu ſancto.* This *Latin* of Pagnin is a verbal Tranſlation of the *Greek*, and Wicliff's *Engliſh* is a verbal rendring of the *Latin*. *Eraſmus* tranſlates it, *gravida e ſpiritu ſancto.*

—— for I wold not be ſeen paſſyng [I will not therefore] *Nolo enim fratres vos ignorare* &c F Simon finds fault with ſome *French* Tranſlators, who erroneouſly conſtruing the Senſe of St *Paul* when they tranſlated this Text, who ſhall *ignorate* his people.

—— for that thing that is bore in hir] *Quod enim in ea natum eſt.* So the *Rhemiſts*, *for that which is born in her* The Text has in the Margin, *vel conceptum* *Eraſmus* tranſlates, *quod in illa conceptum eſt* Pagnin, *quod in ea eſt*, *that which is in her*, and in the Margin puts *natus conceptus*. F Simon thought it better to put the Word *conceived* in the Text.

—— and felle down and worſchipide him] *Et procidentes adoraverunt eum* The *Rhemiſts* and *Nary* tranſlate theſe Words, *and falling down* adored *him*; which is only leaving the *Latin* Word untranſlated. Wicliff has endeavoured to expreſs the Reverence of the Poſture, when he ſays *felle down*, whereas the Word *Worſhip* ſeemed to him to have ſomething of Diſcourſe, to ſpeak, to ſtare or compliment any one with a profound Reſpect. However, *Eraſmus* renders the Words, *proſtrati* adoraverunt *illum.*

—— his ſeed [his wheete into his berne] *Congregabit triticum ſuum in horreum ſuum* Par. Ed 1543 It ſeems as if the Copy that Wicliff uſed read *frumentum ſuum*, &c The *Rhemiſts* put *Nary* as well as the Place, *into his garner*, *alluding* as they ſuppoſed of the *wheate into his Lome*. For if Pope *Clement* has omitted the *Latin*, *congregabit triticum ſuum in horreum.*

—— IV. The ſende toke him into the holie citee] *Aſſumpſit eum diabolus in ſanctam civitatem.* The *Rhemiſts* and *Nary* tranſlate the Words *he carried him up* F Simon, tho' he does not find fault, he ſays, with thoſe who have expreſſed the *Latin* Word *properly* by *took him up into*, yet thought it better to render this Place, *the Devil taken him up carried him into the holy city*

—— VI Peraventure thei letted ſen have dwelid into this day] *Forte manſiſſet ſine in hac die* F Simon thought the Word *ſine* an expletive But the *Rhemiſts* and *Nary* have tranſlated the Word *perhaps* They likewiſe render *manſiſſet* what they read *manſiſſet*, *it had remained.*

—— XXIV Tweyne in a bed ſchal be taken the toother left] So the *Latin* Text in 4, MS *Roger Bennet*, a Monk of *Chriſt-Church, Canterbury*, *duo in lecto, unus aſſumetur & alter relinquetur*, and in the printed Editions at *Paris* 1543, *Lions* 1532, and by *Benedict* at *Paris* 1549, and in the Edition of Pope *Sixtus*. But Pope *Clement* rafed out theſe Words, and in the preſent Editions of the *Latin* Bible are without them: accordingly they are omitted in the *Rhemiſts* and *Nary's* Tranſlations.

—— XXVII And ſithen that thei hadden crucified him, thei departiden his clothis and keſten lott to fulfille that ſaid by the prophete ſeyinge, thei partiden to hem my clothis and on my cloth thei keſten lott, and thei ſeten and kepten him] So the Text in the printed bibles above mentioned. MS *A. E.* reads it thus, *& poſtquam crucifixerunt eum diviſerunt veſtimenta ejus ſortem mittentes, & ſedentes ſervabant eum.* Pope *Sixtus* left out the Words, *& mittentes ſortem* but Pope *Clement* reſtored them. XL Nor is that that is keped dyvyded ghe ſame] *Partiuntur ſibi veſtimenta mea* The *Rhemiſts* have placed in the Margin *quæ ſibi*, and *Nary* has *that which*, which are rather Explications of the Greek, than Tranſlations. The *Rhemiſts*, however, tranſlate the Words, *but yet that that remaineth* ſame *which Nary* more correctly, *However your gain is what you have*, wherein he follows the Gentlemen of *Port Royal.*

—— XIV. Clepe pore men, feble —— bryngе in hidir pore men and feble] *Pauperes ac debiles* F. Simon obſerves, that *debiles*, ſignifies, People who had loſt the Uſe of all their Limbs, and not Cripples, that *debiles* is often no more than *mutilus*, *maimed.* The *Rhemiſts* tranſlate it *feeble*, and *Nary maimed.*

Jon

(o) Peter *Iranum Godfrey* Arm. de *Norton-Court* apud Cantianos.

Ver III He that is of the erthe ſpeketh of the erthe] Here the Words in the *Latin*, *ex terra eſt*, are omitted, becauſe they were not in the Copy which Dr *Wiclif* uſed, or have been left out as a Redundancy by the Copyiſts of his Tranſlation, tho' all the MSS. which my Friends and I have conſulted have not theſe Words.

—— IV Thou peraduenture woldeſt haue axed of him, and he ſchulde haue geuen to thee quyk water] *Tu forſitan petiſſes ab eo.* The *Rhemiſts* tranſlate theſe Words, *thou perhaps wouldeſt haue deſired of him, and he ſhould haue geuen thee liuing water*; and *Nary*, *perhaps thou wouldeſt haue aſked*, &c.

—— VI For jeſus wiſte fro the bigynnyng whiche weren he that ſchulde not byleeue] *Quinam eſſent*, MS. *R B* So the Editions printed at *Paris* 1532, and *Paris* 1543. *Jo. Benedictus* added *non*, which is retained in Pope *Clement*'s Edition. And accordingly the *Rhemiſts* and *Nary* here tranſlate *did not believe*.

—— XI But ſo I wole, that he dwelle til I come] *Sic eum manere donec veniam*, MS *R B* The Editions *Paris* and *Paris* read *ſi eum volo*. The *Rhemiſts* tranſlate here, *ſo to I will haue him*. *Nary* retains the Words *ſo* and *ſi*, and tranſlates, *but I will haue him*, adding in the Margin, that in the Greek it is, *and I will*.

Romayns VII I am an vnkeely man, who ſchal delyuere me from the body of this deeth? the grace of god by jheſu criſt oure lord] *Gratia Dei*. And ſo the *Rhemiſts* and *Nary* tranſlate here *the grace of God*.

—— IX For I my ſelf deſyrede to be departed fro criſt] *Optabam enim ego anathema eſſe a Chriſto*. This is one Inſtance of many, of its not being the Opinion now, that there is any Harm in rendering Scripture which 'tis a Crime to tranſlate into any other Language. The *Rhemiſts*, according to their Notion, leave the word *anathema* untranſlated, but *Nary* renders it *accurſed*.

—— abie into deeth to ſlew the reuelle—] *Apta in interitum ut edacem deprimat*. The *Rhemiſts* here tranſlate —— *fit to be caſt into perdition to ſlay the rebels*. *Nary*, fit for deſtruction.

—— forſothe a word making an end and abreggyng is doon] *Verbum enim conſummans & abbreuians in equitate*. The *Rhemiſts* tranſlate this Paſſage, *for conſummating a word, and abridging it in equity*. But *Nary*, *for God in his iuſtice will conſume and cut off his people*. *Verum*, he ſays, here ſignifying *tamen*, and theſe to ſignify are God's people.

—— XV And hethen men ſchal hope in him] *In eum gentes ſperabunt*. So the *Rhemiſts* and *Nary*. Our own Tranſlation is *ſhall truſt*.

—— XVI Grete wel ſchenete laued to me that is the firſte of Aſye in crift jheſu] *Salutate Epenetum dilectum meum qui eſt primitiuus a Iudea in Chriſto*. MS *R B* The printed Editions *Paris* 1543, reads *primus in Aſia*, as in the preſent Greek Copies, *ἀπαρχὴ τῆς Ἀσίας*.

1 *Cor* XV. I ſchal ſey to you a preyuete of myſtery, and alle we ſchulen not reſte, but alle we ſchulen be chaungede] *Ecce miſterium vobis dico, Omnes quidem reſurgemus, ſed non omnes immutabimur*. MS *R B* So the printed Editions before mentioned. Eraſmus 1543, has in the Margin *non omnes quidem dormiemus, ſed omnes tamen immutabimur*. Beza *Non omnes quidem reſurgemus, We ſhall indeed not all riſe again, but we ſhall not all be changed*. Much to the ſame purpoſe *Nary*. See *Mills*'s Greek Teſtament. *Maldonate* is one of thoſe *authentick ecclaircifſements* of Words which the pretended Catholicks would not have tranſlated. But *Wiclif* has here ventured to make it *ſchulen reſte*, as more intelligible to *Engliſh* Readers than *ſleep*. The *Rhemiſts* have added the following marginal Note on this Place. *For there was and other yeare in the Iewes Church among them a greater Pentecoſt ſigni fie were the feaſte of the lawes, or elſe for ſome holy day ſo called for a certain vſage or tradition that it is not like to be the ſame of Whitſontide kept and obſerued euen then as the Apoſtles, as ſome write the reaſon.*

—— for a grete dore and an open is opened to me] *Ostium mihi magnum & apertum eſt*. In the Margin of the *Paris* Edition 1543 is put *ostium* for *ostium*. The *Rhemiſts* tranſlate theſe Words, *for a great doore and euident is opened vnto me*; but *Nary*, *For a fair and manifeſt occaſion is offered vnto me*.

—— be he curſid maranatha] The Word *maranatha* is here left untranſlated, but in my Copy is interlined this Explanation, that is, *unto the comming of our Lord*.

2 *Cor* XI The prouoſt of damaſk of the kyng of the folk arethe kepte the citee of damaſcenes to take me] *Damaſcus præpoſitus gentis aretæ regis cuſtodiebat ciuitatem damaſcenorum ut me comprehenderet*. This Place thus verbatim tranſlated by *Wiclif* the *Rhemiſts* tranſlate as follows, *At* Damaſcus *the gouernour of the nation vnder* Aretas *the king kept the citie of the* Damaſcenes *ſo to apprehend me*. *Nary* improves upon them thus, *In* Damaſcus *the gouernour of the prouince under king* Aretas *ſet guards on the city of the* Damaſcenes *to apprehend me*.

Gal IV —— which hill is ioyned to it that is now jeruſalem] *Qui conjungitur ei quæ nunc eſt jeruſalem*. The *Rhemiſts* tranſlate, *which hath affinitie to that which now is* Hieruſalem, *Nary*, *which repreſents* Jeruſalem. The Edition at *Paris* 1543 has in the Margin *cordina* for *conjungitur*.

—— V That ye don not all thinges that ye wollen] *Ut non quæcunque vultis illa faciatis*. The *Rhemiſts* here tranſlate, *leſt not what things ſoeuer you will that you doe*.

Philip II. —— though I be offrid or ſlayn on the ſacrifice and ſeruice of your feith] *Sed immolor ſuper ſacrificium & obſequium fidei veſtræ*. *Beneſield* reads *& ſi immolor*, and puts in the Margin, *numquid ego creatore & ſalvatore*. The *Rhemiſts* tranſlate the Words, *and if I be immolated vpon the ſacrifice*, *Nary*, *and if I ſhould ſeal my beleef by my bloud and ſacrifice of your faith*, as if he had read *teſtem* for *obſequium*, as the *Paris* Edition 1543 does in the Margin.

III Seſſe I. (ſyoun] *Videte concisionem*. The *Rhemiſts* tranſlate this Paſſage, *ſee the concision*, or rather *do not* tranſlate *concisionem* at all. *Nary* renders it, *beware of the circumciſion*, as if the Text had been *circumcidite*, which is another Inſtance of his ſtrict Adherence to the *Vulgate*. *Wiclif* ſeems not to have underſtood the Apoſtle's Meaning.

Coloſ II —— religioun of angeles] *Religione angelorum*. In the Margin of the *Paris* Edition is put for *religionem*, *ſuperſtitione*. The *Rhemiſts* tranſlate the Words as *Wiclif* had done, but *Nary* renders them *ſuperſtitious worſhip of angels*.

Hebrews V —— of whom ther is to vs a gret word for to ſeye and vnable to be expowned] *De quo grandis nobis ſermo & ininterpretabilis ad dicendum*. MS. *R B*. The printed Editions have it *ininterpretabilis*, and in the Margin *interpretatu difficilis*.

—— XIII.

—— VIII For I ſolde ſacrifices god is diſtryd] *Tribus enim ſolebat promeritur deus.* The *Rhemiſts* here tranſlate, *I ſometimes God is reconciled*, and *Nary*, *by ſuch ſacrifices God is appeaſed*

Jude II And the Lord encreaſe hem that weren maad eft eech day into the ſame thyng] *Dominus autem augeat eos qui fuerunt primitus in ſpem* In the *Paris* Edition 1543 is placed in the Margin *additi ſunt*, &c. The *Rhemiſts* tranſlated the Words, *and our Lord increaſe them that* ſhould be ſaved, *daily more and more*. But in their Notes acknowledge, that the *Greek* more plainly expreſſeth it. *Nary* renders this Text, *and the Lord increaſed daily and* linked together *ſuch as ſhould be ſaved.*

—— XIV Ner whanne ther was maad an aſſaught of the Iethen men and the Iewis with her princis to turmente and to ſtoonen hem, thei ben flowen and fledden togidre to the cytees of Iconye and Lyſtre and Derben] *Cum autem factus eſſet impetus gentium & judæorum cum principibus ſuis, ut contumelias eis inferrent & lapidarent eos: intelligentes confugerunt ad civitates Lycaoniæ, Lyſtram & Derben.* Ms. *R. B.* Here Ms ſeems to have read it & *Iconium*, &c.

—— XIX In the ſame of a myghty man] *In nomine tyranni cujuſdam.* The *Rhemiſts* tranſlate theſe Words, *in the name of one Tyrannus* Wicl ſeems not to have underſtood that *Tyrannus* was a Man's proper Name

—— XXVII And not aftir tho the wynd to-ryſ, that is clepid north eeſt, was aſſeyd it, and whanne the ſchip was rauyſchid and myghte not enforſe agheins the wynd] *Non poſt multum autem mittit ſe contra eum ventus qui vocatur Euroaquilo, cum arripta eſſet navis & non poſſet contra ventum.* Wicl ſeems to have taken *Typhonicus* for a proper Name So did the Editors, who printed it with a capital Initial But the *Rhemiſts* have rendered this Place not more intelligibly to an *Engliſh* Reader, who tranſlate it thus *But not long after a tempeſtuous wynde, that is called* Euro-aquilo, *drave againſt it And when the ſhip was caught and could not make againſt the wind Nary* has mended this Tranſlation, *but not long after, there aroſe againſt it a tempeſtuous wind called North-eaſt.*

2 *Pet* I —— for we not feynge unwiſe tales] *Non enim ineptiam ſtultam ſequuti* MS *R B.* But the Copy which Wicl uſed read *inaniam fabulam* The *Paris* Edition 1543 reads *aniles fabulas*, and puts in the Margin *arte compoſitas.* The *Rhemiſts* tranſlate thus Place *unlearned fables*, and *Nary fabulous doctrines.*

2 *John* —— wrynge that eech man that goith before] *Precedat* MS. *R B.* The *Paris* Edition 1543 reads here, *Omnis qui recedit Beneſ B, Omnis qui recedit* The *Rhemiſts* tranſlated, *every one that reboteth*, and *Nary, that ever draweth back*

Jude —— herueſt trees withoute fruyte] *Arbores autumnales infructuoſæ*, which the *Rhemiſts* tranſlate *trees of autumne*, *unfruitful*, and *Nary autumn trees*

Apocalyps II —— I ſchal gyve aungel meet hid, and I ſchal gyve to him a whyt ſtoon] *Dabo manna abſconditum & dabo illi calculum candidum* The *Rhemiſts* and *Nary* leave the Word *manna* untranſlated, and render *calculum* a counter But *Wicl* renders *manna* aungel meat, which, I ſuppoſe, he took from *Pſal.* lxxvii. according to the Numbering in the *Vulgate*, where *manna* is called *panem angelorum.*

By theſe few Obſervations it appears, that the MSS. which Dr. Wicliff uſed, were in ſome Places corrupted, and that in others he had not Learning enough fully to underſtand the Meaning of their Divine Books and yet what thro *Affectation of Antiquity, or keeping too cloſely to the Latin Text, the Tranſlation made by the* Rhemiſts *ſo many Years after, and in an Age of greater Light and Knowledge, does very little exceed hers of Dr Wicliff's in either the Purity of its* Engliſh, *or its Intelligibleneſs to* Engliſh *Readers* In *Roger Bacon*'s Ms. the Prologue to St *Luke*'s Goſpel begins and ends thus:

Lucas ille *antiochenus, arte medicus, ... ne non tam voluntatem dei viderentur quam fabricantium preſcia ... Quando quidem unde ... ſit* ——— ' By which may be accounted for Dr. *Wicliff*'s wholly ' omitting the Preface or Dedication of St *Luke*'s Goſpel, as, thro' want of Criticiſm, taking it to be a Part of ' *Hierome*'s Prologue

(a) *A ſmoaking Wind*, the Surge of the Sea raiſed by this Wind appearing like Smoak. In the *Levant* the Wind at *Eaſt* and *Eaſt and by North* is the ſtrongeſt Wind.

THE

The NAMES of the Encouragers of this Work.

* *More than one Book.* † *Large Paper.*

MR. *James Abree*, Printer at *Canterbury.*
Mr. *Joseph Ames* of *Wapping.*
The Reverend Dr. *Archer*, Archdeacon of *Wells.*
The Rev. *Edward Arrowſmith*, A. M. Rector of St. *Olave Hart-ſtreet, London.*
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The Rev. *William Baker*, S. T. P. Fellow of St *John's* College in *Cambridge.*
The Rev. Mr. *Banyer*, Afternoon Preacher to the Honourable Society of *Gray's* Inn.
Thomas Barrett, Eſq; of *Lee* Place near *Canterbury.*
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† Dean and Chapter of *Chriſt-Church, Canterbury*, for the Library.
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The Rev. Dr. *Herbert.*
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St. *John's* College in *Cambridge*, for the Library.
* The Rev. *William Knowler*, L. L. D. Chaplain to the Right Hon. the Lord *Malton.*
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The Rev. *Richard Leighton houſe*, A. M. Vicar of *Coſmus Blean* in *Kent.*
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The Rev. Mr. *Noble*, Chaplain to the Hon. Society of *Gray's* Inn.
Mr. *John Noon*, Bookſeller.
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The Rev [illegible], A. M. Rector o[illegible] in *Kent.*
The Right Hon. the Lord [illegible].
* Mrs [illegible] of [illegible].
Mrs [illegible]
The Right Rev. [illegible] Lord Biſhop of [illegible].
Mrs [illegible]
Mr. [illegible] of [illegible]
[illegible], Gent.
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* The Rev. *Thomas Tanner*, S. T. P. Chancellor of *Norwich*, and Prolocutor of the Lower Houſe of Convocation.
* *John Thorp*, M. D. and F. R. S.
† *Trinity* College in *Cambridge*, for the Library.
Mrs *Turner* of the *White-Friars* in *Canterbury.*
[illegible], Eſq;
* Mrs *Ward.*
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Dr. *Williams's* Library in *Preſcot-ſtreet.*
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Francis Wyat, Eſq; of *Boxley* in *Kent.*

*** *ERRATA*

ERRATA & OMISSA in the *History*, &c.

PAGE 3. l. ult. after text add P. 5. l. 8. read *December* 31. P. 14. l. 3. r. *last of Oct.* P. 16. marg. Note, l. penult. r. *from* Evans, *I. D. Answer*, &c. P. 21. l. 5. r. *xxxiv.* P. 25. l. 8. r. *in text in marg.* At the bottom of the Margin, *It seems, that in some Copies or Charters there had formerly been Letters from the Pope.* This was of John Ratlyng or Ratlyng, *Archdeacon of Lincoln*, that furnished Cardinal Beaufort de *Pecuniis*, & did it from Cathedrals or principal Churches, & Collegiate P. 26. l. 27, 28. r. *by the Dean and Chapter of the Diocese.* P. l. 32. r. Regnant. P. l. 3. after *heads* add, *which seemed however Learned Men to be Popish Inventions.* P. 31. l. 6. from bot. r. *Holland*, P. l. 8. r. *Congregation of our Brethren*, &c.

Errata in the Translation of the New Testament, as it has been printed, p. 22. P. 31. l. penult. r. *attentis* P. 36. l. 9. after *long* dele *and* P. 41. l. 6. r. *for the* P. 42. r. *Leonard*, and dele in the Marg. after *early ends*, *Doctor Heath, Archbishop of York, & Henry, Duke of Buckingham at Northampton, and of Thomas of Kent executed for treason against the King, and com* —— *the Duke of Buckingham for the Murder of Edward the Fifth's Uncles in the Tower.* P. l. 15. r. *Chron.* P. l. 5. r. P. 55. l. r. l. 5. r. l. 45. r. *Hall.* P. 60. l. 18. r. *in* l. 24. l. 25. r. P. 65. l. 49. r. *In 1574 it* —— P. 71. l. 36. r. *declaimed.* P. 81. l. 21. r. *July.* P. 81. l. 32, 33. r. *His Lordship* P. 34. l. 12. r. *Henry the Eighth.*

Errata in the New Testament.

PAGE 1, Col. 1. l. r. col. 2. l. r. l. 34. r. l. 37. r. l. 42. r. P. 15. col. 1. l. 38. r. col. 2. l. 5. r. *first* P. 16. col. 1. l. 8. r. P. 21. col. 1. l. 23. r. l. 35. r. col. 2. l. 42. r. P. 22. l. r. P. 29. col. 1. l. r. P. col. 2. l. 2. r. P. 34. col. 2. l. 3. r. P. 35. col. 1. l. 26. r. *assayled.* P. 44. col. 1. l. 36. r. *Le gladiade.* col. 2. l. 8. dele *feare.* P. 50. col. 1. l. 16. from bot. r. *heryarge.* P. 76. col. 2. l. 26. r. *lueth.* l. 58. r. *wyle.* col. 2. l. 9. r. *feblerefles.* P. 84. col. 1. l. 21. r. *that reyside.* P. 88. marg. Note, l. 1. r. *sec.* l. 4. r. *Benedic-* P. 91. marg. Note, l. 1. dele § &. P. 104. col. 1. l. 6. r. *conscence.* P. 107. col. 2. l. 8. from bot. r. † *two* marg. Note, after *faultes* r. † *fix for six.* P. 111. marg. Note, l. r. r. *extremitenes.* P. 113. col. 2. l. 16. r. *fulgete.* P. 126. marg. Note, r. *scornefatherne*; in Wiclif's *Copy it was scornefatherne.* P. 137. col. 2. l. 10. r. *agenward.*

Omitted in the Glossary.

Bare, *naked.* *Matt.* xiv.
Beholding, *considering.* *Gal.* v.
But, *except, unless.* *Luc.* ix. *Tit.* 2 *Cor.* xiii.
(, *L.S.* , *Tim.* v.
(, , *Ephes.* v.
( ), *Gal.* v.
(, *Gal.* v.
(, *Gal.* i.
Clenit, *sincerity.* *Luke* i.
Clenſing, *straining.* *Matt.* xxiii.
Defaſen, *disguise.* *Matt.* vi.
Dispitous, *despitous, contemptible.*
Fallace, *Lat. deceitfulness* *Matt.* vi.
Felden luſt, *irritavit in eum.* *Matt.* iii.
Forth dayes, *hora undecima.* *Matt.* vi.
Gro, *wax.* *Ephes.* iv.
Heelde, *pour.* *Deedes* ii.
Heir, *priestes* *Matt.* xiv.
Keuerden, *recovered.* *Ebr.* xi.
Kyn, *kind, generation.* 1 *Pet.* ii.
Lightere, *easier.* *Marc.* ii.
Lywyng, *conversation.* *Ephes.*
More, *rather.* *Ephes.* v.
Muſyng, *murmuring.* *Jon.* vi
Opyn vices, *crimes* *Act.* xi
Ple, *pea,* *ervum* *Isa.* vi
Perles, *pearls* *Apoc.* x
Repreued, *reproved* *Ioh.* xv
Sarpen, *Satyr,* *Satan* *Deut.* xv
Soon, *sun* *Isa.* xx
Sorgine, *wicked* *Act.* xvi
Take. See *betake*, *Marc.* x.
Take ye kepe, *mark, observe* *Act.* x. *Gal.*
That, *but.* *Galat.* v. *Philip.* i.
Tree, *wood.* 2 *Tim.* ii.
Vitoled, *victualled.* *Deed.* xii.
Vnchargeth, *disburthened, relieved* *Isa.* xx
Welle, *spring, fountain.* *Mar.* v.
Woot, *knew.*
Worthi, *noble* *Isa.* x
Wynside, *kicked.* *Prol. to Dedis.*

Due Care to the Binder in placing the Prints

1. The Editor's Picture facing the Title.
2. Frontispiece of *Cranmer*'s Bible facing Page 30.
3. *Wiclif*'s Picture facing the New Testament.

T. Fabula primi Rebelli in mundo Doctoris.

THE

NEW TESTAMENT

WITH THE

LESSONS

Taken out of the

OLD LAW,

Read in CHURCHES according to the Use of *SARUM*;

Translated

Into *ENGLISH* from the *Vulgar Latin*.

By *John Wiclif*, D.D. Rector of *Lutterworth*, 1380.

MSS. Camb. & Emman. A. D. 1534.

Here ben writun the names of alle the Bookis that ben in this newe Testament, *and on every Bookis name the noumbre of the Chapitris ben writun also.*

The foure Evangelists	Seynt mathew		xxiii.
	Seynt mark	with	xvi.
	Seynt Luk		xxiv
	Seynt Joon		xxi
The ten pistlis that Seynt Paul wrote to dyuerse churchis. & foure that he wrote to certeyne persones.	[illegible]		xvi
	the firste to Corinthis		xv
	the secounde to Corinthis		xiii
	to Galathies		vi.
	to Effesies		vi
	to Philipensis		iiii.
	to Colocensis		iii.
	[to Laodicen[illegible]]	with	i. chapitre.
	the firste to Thessalonicensis		v.
	the secunde to Thessalonicensis		iii
	the firste to Timothe		vi.
	the secunde to Timothe		iv.
	to Tite		iii.
	to Philemon		i.
	to Hebrews.		xiii.
The pistle of Luk Actus of Apostlis		with	xxviii.
The sevene pistlis of Christen feith.	of James		v.
	the firste of Petre		v.
	the secunde of Petre		iii.
	the firste of Joon	with	v.
	the secunde of Joon		i
	the thirdde of Joon		i
	And of Judas.		i
the Revelacioun of Joon	the Apocalips	with	xxii.

Thus alle these Pistlis stonden in her ordre.

Here bigynnoth a newe teſtament. A PROLOG on matheu.

MAtheu that was of iudee as he is ſett firſt in order of * goſpelers, ſo he wroot firſt the goſpel in iudee, and tho the office of a togaderer he was eleptt to god. whanne this matheu hadde prechid firſt the goſpel in iudee and wolde go to hethen men he wroot nett the goſpel in ebrew, and lefte it to myndc to criſten men of thoſe tho which he had parchid bothe. for as it was nedeful that the goſpel were prechid to the comynyng of ſeth, ſo it was nedeful that it were writun alſo aghens eretikis. though manye men han writun the goſpel, four oonli, that is matheu, mark, luyk and ioon han the witneſſyng of autorite for thei tolden the feith of the trynyte bi foure parties of the world and thei ben as foure whelis in the foure horſid carte of the lord that berith him aboute bi prechyng of the goſpel and mankynde that was flayn bi foure deethis ſchulde be quykened bi the prechyng of them and therfore the goſpelis of othere writeris felden doun and be not reſſeyued. for the lord nolde, that the foreſeid noumbre were diſtried for the vertu of ſacrament. alſo the foure goſpellers ben undurſtondun bi foure figuris of gooſtli pryuyte. matheu is undurſtondun bi man, for he dwellith principali aboute the manheed of criſt. mark is undurſtondun bi a lioun, for he tretith of criſtis riſyng aghen. luyk is undurſtondun bi a calf, and treetith of preeſthood. ioon is undurſtondun bi an egle and writeth highere the ſacramentis *either hooli pryuytees* of the godheed. forſothe criſt, whom theſe goſpelers diſcryuen, was a man borun of the virgyn; he was a calf in offrynge *either diynge on the croſs*. he was a lioun in riſyng aghen and he was as egle ſtiynge on heiyn. either the manheed of criſt is ſignyfied in man, preſthood is ſignyfied in the calf, power is ſignyfied in the lioun, and the ſacrament of godheed is ſignyfied in the egle. * *that is to ſeie, foure bookis it is declarid, that ieſu criſt is god & man kyng and preeſt* Jerom *in hiſe tweie prologis vpon matheu, and in the firſt book of the goſpel of matheu*

* the goſpelers

* not in the 1st o.

and hise brithren. Judas bigat [illegible] Zaram of Thamar, Phares bigat Esrom, Esrom bigat Aram. Aram bigat Aminadab. Aminadab bigat Naasson. Naasson bigat Salmon. Salmon bigat Booz of Rachab. Booz bigat Obeth of Ruth. Obeth bigat Jesse. Jesse bigat David the kyng. David the kyng bigat Salomon of * hir that was [illegible] wyf Salomon bigat Roboam. Roboam bigat Abia. Abia bigat Asa. Asa bigat Josaphat. Josaphat bigat Joram. Joram bigat Ozias. Ozias bigat Joatham. Joatham bigat Achaz. Achaz bigat Ezechias. Ezechias bigat Manasses. Manasses bigat Amon. Amon bigat Josias. And Josias bigat Jeconyas and his brithren in the tyme of the passyng of Babiloyne. And after the passyng of Babiloyne Jeconyas bigat Salatiel. Salatiel bigat Zorobabel. Zorobabel bigat Abiud. Abiud bigat Eliachim. Eliachim bigat Asor. Asor bigat Sadoch. Sadoch bigat Achym. Achym bigat Eliud. Eliud bigat Eleazar. Eleazar bigat Mathan. Mathan bigat Jacob. Jacob bigat Joseph the husbond of Marie of * whom Jesus was borne that is clepid Crist. † And so alle generaciouns from Abraham to David ben fourtene generaciouns: and from David to the transmigracioun of Babiloyne ben fourtene generaciouns, and from the transmigracioun of Babiloyne to Crist ben fourtene generaciouns.

* that wente

* But the generacioun of Crist was thus: whan Marie † the modir of [illegible] Joseph § or ere they comen to gidre she was foundun havynge of the holy goost in wombe: * And Joseph hir husbonde † for he was rigtful and wolde not putte hir, § he wolde § privyly leve hir. But whyle he thoughte thise thingis. Lo * the aungel of the Lord appeerid in slep to him and seide Joseph the sone of David nyle thou drede to take Marie thy wyf for † that thing that is born in hir is of the holy Goost. § And she shal bere a sone & thou shalt clepe his name Jesus, for he shal make his puple saaf of [illegible] for this thing was don that † it schulde be fulfild that was seid of the Lord bi a prophet seiynge. Lo a virgyn schal have in § wombe and sche schal bere a sone and * they schulen clepe his name Emanuel that is † to seye, god with us. * And Joseph † roos fro sleep

* Forsothe
† his moder
§ that thei
* Joseph forsothe
† whanne he was myndful &
§§ forsake her privili forsothe him
* an
† the
§ Sothely
* Forsothe
† the thing
§ the wombe
* his name
† interpretid, or expounid.
* Sothely
† rising up fro sleep he as the aungel of the Lord comaundede him and tooke Marie his wyf. And he knewe hir not til sche hadde borne hir first * bigetun sone, & § he clepid his name Jhesu.

* gendred
§ she

Chap. II.

THerfore whanne Jhesus was borun in Bethleem of Juda, in the daies of Kyng Eroude. Lo * astronomyens [illegible] fro the eest to Jerusalem. † And [illegible] ye busily of the [illegible] and whanne ye han foundun tell ye [illegible] * come and worschipe [illegible] § And whanne [illegible] † Therfore [illegible] worschipe [illegible] and § [illegible] Anoon [illegible] and [illegible] Herode [illegible] * Thei [illegible] † Anoon [illegible] with a [illegible] § [illegible] * [illegible] worschipe [illegible] and § [illegible] Anoon [illegible] * [illegible] † [illegible] worschipe [illegible] and [illegible] her cofre. And whanne thei * weren [illegible] * Sodenli goon [illegible] Lo the aungel of the Lord appeerid [illegible] to [illegible] * [illegible] * [illegible] † [illegible] and be thou there, til that [illegible] for [illegible] that [illegible] † [illegible] for the child [illegible] Herode [illegible] And [illegible] roos and took the child and his modir by night and went in to Egipt. And he was there § to the deth of Eroude, that it schulde be fulfillid that was seid of the Lord bi the prophete seiynge, Of Egipt I clepide my sone. Thanne [illegible] Herode [illegible] nemyens was † ful wrooth, and he sente & slowgh alle the children that weren in [illegible]

* Thei
† Herode
§ to
* Herode
† Herode

* medis of his leem and in alle the * coostis therof fro two yeer age & withynne, after the time that he hadde † enquerid of the aftronomyens.

† fowte owte of the kynges hond

'I manne was ful ‖ fillid that was seid bi Jeremye the prophete seiynge. A voice was herd, ϑ an high weepynge, & wedlynge, Rachel by weepynge her ** and she * welde * not be comforted ** that bee nis. † For what Herod was deed Lo the angel of the Lord apperid to Joseph wh[illegible] * And * rise up & take the child & his modir & go into the lond of Israel, for thei that sowten the lyf of the child ben deed. * Joseph * rose * and took the child & his modir & came into the lond of Israel. * And he herd that Archelaus regnede in Jewrie for Herode his fadir, and dredde ϑ to go thidir, and bi ‖ warnyng in sleep went into the parties of Galilee. And * he * and dwelte in a citee that is clepid Nazareth, that it scholde be fulfillid that was seid bi prophetis, for he schal be clepid a † Nazarey.

** wepte
* wolde not
† For what
‖ fulfillid
* Joseph
* rose
* and took
* And
* he
* and dwelte

† of Nazareth *MS. Lyndis.* Nazareth *MS. Magd.*

Chap. III.

A. IN tho dayes Jon Baptist cam, and prechide in the desert of Judee. And seide do ye penaunce for the kyngdom of hevenes schal neigh. For this is he of whom it is seid bi Ysaie the prophete seiynge, a voice of a crier in desert, make ye redy the weies of the Lord, make ye right the pathis of him. And this Jon hadde clothing of Camels heris and a girdle of skyn aboute his leendis and his mete was hony of wode and hony of the wode. Thanne went to him Jerusalem out to him and alle Jewrie and alle the cuntree aboute Jordan. And thei were baptisid of him in Jordan, and knowlechiden her synnes. But he seigh many of the Pariseis and of Sadducees comynge to his baptem, and seide to hem generacioun of Eddris who schewide to you to fle fro the wraththe that is to come? Therfor do ye worthi fruytis of penaunce. And nyle ye seye withynne you, we have Abraham to fadir, for I seye to you that god is myghti to reise up of thes stonis the sones of Abraham. And now the axe is put to the roote of the tre, therfor every tre that makith not good fruyt schal be kit down and schal be cast into the fyr. I wathe ghou in watir into penaunce, but he that schal come after me is stronger than I, whos schoon I am not worthi to bere, he schal baptise you in the Hooly Goost and fyr. Whos fanne is in his hond, and he schal purge his corn flor, and he schal gadere his whete into his berne, but he schal brenne the chaf with fyr that may not be quenchid. Thanne Jhesus came fro Galile into Jordan to Jon to be baptisid of hym. And Jon forbed him and seide I owe to be baptisid of thee, and thou comest to me. But Jhesus answerid and seide to him suffer now, for thus it fullith to us to fulfille al rightwisnesse: thanne Jon sufferide him. And when Jhesus was baptisid anoon, he wente up fro the watir and hevenes weren opened to him: and he saw the Spirit of

B god

god comynge doun as a dowve and comynge on him. And lo a voice fro hevenes seiynge, this is my loved sone in whiche I have plesid to me.

Chap. IV.

A. THan Jhesus was led of the Spirit into desert, to be tempted of the fend. And when he had fastid fourti dayes, and fourti nyghtis, afterward he hungride. And the tempter & the fend cam to him, and seide to him, if thou art goddis sone, seie that these stonis ben maad looves. Which answerde & seide to him, it is writen not oonly in bred lyveth a man but in eche word that cometh of Goddis mouth. Thanne the fend tok him into the hooly citee, and setted him on the pynnacle of the temple. And seide to him, if thou art goddis sone, sende thee adoun, for it is writen that to his aungels he schal comaunde of thee and thei schulen take thee in her hondis, lest perauenture thou hirte thi foot to a stoon. Jhesus seide to him eftsoone it is writen schalt not tempte thi lord god. Eftsoone the fend took him into an hil ful hi, and schewide to him alle the rewmes of the world and the glorie of hem, and seide to him, alle these I schal give to thee: if thou fallynge doun schalt worschipe me. Thanne Jhesus seid to him, go Sathanas, for it is writen thou schalt worschipe thi lord god, and to him aloone thou schalt serve. Thanne the fend left him, and lo aungels camen to, and seruyden to him. But when Jhesus hadde herd that Jon was taken, he went into Galilee, and he lefte the citee of Nazareth, and he dwelte in the citee of Caphernaum bisyde the see, in the coostis of Zabulon, and Naptalim. That it schulde be fulfillid that was seid by Ysaie the prophete, seiynge, The lond of Zabulon & the lond of Naptalym, the wei of the see beyonde Jordan of Galilee of Hethene men. The peple that walkide in darknesse sigh greet light, and whilo men liten in the cuntree of schadewe of deth, Ligt aroos to hem. Fro that tyme Jhesus bigan to preche and seie, do ye penaunce: for the kyngdom of hevenes schal come nigh. And Jhesus walkide bisidis the see of Galilee and sygh twey britheren, Symount that is clepid Petir, & Andrew his brother, castynge nettis into the see; for thei weren fiscris. And he seide to hem come ye after me, and I schal make ye to be maad fiscris of men. And anoon thei letten the nettis and

C him. And Jhesus ghede aboute al Galilee

lesten the nettis, and thei suweden him. And Jhesus ghede aboute al Galilee techynge in the synagogis of hem, and preechynge the gospel of the rewme, and heelynge every langour, and eche nekenesse, among the peple. And his fame wente in to al Syrie, and thei broughten to him alle that weren at mal ese, and that weren ta-

B kun

kum with dyverſe langnores, and turmentis, and hem that hadden fendis, and lynatyk men, and men in palaſie, and he helide hem. And ther ſueden him myche peple [illegible] of Decapoly, and of Jeruſalem, & of Judee, and of bigbonde Jordan.

Chap. V.

A. And Jheſus ſeynge the peple, went up into an hil; and whanne he was ſett, hiſe diſciplis camen to him. And he openyde his mouthe, and taughte hem; and ſeide. Bleſſid be pore men in ſpirit; for the kyngdom of hevenes is herun. Bleſſid ben mylde men: for thei ſchulen weelde the erthe. Bleſſid ben thei that mournen: for thei ſchal be coumfortid. Bleſſid be thei [illegible] for thei ſchulen be fulfillid. Bleſſid ben merciful men: for thei ſchal gete merci. Bleſſid ben thei that ben of clene herte: for thei ſchulen ſe God. Bleſſid ben pesible men: for thei ſchulen be clepid the ſones of God. Bleſſid ben thei that ſuffren perſecucioun for rightwiſnes: for the kyngdom of hevenes is hern. Ye ſchulen be blyſſid whanne men ſchulen curſe you, and perſecute you, and ſeie ech yvel ayens you leeynge for me. Joie ye, and be ye glade: for your mede is myche in hevenes: for ſo thei han perſecuted also prophetis that weren bifore you. Ye ben ſalt of the erthe; that if the ſalt vanyſche awey, wherynne ſchal it be ſalted? to nothing it is worth ouere, no but that it be caſten out, and be defoulid of men. Ye ben the liyt of the world, a citee ſet on an hil may not be hid. Nether men tendith a lanterne, and ſettith it vndir a buſſel, but on a candilſtike, and it ſchyneth to alle that ben in the hous. So schyne youre liyt bifore men, that thei ſe youre good werkis, and glorifie youre fadir that is in hevenes. Nyle ye gete that I cam to undo the Lawe or the prophetis, I cam not to undo but to fulfille. Forſothe I ſeie to you, ſkile ſchal paſſe heven and erthe, o title of the Lawe ſchal not paſſe, til alle thingis be don. He therfore that ſchal breke oon of theſe leſte maundementis, and ſchal teche men ſo, he ſchal be clepid leſte in the kyngdom of hevenes. But he that ſchal do, and teche, this ſchal be clepid greet in the kyngdom of hevenes. For I ſeie to you, that but youre riytwiſnes ſchal haue more plenteuouſnes than of the wryteris and of Fariſees, ye ſchulen not entre into the kyngdom of hevenes. Ye han herd that it is ſeid to olde men: thou ſchalt not ſle, and he that ſleeth, ſchal be gilty to doom. But I ſeie to you that ech man that is wroth to his brothir ſchal be gilty to doom, and he that [illegible], ſchal be gilty to [illegible] that to his brother, fool, ſchal

B. ſlattfulneſſe MS. *plures*

ing to thin adverſarie ſoone, while thou art in the weye with him, leſt peraventure thin adverſarie take thee to the domeſman, and the domeſman take thee to the mynyſtre, and thou be ſent in to priſoun. Treuly I ſey to thee thou ſchalt not go out fro thennes nil thou yelde the laſte ferthing [illegible]. Ye han herd that it was ſeid to olde men: that not forſwere but thou ſchalt yelde thin othis to the lord. But I ſeie to you, that ye ſwere not for any thing, neither bi hevene for it is the trone of god. Neither bi erthe, for it is the ſtool of his feet, neither bi Jeruſalem, for it is the cite of a greet kyng. Neither bi thin hed, for thou maiſt not make oon heer white ne blak. But be youre word, ye, ye, nay, nay, and that, that is more than theſe [illegible] of yuel. Ye han herd that it hath be ſeid to olde men, an eye for an eye, and a tooth for a tooth. But I ſeie to you that ye reſiſte not an yuel man, but ye ſmyte thee in thi riyt cheke, turne to him and the left. And to hym that wole ſtryue with thee in doom, and take away thi cloth, leeue thou also to him thi mentil. And whoever coumpelliſh thee a thouſynde [illegible] go thou with him other two. Yyue to him that axith of thee, and turne not awey thi face fro him that wole borewe of thee. Ye han herd that it was ſeid thou ſchalt loue thi neiyboure, and hate thin enemy. But I ſeie to you, Loue ye youre enemyes, do ye wel to hem that hate you, and preie ye for hem that purſewen and ſclaundren you. That ye be ſones of youre fadir that is in hevenes, for he makith his ſonne to riſe ouere yuele men and good men, and reyneth on riytful men and vniuſte men. For if ye loue hem that loue you, what mede ſchulen ye haue? Whether and publicans don not this thing? And if ye ſalue youre britheren oonly, what more doon ye? Whether and hethene men don not this thing? Therfore be ye perfit, as youre hevenli fadir is perfit.

Chap. VI.

Take ye hede that ye do not youre riytwiſnes bifore men, to be ſeyn of hem, ellis ye ſchulen haue no mede at youre fadir that is in hevenes. Therfore whanne thou doſt almes, nile thou trumpe bifore thee, as ypocritis doon in ſynagogis and

and fretis, that ther be worschipid of men; fothely I fey to you thei han refeyved her meede. But whanne thou doift almes, knowe not thi left hond what thi right hond douth. That thin almes be in hidlis, and thi fadir that feeth in hidlis fchal quyte thee. And

* MS preas
m.

D.

thun heed, and waifche thi face: That thou be not fen fa[ſ]tende to men, but to thi fadir that is in hidlis, and thi fadir that feeth in hidlis fchal yelde to thee. Nile ye tresoure to you tresouris in erthe where rust and mo[th] distruyen, and where thefis descarven and stelen. But gadere ye tresouris to you in heuene, where neither rust nor mooth distruyeth, and where thefis nether scarven nor stelen. For where thi tresoure is, there is thin herte also. The

netfis, how grete

r No man may [ſ]erue two lordis. For either he fchal haue the tone and despise the tother; either he fchal ſuſteyne the tone, and dispise the tother. Ye mown not serue god and richesse. Therfore I fey to you that ye be not bisy to youre lyf, what ye fchul ete neither to your bodi, with what ye fchul be clothid. whether lyf is not more than mete, and the body more than the clothe? Biholde ye the foulis of the eir, for thei sowen not, neither repen, neither gaderen in to bernes, and youre fadir of heuene feedith hem. whether ye ben not more worthi than thei? But who of you thenkynge, may putte to his ſtature o cubit? And of clothing what ben ye bisy? biholde ye the lilies of the feeld how thei wexen, thei trauelen not neither

mychc more you

nyle ye be bisy ſeiyge, what ſchul we ete, or what ſchul we drynk, or with what thing ſchul we be kevered? Forſothe herthene men feken alle theſe thingis, and your fadir wot that ye han nede to alle theſe thingis. Therfore ſeke ye firſt the kyngdom of god

ſchul be caſt to you. Therfore nyle ye be bisy in to the morrowe for the morrowe ſchal be bisy to him ſelf; for it ſuffiith to the daie his owne malice.

Chap. VII.

For ech that axith, takith, and he that ſeeth, fyndith: and it ſchal be [o]pened to him that knockith. What

* take him

D.

…evenes. Many ſchal ſey to me in … Lord, Lord, whether we have not prophecied in thi name, and han caſt out fiendis in thi name, and han do manie vertues in thi name? And thanne I ſchal knowleche to hem, that I knewe you never, departe awey fro me ye that worcken wickidnette. Therfore ech man that heerith theſe my wordis, and doth hem; ſchal be maad lyk to a wiſe man that hath bildid his hous on a ſtoon: And reyn fel down, and flodis camen, and wyndis blewen, and rulchiden into that hous & it felde not doun, for it was foundid on a ſtoon. And ever. man that herith theſe my wordis, and dooth hem not: is lyk to a fool that hath bildid his hous on gravel. And reyn cam doun, and flodis camen, and wyndis blewen: and thei hurtlen agen that hous and it felde doun, and the fallyng doun therof was greet. And it was don whanne Jheſus had endid theſe wordis: the puple wondride on his teching. For he taughte hem as he that … power: and not as the ſcribis of hem, …

Chap. VIII.

BUT whanne Jheſus was come doun fro the hill myche puple ſueden him. And lo a leprous man cam and worſchipide him, and ſeid, Lord if thou wilt, thou maiſt make me clene. And Jheſus helde forth … hond, … … I wil … thou maad clene; and anoon … of him was clenſid. And … him ſe, ſay thou to no man: … thee to the preſtis and … Moyſes commaundide in witneſſing to … And whanne he had entrid into Cap… the centurien neighede to him, … him, and ſeid lord, my child lith in the hous fyke on the paſ… tormentid. And Jheſus … come and ſchal heele him. And the cen… ned under power, and have knyghtis under me, and I ſeyn to this go, and he goth: and to an other come: and he com… h: and to my ſeruant do this and he doth it. And Jheſus herde theſe thingis and wondride and ſeide to men that ſueden him, treuly I ſey to you, I fond not ſo greet feith … Iſrael. And I ſey to you that many … ſe fro the eeſt, and … the weſt, and ſchal reſt with Abraham and with Ia… and Jacob in the kyngedom of hevenes. * *this MS* But the ſones of * the rewme ſchal be caſt out in to vttiner derkneſſis, there ſchal be … ng and grynſyng of teeth. And Jhe… … … …

he roos and wente in to his hous. And
the puple seynge dredde, and glorifiede
s. god that gaf [illegible]. And
whanne Jhesus passide fro thannes he sigh a
man Matheu bi name sittynge in a tol-bothe,
and he seide to him, sue thou me, and he
roos and folowide him. And it was don
the while he saat at the mete in the hous:
lo many pupplicans and synful men camen
and saten at [illegible]
[illegible]
[illegible]
ben yvel at eese. But go ye and lerneth
what it is: I wole merly and [illegible],
for I cam not to clepe rigtfull men: but
p synful men. Thanne the disciplis of Jon
camen to him & seiden, whi faiten we, and
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
z. [illegible] him and
[illegible]: but
[illegible]
[illegible] And lo a wom-
[illegible]
[illegible]
[illegible] Jhesus turnede and sauye
hir and seide do[illegible]r have thou trust, thi
feith hath maad [illegible]; and the wom-
man was hool fro that hour. And whanne
Jhesus cam in to the hous of the prince
and sagh the mynstrels and the puple ma-
kynge noise: He seide go ye awey for
the damysel is not deed but sleepith, and
thei scorneden him. And whanne the folc
was put out he wente yn and heelde hir
hond, and the damysel roos. And this fame
wente out in to al that lond. And whanne
r Jhesus passide fro thennes tweye blynde
[illegible]
David have mercy on us. And whanne he
came in to the hous the blynde men camen
to him, [illegible]
[illegible] that I do to you? and thei seiden
[illegible] that oure yghen be opened, and Jhesus seide,
[illegible]ewen us, that I may do this thing
you? and thei seiden to him yhe Lord:
I-nowe he touchide her yghen, and seide,
after youre feith be it don to you. And
* The names the yghen of hem weren [illegible] Jhe-
[illegible] sus threteniede hem & seide se ye that no
[illegible] man wite. But thei gheden out and *[illegible]
[illegible] fameden him thorugh al that lond. And
whanne thei weren gon out, lo thei brought-
en to him a doumbe man havynge a devel.
And whanne the devel was cast out: the
doumbe man spak, and the peple wondride
and seide, it hath not be seen thus in Israel.
But the farisees seiden, in the prince of de-
velis, he castith out develis. And Jhesus
wente aboute alle the cytees and castels: tech
ynge in the synagogis of hem, and prech-
ynge the gospel of the kyngdom, and
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
kynge as scheep not havynge a scheepherde.
thanne he seide to hise disciplis, sothely ther
is myche ripe corn, but fewe werk men.
Therfore preye ye lord of the ripe corn that
he [illegible] into his ripe corn.

Chap. X.

AND whanne hise twelve disciplis we-
ren clepid togidre he gaf to hem
power of unclene spiritis to cast hem out
of men, and to heele every langwor & sy-
knesse. And these ben the names of the
twelve Apostlis, the first Symount that is
[illegible]
[illegible]
[illegible]
[illegible]
pupplican: and James. * Alphey and * Jude
[illegible]
roth that betraiede Crist. Jhesus sente these
twelve and commaundide hem, and seide, go
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

ſpekith in you. The brothir forſothe ſchal
teke the brothir in to deth, and the fadir
the ſone, and fores ſchal ryſe agens fadir
& modir: and thei ſchulen turmente hem
men for my name, but he that ſchal dwelle
10. ſtille into the ende ſchal be ſaaf. And
whanne thei perſuen you in this citee, fle
ye in to an other, treuly I ſeye to you, ye
that mannes ſone come. The diſciple is
not above the maſtir, ne the ſervaunt a-
bove his Lord. It is ynowgh to the diſ
ſervaunt as his Lord, if thei han clepid the
houſebonde man Belzebub: how myche
E more hiſe houſhold meynee? Therfore
that I ſeye to you in derknetſis, ſeye ye in
hym that may leeſe bothe ſoule and bodi
not falle on the erthe withoute your fadir?
And alle the heris of youre heed ben noum-
brid, Therfore nyle ye dredе, ye ben betire
leevenes, but ye
And the
ly with hym. He that louith fadir or mo-
ta not worthi to me: And he that takith
to me: He that ſyndith his lyf, ſchal leeſe
he that leeſith his lyf for me, ſchal
e it. He that reſeyvith you reſeyv-
vith him that ſente me: He that reſeyv-
vith a prophete in the name of a prophete:
he ſchal take the meede of a prophete:
and he that reſeyvith a juſt man in the
meede of a juſt man. And who ever giv
ciple: treuly I ſey to you he ſchal not leeſe
his meede.

Chap. XI.

AND it was don whanne Jheſus had
ſaid: he commaundide to his twelve
diſciplis and paſſide fro thennes to teche
and preche in the citees of hem. But
Criſt: be ſente tweyne of hiſe diſciplis

come: or we abiden an othir? And Jhe-
ſus anſweride & ſeide to hem, go ye and
te le agen to Jon the thingis that ye han
herd and ſeen. Blynd men ſeen, crokide
deede men ryſen agen, pore men ben taken
to preching of the gospel. And he is bleſ
ſid that ſchal not be ſclaundrid in me. And
whanne thei weren gon awey: Jheſus bi-
wenten ye out in to deſert to ſe? a reed
wawid with the wynd? Or what thing
wenten ye out to ſe, a man clothid wit
ſofte clothis: ben in houſis of kyngis. But
what thing wenten ye out to ſee: a proſe-
te? ghe I ſeye to you: and more than
thee. Treuly I ſey to you: ther roos noon
dom of hevenes: is more than he. And
kyng dom of hevenes ſuffrith violence, and
violent
And if ye wolen reſeeve
is to come. He that hat
here he. But to whom ſchal I
wiſdom is juſtified of her ſones. Thanne
Jheſus bigan to feve repreef to citees in
whiche ful many vertues of him weren don:
vertues that ben don in you, hadden be don
do penaunce in heire and aſchе. Net
I ſeye to you, it ſchal be leſſe
Tyre and Sydon in the day of dome than
ſchalt be arend up to hevenes? thou ſchalt
go doun in to helle, for if the vertues that
ben don in thee, hadden be don in Sodome:
peraventure thei ſchulden have dwellid in
the lond of Sodom it ſchal be leſſe peyne
leche to thee fadir lord of hevene and of
erthe, for thou haſt hid theſe thingis fro
wiſe men and redy, and haſt ſchewid hem
to litil children, ſo fadir: for ſo it was pleſ-
ſynge to fore thee. Alle thingis ben goven
to me of my fadir: and no man knewe the
ſone but the fadir, neither ony man knew
the fadir: but the ſone: and to whom the
ſone wolde ſchewe. Alle ye that traveilen
fulfille you. Take ye my yok on you, and
len e

lerne ye of me, for I am mylde and meke in herte and ye ſchal fynde reſte to youre ſoulis. for my yok is ſofte: and my [illegible] light.

Chap. XII.

IN that tyme Jheſus wente bi cornes in the Sabot dai, and hiſe diſciplis hungeriden and bigunnen to plucke the eeris of corn and to ete. And the Farisees ſeynge to him ſeiden, lo thi diſciplis doon that is not leeful to do in the Sabot. And he ſeide to hem, whether ye han not red in the Lawe, that on ſabotis preſtis in the temple defoulen the ſabotis: and thei ben withoute blame? And I ſey to you that heere is a gretter than the temple. And if ye wiſten what it is I wole merſy and not ſacrifice: ye ſchulden never have [illegible] ſone is Lord y[illegible] And whanne he paſſide fro[illegible] him and ſeiden, wher it be leeful to heele in the ſabot, that thei ſhulden accuſe him. And he ſeide to hem, what man ſchal be that hath a ſcheep, and if it falle in to a diche in the ſabotis: wher he ſchal not holde & lifte it up? How myche more is a man bettere than a ſcheep? therfore it is leeful to do good in the ſabotis [illegible] the Farisees wenten out and maden a counſeil agens him: how thei ſchulden diſtreye him. And Jheſus knewe it, and wente awey fro thennes, and manye fueden him: and he helyde hem alle. And he comaundide to hem that thei ſchulden not make

to my child whom I have cheſen: my derlyng in whom it hath wel pleſid to my ſoul, I ſchal putte my Spirit on hym: and he ſchal telle doom to hethene men, He ſchal [illegible] ſtryve ne crie: neither ony man ſchal [illegible] A bretid reed he [illegible] thoughtis, ſeide to hem ech kyngdom departid agens it ſelf, ſchal be deſolatid, and ech citee or hous departid agens it ſelf ſchal not ſtonde? And if Sathanas caſtith out Sathanas: he is departid agens hym ſelf

therfore how ſchal this kyngdom ſtonde And it I in Belzebub caſte out develis [illegible] wel, for a tree is knowun of the fruyt. generacioun of eddris: hou moun ye ſpeke gode thingis whanne ye ben yvele? for the mouth ſpekith of plentee of the herte. A good man bryngith forth gode thingis of good treſoure, and an yvel man bryngith forth yvel thingis of yvel treſoure. And I ſeye to you that of every ydel word [illegible] to hem, an yvel kyndrede and a ſynful not be goven to it: but the tokene of Jonas the profete. For as Jonas was in the wombe of a whaal thre daies and thre [illegible] the preechynge of Jonas, and lo here a gretter than Jonas. The queen of the ſouth ſchal riſe in doom with this generacioun, and ſchal condempne it: for ſche came fro the endis of the erthe to here [illegible] myn hous fro whennes I wente out, and he comith and fyndith it voide and cleenſid with buſynes and mead fair. Thanne he goth and takith with him ſeuene othere [illegible] a man ſeide to him, lo thi modir and thi bretheren ſtonden withouten forth ſekynge thee, He anſwerde to the man that ſpeke to him: and ſeide, who is my modir and

who ben my bretheren? And he helde forth his hond in to hise disciplis: and seide, lo my modir and my bretheren: For who ever doth the wil of my fadir that is in hevenes, he is my brothir and sister & modir.

Chap. XIII.

IN that day Jhesus ghede out of the hous and sat by the see, And moche puple was gaderid to him; so that he wente up in to a boot and sate, and al the puple stode on the bryuke. And he spak to hem many thingis in parabis and seide, lo he that sowith ghede out to sowe his seed, And [illegible] for thei seynge seen not, and thei heryngе heren, not neither und vnderstonden. That the prophecie of Ysaye be fulfillid seiynge, with heryngе ye schulen heere & ye schulen not vnderstonde, and ye seynge schulen se and ye schulen not se. For the herte of this puple is greetly fatted: and thei herden heuyly with eeris and thei han closid her yghen: lest sum tyme thei seen with yghen, and with eeris heere and vndirstonde in herte and [illegible] and I hele hem. But youre yghen ben blessid for thei seen; and youre eeris for thei heren. Forsothe I seye to you, that many profetis and iust men han desyrid to se the thingis that ye seen; and thei seighen not; and to here the thingis that ye heren; and thei herden not. Therfore [illegible] the parable of the sower. Eche that heereth the word of the reume and vndirstondith not, the yuel man comith and rauyschith that, that is sowun in his herte this it is, that is sowun by the weye side. But he that [illegible] this it is that heereth the word and anoon takith it with ioye, and hath not roote in him self, but is temporal, for whanne tribulacioun and persecucion is maad for the word: anoon he is [illegible]; But he that is sowen in thornes: is this that heerith the word and the bisynesse of this world, and the fallace of richessis stranglith the word and it is maad without fruyt. But he that is sowen into good Lond: is this that heerith the word and vndirstondith and bringith forth fruyt, and sum makith an hundrid fold, treuly another sixtifold and another thritti fold. Another parable Jhesus purte forth to hem. & seide the kyngdom of hevenes is maad lyk to a man that sew good seed in his feeld, And whanne men slepten his enemy came and sew aboue taris in the myddil of whete and wente awey. But whanne the erbe was growid and maad fruyt thanne the taris appenden. And the servauntis of the husbonde man camen and seiden to him, lord whether thou hast not sowen good seed in thi feeld? wherof thanne hath it taris? And he seide to hem, an enemy hath do this thing, and the servauntis seiden to him, wolt thou we gon and gadere it? And he seide, nay, lest perauenture ye gadrynge the taris rote up with hem the whete. Suffre ye hem bothe wexe into repyng tyme: and in tyme of rype corn I schal sey to the [illegible] and few in [illegible]. Wherfore [illegible] mele, til it were al lowred. Jhesus [illegible] these thingis in parablis to the puple and [illegible] as the parable of taris of the feeld, which he answerde and seide: he that sowith good seed is mannes sone, the see [illegible] world, but the good seed, these ben sones of the kyngdom, but taris, these ben yuel children [illegible] that sowede hem is the deuel, and the ripe corn is the ende of the world, reapers ben aungels. [illegible] breed [illegible] to it [illegible] the ende of the world, Mannes sone shal [illegible] his aungels, and thei schulen gadere of his reume [illegible] and hem that doen wickednesse. And thei schulen [illegible] hem into the chemmes of fier, there schal be weping and gryndyng togidere of teeth. Thanne schulen iust men schyne as the sunne in the reume of her fadir. He that hath eeris to here here he. Eftsoone he seide to hem a parable, the kyngdom of hevenes is lyk to tresour hid in a feeld, which a man that fonde, hidde, and for ioye of it goith and selleth alle that he hath and bieth that feeld.

a marchaunt that ſechith gode margaritis, But whanne he hath founde oo precious margarite,

[illegible]

a modir be not ſeid Marie: and hiſe britheren [illegible] and Symount and Judas, And hiſe [illegible] ſuſtren? fro whennes [illegible] of that thing? And thei [illegible] in him, but Jhesus ſeide to [illegible] but in his owne lond, And he [illegible] for the vnbeleve of [illegible]

Chap. XIV.

IN that tyme eroude Tetrarke, *prince of the fourthe part*, herde the fame of Jhesus; And ſeide to his children, this is Joon Baptiſt he is risen [illegible] for this thing vertues worchen in him, For [illegible] he hadde take Joon, and bounde him, and [illegible] for Herodias the wyf of his brotur, For Joon ſeide to him, it is not leeful [illegible] to take her, And he wolde ſle him, dredde the peple: for thei hadden him as a pro- [illegible] Forſoothe in the birthe, the doughtir [illegible] and pleside to Herode, Wherfore with ooth he bihiʒte to ʒyue to her [illegible] thing that ſhe wolde aſke of him, And ſche [illegible] of hir modir, ʒyue to me here [illegible] Joon Baptiſt, And the kyng [illegible] for the ooth, and for hem that [illegible] to be ʒyue. And he ſente and bihedide Joon in the priſon, And his heed was brouʒt in a diſſhe, and it was ʒyuen to the damoiſel, and ſche bar to her [illegible] And his diſciplis camen & token [illegible] to Jheſus. And whanne Jheſus had [illegible] he wente fro thennis in a boot into diſert place bi- ſides, and whanne the peple hadde herd, thei fo- [illegible] him on foot fro citees, And Jheſus [illegible] whanne the even-tyde was come, his diſciplis camen to him and ſeiden, the place is deſert, and the [illegible] not nede to go, ʒhyve to hem ſumwhat to ete: [illegible]

and twey fiſchis, And he ſeide to hem, bringe ye hem hider to me. And whanne he hadde co- mannaid the puple to ſitte to mete on the [illegible] he took fyue loues and twey fiſchis, and he bi- [illegible] and brak, and ʒaf to his diſciplis, and his diſciplis ʒaven to the peple, And alle eten and weren fulfild, and thei token [illegible] gobens twelve coſyns ſ[illegible] And the noumbre of men that eeten was fyve thou- ſynd of men out taken wymmen and litel children. And anoon Jheſus compellide the diſciplis to go up into a boot and go bifore him over the ſee while he left the peple. And whanne the peple was left, he made a [illegible] for to preie, [illegible] that euentide was come he was there aloone, And the boot in the myddil of the ſee was ſtirid with wawis, for the wynd was contrarie to hem. And in the fourthe wakyng of the ſight he cam to hem walkynge on the ſee, And thei ſeynge him walke- ynge on the ſee weren afrayed and ſeiden that it is a fantom and for drede thei criedden, and anoon Jheſus ſpak to hem and ſeide, Haue ye truſt, I am, nyle ye drede. And Peter anſwerde and ſeide, lord if thou art; comaunde me to come to thee on the watris. And he ſeide, come thou, and Peter ſtirid doun fro the boot and walkide on the watris to come to Jheſus, but he ſeynge the wynd ſtrong, and was afeerd, and whanne he bigan to drenche he criede and ſeide, lord make me ſaf, And anoon Jheſus holdynge forth his hond took Peter and ſeide to him, thou of litil feith why haſtideſt thou? And whanne he hadde ſtied into the boot the wynd ceeſide, And thei that weren in the boot camen and worſchipeden him and ſeiden, vreily thou art ſoothli ſone; And whanne thei haddeu paſſid over the ſee thei camen into the lond of Genaſar. And whanne men of that place haddeu knowe hem, thei ſenten into al that centre and thei broʒten to him alle that hadden lyxenesse, And thei preieden hem that thei ſchulden touche the hemme of his clothing, and who euere touchiden weren maad ſaf.

Chap. XV.

THanne the Scribis and the Phariſes camen to him fro Jheroſolym, and ſeiden, Whi breke- ſen thi diſciplis the tradicioun of eldre men? for thei washen not hondis whanne thei eten breed. He answerde and ſeide to hem, whi breken ye the comaundement of God for youre tradicioun? For God ſeide, honoure thi fadir and modir, and he that curſith fadir or modir dieþ bi deth, But ye ſeyn, who euer ſeith to fadir or modir, what euer ʒifte is of me it ſchal profite to thee, and he hath not worſchipid his fadir or his modir; and ye han maad the comaundement of God void for youre tra- dicioun. Ypocrites, wel dide the prophet profeſie of you and ſeide, This puple honourith me with lippis but her herte is fer fro me, and thei worſchipen me with out cauſe techynge the lore- ſis and maundementis of men. And whanne the peple weren clepid to hym, he ſeide to hem, here ye and vndirſtonde, That thing that entrith into the mouth defoulith not a man, but that thing that comith out of the mouth defoulith a man. Thanne hiſe diſciplis camen and ſeiden to him, wilt thou wite that this word is herd to the Pha- ſeis ben ſclaundrid? And he anſwerde and ſeide euery plaunting that my fadir of heuene hath not

plaunt. I

* *Lat.* ſe ſep MS 16mo. † *Lat.* Eunuchi.

plauntid ſchal be drawen up bi the roote, Suffre ye hem thei ben blynde, and leederis of blynde men, and if a blynde man lede a blynde man, bothe fallen doun in the diche. Petir anſwerde and ſeide [illegible] the gryng awey? But tho thingis that comen forth [illegible] it ben [illegible] r. ghede out fro thennes, [illegible] of Tyre and of [illegible] Chananee ghede out of tho coostis and cride and [illegible] on me, my [illegible] hur is yvele travelid of a [illegible], And he anſwerde not to hir a word. and hise diſ- [illegible] hir, [illegible] Jhesu ſeide to hir, I am not ſent but to the [illegible] Hous of Israel that ben [illegible]. And [illegible] wer- [illegible], Lord help me, [illegible] anſwer [illegible], it is not good to take the breed [illegible] to houndis. And [illegible] yhis lord, for whelpis eten of the crummes that fallen down fro the boord of her lordis. Than Jhesus anſwerde, and [illegible] to hir, O woman,* thi feith is greet, be it don to thee as thou wilt. and hir dougtir was heelid fro that hour. And [illegible] Jhesus and passid fro thennis he came bi- [illegible] the [illegible] Galile, and he [illegible] up in to an hil, and [illegible] there. And myche peple cam to him and [illegible] with [illegible] men, and crokid, and [illegible], and hise, and [illegible] and many othere; and thei caſt- [illegible] [illegible] at his feet, and he helide hem, [illegible] yeve and [illegible], bycause [illegible] and [illegible] to him, [illegible] that [illegible] to se, [illegible] ge lede two fasten [illegible] the wey, And [illegible] seyn to him, wher- [illegible] [illegible] And [illegible], [illegible] and dide thanksyng, and brake and gaf to hise diſciplis, and [illegible] peple, And alle [illegible] [illegible], And [illegible] eeten weren foure thouſynd of men, withouten litel [illegible] [illegible] it [illegible] boot, and cam [illegible] to the coostis of Magedan.

Chap. XVI.

AND the Farisees and the Saduceis camen to him temptynge, and thei preiden him to [illegible] [illegible] And he anſwe- [illegible] and ſeide to hem, [illegible] ye ſeyn it ſchal be cleer, for hevene is rody, And the morowe tide to day tempeſt, for hevene ſchyn- ith hevyly thanne ye kunnen deme the face of hevene: but ye moun not wite the tokenes of tymes. An yvel [illegible] and avowtrelle ſekith a tokene and a [illegible] ſchal [illegible] be [illegible] to it, but the token [illegible] Jonas the prophete, and whanne he [illegible], he wente left. And whanne hise disciplis camen [illegible] [illegible] forgeten for to [illegible]. And he ſeide to hem, Biholde ye and beware of the ſour dough of Farisees and of Saduceis. And thei thenkiden among hem, and ſeiden, For we han not taken loves, But Jhesus witynge, ſeide to hem, what thenken ye among you yerof litil feithful, for ye han not loves? yit undur- ſtonden not ye neither han mynde of fyve loves in fyve thousynde of men: and hou many cofyns ye token? Neither of ſeven loves into four thousynd of men, & hou many leeps ye token? Whi understonden ye not, for I ſeide not to you of bred [illegible] be ye war of the four dough of Farisees and of Saduceis. Thanne thei unver- ſtonden, that he ſeide not to be war of four dough of looves: but of the techyng of Pharisees and Sa- ducees. And [illegible] came into partes of Cesarie ||. of Philip, and axide hise disciplis and ſeide, whom ſeyn men to be mannes ſone? And thei ſeiden, ſome, on Baptiſt, othir Helie, and othere Jeremye, or oon of the prophetis. Jhesus ſeide to hem; but whom ſeyn ye me to be? Symount Petir an- ſwerde and ſeide, thou art Crist the ſone of god lyvynge. Jhesus anſweride and ſeide to him, blessid art thou Symount Barjona, for fleſh and blood hath not reuelid it to thee, but my fadir that is in hevenes: And I ſey to thee that thou art Petir and on this ſtoon I ſchal bilde my chirche and the gatis of helle ſchulen not have myght ayens it, And to thee I ſchal give the keies of the kyngdom of hevenes: and what ever thou ſchalt bynde on erthe ſchal be bounde also in hevenes. And what ever thou ſchalt unbynde on erthe, ſchal be unbounden also in he- venes. Thanne he comaundide to his disciplis that thei ſchulden ſey to no man that he was Crist. Fro that tyme Jhesus bigan to ſchewe to his disciplis, that it bihoued him to go to Jerusalem, and ſuffre many thingis of the elde men, and of the princes & of prestis and prestis, and be ſlayn and the thridde day to ryſe ageyn. And Petir took him, and bigan to blame him and ſeide, fer be it fro thee Lord: this thing ſchal not be to thee. And he turnyde and ſeide to Petir, Sathanas go aftir me, thou art a ſclaundre to me, for thou favorſt not tho thingis that ben of god, but tho thingis that ben of men. Thanne Jhesus ſeide to hise diſciplis, if r. any man wole come aftir me, denye [illegible] and take his croſs and ſue me, For he that wole make his lyf ſaaf ſchal leeſe it, and he that ſchal leeſe his lyf for me ſchal fynde it, For what profiteth it to a man if he wynne al the world and ſuffre peyne of his ſoule? Or what chaunging ſchal a man give for his ſoule? For mannes ſone ſchal come in glorie of his fadir with his aungels and thanne he ſchal yelde to every man aftir his workes. Treuly I ſeye to you ther ben ſomme of hem that ſtonden here, whiche ſchulen not taſte deeth, til thei ſe mannes ſone comynge in his kyngdom.

Chap. XVII.

AND aftir ſixe daies Jhesus took Petir & James A. and Jon his brother and ledde hem aloone in

* gret is thi feith BIS peace me. † doun here ‖ takyng ſeven looves & the fiſches. § keepe ſe. †§ the Scribis.

is to an high hil, And I was turned into an other
liknette bifore hem, and his face ſchoon as the ſunne,
and his clothis weren maad white as ſnow, And lo
Moyſes and Helie appeeren to hem, and ſpaken
with him. And Petre answerde and ſeide to Jhesus,
Lord it is good us to be heere, if thou wolt, maae
we heere thre tabernacles to thee oon, to Moyſes
oon, and oon to Helie Yit the while he ſpake, lo
a bright cloude overſchadowide hem, and lo a voys
cam out of the cloud and ſeide, this is my dere
worthe ſone in whom I have wel plesid to me, here
ye him. And the disciplis han herd & fellen on
her faces, and dreden greetly. And Jhesus cam and
touchide hem and ſeide to hem, rise up and nyle
ye dredde, And thei token up her eyen and
ſayen no man but Jhesu aloone, And as thei weren
doun of the hil, Jhesus comaundide to hem and
ſeide, ſeye ye to no man the viſioun, unto the
c. risyng a gen of deeth ſoth the children of
and I ſeyn what thing ſoen the Scribis, that it
bihoueth that Helie come firſt, He answerde and
ſeide to hem Elye ſchal come and he ſchal reſtore
all thingis; And I ſey to you, that Elye is now
comen, and thei knewen him not, but thei diden in
him whatever thingis thei wolden, and ſo mannis
ſone ſchal ſuffre of hem. Thanne the disciplis vn-
derſtoden that he ſeide to hem of Jon the Baptiſt.
And whanne he cam to the peple, a man cam to
him and fel doun on knees bifore him and ſeide,
Lord have mercy on my ſone for he is lunatik and
ſuffrith yuels, for ofte tymes he falleth into the fire,
and ofte tymes into watir, And I brouzte him
to thi disciplis and thei myghten not heele him.
Jhesus answerde and ſeide, O thou generacioun vn-
feithful & ſwerd word, how longe ſchal I be with you
how longe ſchal I ſuffre you? bringe ye him hidir
to me. And Jhesus blamyde him, and the devel
went out from him, and the child was hool fro our.
Thanne the disciplis camen to Jhesus prively and
ſeiden to him: whi myghten not we caſte him
out? Jhesus ſeith to hem for your unbileve, treuli
I ſey to you, if ye han feith as a corn of Sen-
vey, ye ſchulen ſey to this hil passe hennis,
and it ſchal passe, and nothing ſchal be impoſſible to
you, But this kynde goth not out but bi preyng
and fastyng. And whil thei weren walkynge to-
gidre in Galile Jhesus ſeide to hem, mannis ſone
ſchal be betrayed into the hondis of men. And
thei ſchulen ſle him and the thridde dai he ſchal
f. ryſe agen to lyf, and thei weren ful ſory. And
whanne thei camen to Calamaum thei that token
tribute camen to Petir and ſeiden to him, youre
maiſtir payeth not tribute? And he ſeith, yis, and
whanne he was come into the hous, Jhesus cam bi-
fore him & ſeide, Symound, what ſeemith to thee?
kyngis of erthe of whom token thei tribute, of
her ſones either of alkuns? And he ſeide, fraun-
ſis. Jhesus ſeide to him, thanne ſones ben free but that
we ſclaundre hem not go to the ſee and caſte an
hook, and take thilke fiſch that firſt comith up and
whanne his mouth is opened, thou ſchalt fynde a
Stater take it and give for thee & for me.

Chap. XVIII.

a. IN that hour the disciplis camen to Jhesus and
ſeiden, who getith thou is gretter in the kyng-
dom of hevenes? And Jhesus clepide a litil chil
and putte him in the myddil of hem, And ſeide,
I ſeye treuthe to you, but ye be turned and maad
as litil children, ye ſchul not entre into the kyng
dom of hevenes. Therfore whoever mekith him
as this litil child is gretter in the kyngdom
of hevenes; And he that reſceyveth oon ſich litil
child in my name reſceyveth me: But whoſo ſclaun-
drith oon of theſe ſmale that bileven in me, it spe-
dith to him that a mylne ſto one * of aſſis be
hanged in his necke and he be drenchid in the dep-
nette of the ſee. Wo to the world for ſclaundris,
for it is need that ſclaundris come, neth lette woo
to theilke man bi whom a ſclaundre cometh. And
if thin hond or thi foot ſclaundrith thee kitte it
off and caſte awey fro thee, it is bettir to thee to
entre [illegible] that hauyng twoo
hondis or two feet to be [illegible]
[illegible] And if thin yhe ſclaundre thee, pulle it
out and caſte awey fro thee, it is bettre to thee
with one yhe to entre into [illegible], that hauyng
two yhen to be cast into the [illegible]. Se
ye that ye dispise not oon of these litil, for I
ſey to you that the aungels of hem in hevenes
ben evermore ſeynge the face of my fadir that is in he-
venes, For mannis ſone cam to ſaue that thing that
peryſchide. What ſeemith to you, if ony man
have an hundrid ſchepe and oon of hem hath erryd
whether he left not nynty and nyne in mounteyns,
and ſchal go to ſeke that, that erride? And if it
bifalle that he finde it, treuly I ſey to you, that
he ſchal have joie therof more than on nynty and
nyne that erriden not. So it is not the wille bifore
youre fadir that is in hevenes, that oon of theſe
litle perische, [illegible] thee b.
go thou and reprove him bitwixe thee and him a-
loone, if he herith thee thou haſt wonnen thi
brothir & if he heerith thee not, Tak with thee
oon or twoone, that every word ſtande in the mouth
of twoyne or thre witnesſis, And if he heerith not
hem, ſey thou to the chirche, [illegible] he herith
not the chirche, be he as an hethen and pu-
[illegible] I ſey to you treuli, what thingis
ever bynden on erthe tho ſchulen be bounde [illegible]
hevene: and what ever thingis ye unbynden
tho ſchul be unbounden alſo in hevene. Eftsoone
I ſeye to you that if tweyne of you conſente on
the erthe, of every thing what ever thei axen, it
ſchal be don to hem of my fadir that is in hevenes:
For where tweyne or thre ben gaderid in my name,
there am I in the myddil of hem. Thanne Petre
cam to him and ſeide, Lord hou ofte ſchal my
brothir ſynne agens me, and I ſchal forgive him?
whether [illegible]? Jhesus ſeith to him I
ſeye not to thee til ſevene ſithis; but til ſeventy
ſithis ſeven ſithis. Therfore the kyngdom of he- e
venes [illegible] that wolde [illegible] with his
ſeruauntis. And [illegible] to [illegible]
[illegible] to [illegible]
[illegible] to yelde, his lord comaundide him to be ſold,
and his wyf, & children, and alle thingis that he
hadde, and to be paid, But thilke ſeruaunt fell doun
and preyde him and ſeide, have patience in me,
and I ſchal yelde to thee all thingis. And the Lord
hadde mercy on that ſervant, and ſuffride him go,
and forgaf to him the dette But thilke ſeruaunt gede
out, and fonde oon of his even ſeruauntis that
[illegible] and he [illegible]
and ſtranglide him and ſeide, yelde that, that thou
owist, And his even ſeruaunt fel doun and preiede
him and ſeide, have patience in me, and I ſchal
quyte

* *of Aſſis*, deall MS Emm. Fol. MS Cay Coll. † bigan to reckone oon that oughte ten thouſynd talentis was brought to him.

quyte alle thingis to thee, But he wolde not: but wente out and putte him into prisoun til he payede al the dette. And his evene servauntis seynge the thingis that weren don soroweden greetly, and thei camen and tolden to her lord alle the thingis that weren don. Thanne his lord clepide him and [illegible], wicke servaunt I forgaf to thee alle the dette, for thou preie dist me; Therfore wherfor [illegible] thi felowe as I [illegible] on thee? And his lord was wrooth and took him to tormentoures til he payede al the dette. So my fadir of heven shal do to you, if ye forgeven not every man to his brother of youre hertis.

Chap. XIX.

AND it was don whanne Jhesus hadde endid these wordis he passide fro Galilee and came into the coostis of Jude over Jordan: And myche puple suede him, and he heelide hem there. And the Farisees camen to him tempteynge him, and seiden wher it be leeffful to a man to leve his wyf for ony cause? which answeride and seide to hem [illegible] not, that he that made man at the bigynnyng, made hem male and female? And he seide, for this thing shal [illegible] fadir and modir, and he schal drawe to his wyf, and thei schal be tweyne in oo flesch: And so thei ben not now tweyne but oo flesch; therfore a man departe not that thing, that God hath ioyned. Jhesus seide to hem, what thanne comaundide Moyses to yyve a libel of forsakyng, and to leeve of? And he seide to hem, for Moyses for the hardnesse of youre herte suffride you * leve youre wyves, but fro the bigynnyng it was not so, And I seye to you that whoever levith his wyf but for fornicacioun, and wole [illegible] other doth lecherie, and he that weddith [illegible] doth lecherie. His disciplis seiden to him, if the cause of a man with a wif is [illegible], it profitith not to be weddid. And he seide to hem, not alle men taken this word, but [illegible] whiche it is youun, for ther ben chaast men that weren borun so fro the wombe of the modir, and ther ben chaast men that weren maad of men, and ther ben chaast men that han maad hem silf chaast for the reume of hevenes; He that may take, take He. Thanne litle children weren brought to him that he schulde putte hondis to hem, and preie, and the disciplis blameden hem. But Jhesus seide to hem, suffreye that litle children come to me, and forbeede ye not hem, for the kyngdom of hevenes is of siche. And whanne he hadde putte hondis on hem he wente fro thennus. And lo oon cam and seide to him, gode maistir, what good schal I do that I have eendelesse lyf? which seith to him, what axist thou me of good thing? ther is oo gode god, but if thou wolt entre to lyf kepe the comaundementis, He seith to him, whiche? and Jhesus seide, thou schalt not do man sleeng, thou schalt not do avowtrie, thou schalt not do theft, thou schalt not seie fals witnessing, honoure thi fadir and thi modir, and thou schalt love thi neighbore as thi silf. The yong man seith to him, I have kept alle these thingis fro my youthe, what yit failith to me? Jhesus seith to him, if thou wolt be parfit, go and selle thi catel, and yyve to pore men and thou schalt have tresour in hevene, and come and sue me. And whanne the yong man hadde herd these wordis he wente awey sorowful for he hadde many possessiouns. And Jhesus seide to his disciplis I seye to you treuthe, for a riche man of hard schal entre into the kyngdom of hevenes, And eftsoone I seye to you, it is lighter a camel to passe thorough a nedlis yghe than a riche man to entre into the kyngdom of hevenes. Whanne these thingis weren herd the disciplis wondriden gretly and seiden, who thanne may be saaf? Jhesus biheld and seide to hem, anentis men this thing is impossible; but anentis god alle thingis ben possible. Thanne Petir a. answeride and seide to him, lo we han forsaken alle thingis and we han sued thee, what thanne schal be to us? Jhesus seide to hem, treuly I seye to you, that ye that han forsaken alle thingis and han sued me in regeneracioun whanne mannes sone schal sitte in the seete of his magestie, ye schulen sitte on twelve seetis demynge the twelve kynredis of Israel. And every man that forsakith hous, bretheren or sistren, fadir or modir, wyf either children or feeldis for my name, he schal have an hundrid fold, and schal welde everlastynge lyf: But many schulen be the firste the laste; and the laste the firste.

Chap. XX.

THE kyngdom of hevenes is lyk to an hous- A. bonde man that wente out first bi the morowe to hyre werkmen into his vyneyerd, And whanne the covenaunt was maad with werkmen of a peny for the day he sente hem into his vyneyerd. And he gede out aboute the thridde houre and [illegible] seide to hem go ye also in to my vyneyerd, and that, that schal be rightful I schal yyve to you, and thei wenten forth. Eftsoones he wente out aboute the sixte hour and the nynthe and dide [illegible] manere. But aboute the elleventhe hour he wente out and founde other stondynge, and he seide to hem, what stonden ye idel heere al dai? Thei seyen to him, for no man hath hyred us. He seith to hem, go ye also into my vyneyerd. And whanne evenyng was come the lord of the vyneyerd seith to his procuratour, clepe the werkmen, and yelde to hem her hyre, and bigynne thou at the laste til to the firste. And so whanne they weren come, thei camen aboute the elleventhe hour also thei token [illegible] at the firste camen and demden that they schulden take more but [illegible] peny. And in the takyng they grutchiden ayens the housbonde man and seiden these laste wrouyten oon hour, and thou hast maad hem evene to us that han born the charge of the day & hete. And he answeride to oon of hem, and seide, frend I do thee no wrong, whether thou hast not accordid with me for a peny. Take thou that, that is thin, and go, for I wole yyve to this laste man as to thee. Whether it is not leefful to me to do that, that I wole? wher thin yghe is wikked for I am good? So the laste schulen be firste, and the firste laste. For many ben clepid, but fewe ben chosun. And Jhesus B. stiede up to Jerusalem, and took his twelve disciplis bi hem silf in the weie, and seide to hem, Lo we stien up to Jerusalem, and mannes sone schal be bitake to the princis of prestis & to scribis: and thei schulen condempne him to deeth, And thei schulen bitake him to hethene men, for to be scorned, and scourgid, and crucified and the thrid day he schal ryse ageen to lyf. Thanne a. the

* 5 MSS habent ac [illegible]ed recentiores fere MSS. In 6 antiquioribus deest. † ghonglie. § an

the modir of the fones of Zebedee com to him with hir fones, honoring & axinge fum thinge of him. And he feide to hir what wolt thou? Sche feith to him, feye, that these twoine my sones sitte oon at thi right hast, and oon at thi left hast in thi kyngdom. But Jhesus answerde and seide, ye witen not what ye axen. Mown ye drynke the cuppe whiche I schal drynke? thei feyn to him, we moun. He seith to hem ye schulen drynke my cuppe: but to sitte at my right half or lift half, is not myn to geve to you but to which it is maad redy of my fadir. And the ten herden, hadden indignacioun of the tweyne britheren. Jhesus clepide hem to hym and seide, ye witen that princes of hethene men ben lordis of hem, and thei that ben * grette usen power on hem. It schal not be so among you, but whoever wole be maad grettere among you, be he youre mynistre. And whoever among you wole be the firste, be he youre servaunt. As mannes sone cam not to be herd but to serve, and to geve his lif redempcioun for manye. And whanne thei goynge out of Jerico myche peple sueden him. And lo two blynde men seten bi the weye, and herden that Jhesus passide, and thei criedden and seiden, Lord the sone of David have mercy on us. And the peple blamyde hem, that thei schulden be stille. And thei criedden more and seiden, Lord the sone of David, have mercy on us. And Jhesus stood and clepide hem and seide, what wolen ye that I do to you? Thei seyn to him, Lord that oure yghen be openede. And Jhesus had mercy on hem and touchide her yghen, and anoon thei seyn, and sueden him.

Chap. XXI.

A. AND whanne Jhesus cam nygh to Jerusalem and cam to Bethfage at the mount of Olivete, thanne sente he his tweyne disciplis. And seide to hem, go ye into the castel that is ageyns you, and anoon ye schulen fynde an asse tied and a colt with hir: unbynde ye, and bryngith to me. And if ony man say to you any thing, seye ye that the lord hath nede to hem and anoon he schal leve hem. Al this was don that that seid were fulfild, that was seide bi the prophete leivinge. Seye ye to the doughter of Syon, lo thi king comith to thee meke sittinge on an asse and a colt of an asse undir yok. And the disciplis goynge & doynge as Jhesus comaundide hem. And thei broughten an asse and the colte, and leiden her clothis on hem, and maden him sitte above. And fulle myche peple spreden her clothis in the weye, other kittiden braunchis of trees and it cuveriden the weye. And the puple that wente bifore and that suede criedden and seiden, Osanna to the sone of David, blessid be he that comith in the name of the Lord. Osanna in hiyh thingis. And whanne he was entrid into Jerusalem C. al the citee was stirid and seide, who is this? But the puple seide, this is Jhesus the prophete of Nazereth of Galilee. And Jhesus entride into the temple of god, and castide out of the temple alle that boughten & solden, and he turnede upsodoun the boordis of chaungeris and the chayeris of men that seliden colvers. And he seith to hem, it is writen, myn hous schal be clepid an hous of preyere, but ye han maad it a denne of theves. And blynde and croked camen to him in the temple, and he heelide hem. But the princes of prestis & lerned

for [illegible] And seyn to him, hast thou [illegible] And Jhesus answerde and seide to hem, verili I seye to you, if ye schulen have feith and schulen not doute, not oonli the thing of the fige tre ye schulen do, but and if ye schulen seye to this hil, be thou take up and be thou sent in to the see, it schal be don. And alle thingis whatevere ye schulen axe in preyere, bileuynge ye schulen take. And whanne he was comen into the temple, the princes of prestis and the eldere of the puple camen to him that techith, and seiden, in what power doist thou these thingis, and who yaf to thee this power? Jhesus answerde and seide to hem, and I schal axe you a word, the which if ye seyn to me I schal seye to you in what power I do these thingis. Baptym of Jon fro whennus was it, fro heven or of men? And thei thouyten with hem self and seiden, if we seyn fro heven, he schal seye to us, whi thanne bileeven ye not to him? If we seyn of men: we dreden the puple, for alle hadden Jon as a prophete. And thei answeriden to Jhesus and seiden we witen not. And he seide to hem, neither I seye to you in what power I do these thingis. But what semith you? a man hadde two sones and he cam to the firste and seide, sone go worche this day in my vyneyerd. And he answerde and seide I nile, but afterward he forthoughte and went forth. But he cam to the tother and seide in the same manere, and he answerde and seide, lord I go and he went not. Who of the tweyne dide the fadris will? Thei seyn to him the firste. Jhesus seith to hem, treuli I seye to you, tribpublicans and horis schulen go before you into the kyngdom of god. For Jon cam to you in the weye of rightwisnesse and ye bileeven not to him, but tribpublicans and horis bileeven to him, but ye seynge diden not forthynkynge afterward, that ye schulden bileeve to him. Herke another B. parable, ther was an housholdere man that plauntide a vyneyerd and hegide it a boute and dalf in it a prefiture therynne and bildide a tour, and hirede it to erthe tileris & wente fer in pilgrymage. But whanne the tyme of fruytis drowy nyy, he sente his seruauntis to the erthe tileris to take his fruytis. And the erthe tileris token his seruauntis, & thei beeten the ton, thei slowen another, and stonyden an other. Eftsoon he sente othere seruauntis, moo thanne the firste and in lyk manere thei diden to hem. And at the laste he sente his sone to hem, and seide, thei schulen drede my sone. But the erthe tileris seynge the sone seiden among hem self, This is the eir, come ye the we slee him, and we schulen have his erytage: And thei token and castiden him out of the vyneyerd and slowen him. Therefore whanne the lord of the vyneyerd schal come, what schal he do to thilke erthe tileris? thei seyn to him,

* greatere

he ſchal leſe yvele the yvel men: and he ſchal ſette
in to the heed of the cornere? of the Lord this
thing is don, and it is merveylous bifore oure
Therfore I ſeye to you, that the kyngdom of god
ſchal be taken fro you, and ſchal be goven to a
folk doynge fruytis of it, And he that ſchal falle
on this ſtoon ſchal be broken, but on whom it ſchal
parabals, thei knewen that he ſeide
thei ſoughten to holde him; but thei dredden the
puple, for thei hadden him as a profete.

CHAP. XXII.

22. AND Jheſus anſwerde and ſpak eftſoone in pa-
rablis to hem, and ſeide, The kyngdom of
hevenes is maad lyk to a kyng that made weddingis
to his ſone, And he ſente hiſe ſervauntis for to clepe
men that weren bede to the weddingis and thei wol-
den not come. Eftſoon he † ſende othere ſervauntis,
& ſeide ſeye ye to the men that ben beden to the
, Lo I have maad redy my mete, my beeſ
and my volatilis ben flayne, and alle thingis ben
redy, come ye to the weddingis, But thei diſpiſe-
den, & wenten forth, oon into his toun,
to his marchaundiſe But othere
vauntis, and tormentiden hem,
the kyng whanne he hadde herd was
he ſente hiſe ooſtis, and he deſtriede the
ſers, and brent her citee: Thanne he ſeide to his
ſervauntis the weddyngis ben redy but thei that
weren clepide to the feeſte weren not worthi
fore go ye into the endis of weyes,
, clepe ye to the
weren
the
and
And
and he
, And he ſeide to hym, frend how comeſt
thou in hidir without weddyng clooth? and he was
doumbe Thanne the kyng ſeide to
hem bounde
outer derknes, there ſchal be weymentyng and gre-
tyng of teeth, For many ben clepid but fewe ben
chosen Thanne the Fariſees goten awei and token a
counſel
to ſeen her
maiſtere we witen that thou art forthfast and thou
techiſt in treuthe the wey of god, and thou charg
iſt not of ony man, for
perſone of men, Therfore ſeye to us,
to thee? is it leful that tribute
emperour either nay? And whanne Jheſus hadde
knowe the wickidneſſe of hem, he ſeide Ypocritis
what tempten ye me? Schewe ye to me the prente
of the money; and thei broughten to him a
And Jheſus ſeide to hem, whos is this ymage,
the writing
roris, thanne he ſeide to hem therfore
to the emperour, the thingis that ben
rouris: and to god, the thingis that ben of god.
And thei herden and wondriden and thei letten him
and wenten awey. In that dai Saduceeis, that

rijſyng agen to lyf camen to him
And ſeiden maiſtir Moyſes ſeide
but nyle ye do after her werkis, for thei
ſeien and do not. And thei bynden greuouſe charg-
and putten on
ſchulderis of men but with a fyngir thei wolden
not
her
that
her
ſalutaciouns in chef-
ſetis, and to be clepid of men maiſtir. But nyle
ye be clepid maiſtir, for oon is youre maiſtir, and
alle ye ben britheren; And nyle ye clepe to you a
fadir on erthe; for oon is youre fadir that is in
heuenes. Neither be ye clepid maiſtris, for oon
is youre maiſtir, Crist. He that is gretter of you
ſchal be youre miniſtre. He that
ſchal be enhaunſid. But woo to you Scribis
and Fariſees ypocritis: that cloſen the kyngdom
of hevenes bifore men, and ye entren not: neither
ſuffren men entrynge to entre. Woo to you Scri-
bis and Fariſees, ypocritis: that eten the houſis

of

* refpueden. † ſende § and ye knowen not ſcripturis. ‖ as long as

of widuwis and preien bi long preyer, for this thing
3. ye [illegible] Woo to you
Fis and Farisees ypocritis; that gon about the see
and the lond to make oo proselyte, and whanne
is maad: ye maken him a sone of helle double
8 more than ye ben. Woo to you blynde leders
that seyn whoever swerith bi the temple of god it
is nothing but he that swerith in the gold of the
temple is dettour: Ye foolis and blynde, for what
is grettere, the gold or the temple that halowith
the gold? And whoever swerith in the auter, it
is nothing but he that swerith in the [illegible]
on the [illegible]
[illegible]
Thanne he that swerith in the temple, swerith in
it, and on al[illegible] And he
that swerith in [illegible]
[illegible]
9 [illegible] Woo to you scribis and
Farisees ypocritis, that [illegible]
compassen and [illegible] that ben of
more [illegible]
and it [illegible]
too. [illegible]
6 [illegible] scribis and farisees y-
pocritis, that clensen the cuppe and the plater with-
outforth, but withynne ye ben full of raveyn and
[illegible] blynde pharisee clense the cuppe
and the plater withynne forth, that that is without
4. forth be maad clene. Woo to you scribis and fa-
risees ypocritis, that ben lyk to sepulcris whited,
which without [illegible] but
withynne [illegible]
of alle vnclenesse. So ye without forth semen just to
men, but withynne ye ben ful of ypocrisie and
8. wickidnesse. Woo to you scribis and farisees, ypo-
critis that bilden sepulcris of profetis, and maken
faire the biriels of just men: And seyen, if we
hadden ben in the daies of oure fadris, we schulden
not have be her felowis in the blood of profetis:
And so ye ben in witnessyng to you silf that ye ben
the sones of hem that slowen the profetis, And
fulfille ye the mesure of youre fadris. Ye eddris
and eddris briddris, hou schulen ye fle fro the
11. doom of helle? Therfore lo I sende to you [illegible]
profetis and wise men and scribis, and of hem ye
ken sle & crucifie and of hem ye schulen scourge in
youre synagogis, and schulen pursue fro citee to
citee That [illegible]
was shed on the erthe fro the blood of just Abel
to the blood of Zacarie the sone of Barachie, whom
ye slowen bitwixe the temple and the auter: Treu-
ly I seye to you, alle these thingis schulen come
to this [illegible]
[illegible]
hou ofte wolde I gedre togidere thi children as an
henne gederith togidere here chickens undir hir
wyngis and thou woldist not? lo youre hous
[illegible]
lo not se me [illegible]
is [illegible] the lord.

Chap. XXIV.

A: AND Jhesus wente out of the temple, and hise
disciplis camen to him, to schewe him the
bildyngis of the temple; But he answerde and seide
to hem, seen ye alle these thingis? treuly I seye to
you a stoon schal not be left heere on a stoon that
ne it schal be dutryed; And whanne he saat on
the hil of Olyvete hise disciplis camen to him pri-
vely and seiden, seye us whanne these thingis schu-
len be, and what token of thi comynge, and of
the endyng of the world. And Jhesus answeride
& seide to hem, loke ye that no man diseyve you,
For manye schulen come in my name, and schulen
[illegible]
tels, se ye that ye be not disturblid. for it bihovith
these thingis to be don: but not yit is the ende.
Folk schal rise to[illegible] [illegible]
rewme, and pestilencis and hungris, and the erthe
movyngis schulen be bi places; and alle these ben
[illegible] thanne men schulen bi-
take you into tribulacioun, and schulen sle you, and
ye schulen be in hate to alle folk for my name,
and thanne many schulen be sclaundrid and bi-
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
nyle ye go out, lo in privey placis, nyle ye trowe;
For as leyt goith out fro the eest, and appeerith
into the west; so schal be also the comynge of
mannes sone. Where ever the bodi schal be also
the egles schulen be gaderid thidir. And anoon
after the tribulacioun of tho daies, the sunne schal
be maad derk and the moone schal not give hir
light, & [illegible]
[illegible]
the tokene of mannes sone schal appere in hevene:
and thanne alle kynredis of the erthe schulen weyle,
and [illegible]
clowdis of hevene with myche vertu and maieste:
And he schal sende hise aungels with a trumpe
and a greet voice, and thei schulen gadere hise
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

as it was in the daies of Noe so schal be the comynge of mannes sone: For as in the daies bifore the greet flood thei weren etynge and drynkyng, weddynge and takynge to weddynge til that dai that Noe entride into the schip, and thei knewen not til the greet flood came, and took alle men: so schal be the coming of mannes sone. Thanne twey schulen be in the feld, oon schal be taken, and another left: two wymmen schulen be grynding in oo querne oon schal be taken and the tother left: tweyne in a bed the toon schal be taken and the tother left. Therfore wake ye, for ye witen not in what our the Lord schal come; But wite ye this, that if the housebondeman wiste in what our the theef were to come, certis he wolde wake and suffre not his hous to be myned. And therfore be ye redy, for in what hour ye gessen not, mannes sone schal come. Who gessith thanne a trewe servaunt and a prudent, whom his lord ordeynede on his meyne to gyve hem mete in tyme? Blessid is that servaunt whom his Lord, whanne he schal come, schal fynde so doynge; Treuly I seye to you for on alle hise goodis he schal ordeyne him. But if thilke yvel servant seie in his herte, my Lord tarieth to come, And bigynnith to smyte his evene servauntis and ete and drynke with drunken men. The Lord of that servaunt schal come in the day whiche he hopith not and in the our that he knowith not, And schal departe him, and putte his parte with ypocritis, there schal be wepyng, and gryntinge of teeth.

Chap. XXV.

A THE kyngdom of hevenes schal be lyk to ten virgins, whiche token her laumpis and went en out agens the housbonde and the wyf; and fyve of hem weren foolis, and fyve prudent: but the fyve foolis tooken her lampis, and tooken not oile with hem: but the prudent tooken oile in her vessels with the laumpis: and whiles the housbonde taried alle thei nappiden and slepten; but at midnight a cry was maad: lo the spouse comith, go ye out to meete with him. Thanne alle *the virgins risen up and arayeden her laumpis. And the foolis seiden to the wyse, give ye to us of youre oyle: for oure laumpis ben quenchid: The prudent answeriden and seiden, leste peraventure it suffice not to us and to you: go ye rathir to men that sillen, and bie to you, And while thei wenten for to bie, the spouse cam, and †tho that weren redy entriden with him to the weddyngis, and the gate was schitt, And at the laste, the othere virgynes camen and seiden, Lord, Lord, opene to us. And he answerde and seide, treuly I sey to you, I knowe not you. Therfore wake ye, for ye witen not the dai, ne the
B our. For as a man that goith in pilgrimage, clepide hise servauntis, and bitook to hem hise goodis, and to oon he gaf fyve talentis, to an othir tweyne; and to an othir oon, to ech after his owne vertu: and wente forth anoon. And he that hadde fyve besauntis wente forth and wroughte in hem & wanne othir fyve. Also and that hadde taken tweyne wanne othir tweyne, But he that hadde taken oon, ghede forth and dalf into the erthe; and hidde the money of his lord But after longe tyme the Lord of the servauntis came and reknede with hem. And he that had ne taken fyve besauntis came and broughte othere fyve, and seide, Lord thou bitoke to me fyve besauntis lo I have geten above fyve othire: His Lord seyde to hym wel be thou goode servaunt and feithful for on fewe thingis thou hast be trewe, I schal ordeyne thee on many thingis, entre thou into the joie of thi Lord And he that hadde taken tweye talentis, came & seide Lord thou bitokist to me tweye besauntis, lo I have wonen over othir tweyne. His Lord seide to him wel be thou gode servaunt and trewe, I schal ordeyne thee on many thingis entre thou into the joie of thi Lord But he that hadde taken oo besaunt, came and seide Lord I woot that thou art an harde man, thou repist where thou hast not sowe and thou gederist togidere where thou hast not spred abrood, and I dredynge, wente & hidde thi besaunt in the erthe, lo thou hast that that is thin. His lorde answerde and seide, to him yvel servaunt and slow: wistist thou that I repe where I sewe not, and gedre togidre where I spredde not abrood: Therfore it bihovede thee to bitake my money to encrees *to chaungeris* that whanne I cam I schuld resseyve that that is myn with usuris, Therfore take awey fro him the besaunt, and give ye to him that hath ten besauntis, for to every man that hath, me schal give, and he schal encreise; but fro him that hath not, also that that him semith to have schal be taken awei fro him. And caste ye out the unprofitable servaunt into utmere derknesse there schal be wepyng & grynteyng of teeth. Whanne mannes
B. sone schal come in his maieste, and alle hise aungels with him thanne he schal sitte on the sege of his mageste, and alle folkis schulen be gederid bifore him: and he schal departe hem atwynne, as a schepherde departith scheep fro kidis, and he schal sette the scheep on his right half and the kidis on the left half; Thanne the kyng schal seye to hem that schulen be on his right half; come ye the blessid of my fadir take ye in possessioun the kyngdom maad redy to you fro the makyng of the world. For I hungride and ye gaven me to ete, I thirstide & ye gaven me to drynke, I was herbarweles, and ye herboriden me, nakid and ye hilsiden me: syk and ye visiten me, I was in prisoun, and ye camen to me. Thanne just men schulen answere to him & seye, Lord whanne sighen we thee hungry and we feddden thee? thirsty and we gaven to thee drynke, And whanne sighen we thee herboriles and we herboriden thee? or nakid and we hilsiden thee? Or whanne saien we thee syk or in prisoun and we camen to thee? And the kyng answerynge schal seye to hem, treuly I seye to you, as longe as ye diden to oon of these my leeste bretheren ye diden to me. Thanne the kyng schal seye also to hem that schulen be in his left half, departith fro me ye cursid into everlastynge fyre, that is maad redi to the devel and hise aungelis. For I hungride and ye gaven not me to ete, I thirstide and ye gaven not me to drinke. I was herboriles, and ye herboriden not me; nakid & ye keveriden not me. Syk and in prisoun and ye visitiden not me. Thanne and thei schulen answere to hym and schulen seye, lord whanne sighen we thee hungrynge, or thirstynge, or herboriles, or nakid, or syk, or in prisoun and we serveden not to thee. Thanne he schal answere to hem, and seye, treuly I seye to you, how longe ye diden not to oon of these leeste, neither ye diden to me. And these schulen go into everlastynge torment: but the just men schulen go into everlastynge [illegible]

Chap.

* thilke † thilke

Chap. XXVI.

AND it was don whanne Jhesus hadde endid alle these wordis, he seide to hise disciplis, ye weten that after twevn dayes, Paske schal be maad & mannes sone schal be bitaken to be crucified. Thanne the princis of prestis and the eldre men of the puple weren gederid into the halle of the prince of prestis that was seyd Caiphas, And maden a counsel to holde Jhesus with gile and sle[y]e, and seiden not in the hal, day lest peraventur noyse were maad in the puple. And whanne Jhesus was in Bethanye in the hous of Symound * leprous, A womman that hadde a boxe of alabastre of precious oynement cam to him and schedde out on the heed of him restynge. And † disciplis seynge hadden dedeyn and seiden, wherto is this lois? For it myghte be sold for myche and be goven to pore men. But Jhesus knew and seide to hem, what ben ye hevy to this womman? for sche hath wrought in me a good werk, for ye schulen ever have pore men with you, but ye schulen not algatis have me. This womman sendynge this oynement into my bodi dide to hire me, treuly I seye you where ever this gospel schal ‖ preched in al the world it schal be seid, that sche dide this in memorial of hir. Then oon of the twelve that was clepid Judas Scarioth wente to the princis of prestis And seide to hem what wolen ye yeve to me and I schal betake Jhesus to you? And thei ordeyneden to him thretti, ‖ Pens of silver. And fro that tyme he sought oportunyte *or best tyme* to bitraie him. And in the first day of therfloves, the disciplis camen to Jhesus and seiden, where wolt thou we make redi to thee to ete paske? Jhesus seide go ye into the citee of sum man and seye to him, the maister seith, my tyme is nygh, at thee I make paske with my disciplis. And the disciplis diden as Jhesus comaundide to hem and thei maden redi the paske. And whanne eventyde was come, he saat to mete with his twelve disciplis. And he seide to hem as thei eten treuly I seye to you, that oon of you schal bitraie me. And thei ful sory bigunnen each bi him self to seye, Lord wher I am? And he answerde and seide, he that puttith with me his hond in the plater schal bitraie me. The mannes sone goth, as it is writen of him; but woo to that man bi whom mannes sone schal be bitraied, it were good to hym if that man hadde not be boren. But Judas that bitraiede him answerde and seide, maistir wher I am? Jhesus seide to him thou hast seide. And while thei soupeden Jhesus took breed and blessid, and brak and yaf to his disciplis and seide, take ye and ete ye, this is my body. And he took the cuppe and thankynge yaf to hem seynge, drynke ye alle herof, This is my blood of the newe testament which schal be sched out for many into remissioun of synnes. And I seye to you, I schal not drynke fro this tyme of this fruyt of the vyne into that dai whanne I schal drynke it newe with you in the kyngdom of my fadir. And whanne the ympne was seide thei went en out into the mount of Olyvete. Thanne Jhesus seide to hem, alle ye schule ben sclaundrid in me in this nyghte for it is writen I schal smyte the schepherde, and the schepe of the floc schulen be scaterid, But after that I schal rysse agen I schal go bifore you into Galilee. Petre answerde & seide to him, though alle schulen be sclaundrid in thee, I schal never be sclaundrid. Jhesus seide to hym treuli I seye to thee, for in this nyght, bifore the cok crowe, thries thou schalt denie me. Petre seyde to him, ȝhe though it bihove that I dye with thee I schal not denye thee, also alle the disciplis seiden. Thanne Jhesus cam with hem into a toun that is seide Jethemany, and he seide to his disciplis, sitte ye heere while I go thidir and preie. And whanne he hadde taken Petre and two sones of Zebedee he biganne to be hevy and sory. Thanne he seide to hem my soule is sorowful to the deeth, abyde ye heere, and wake ye with me. And he ghede forth a litil and felle doun on his face preiynge and seiynge, my fadir if it is possible passe this cuppe fro me netheles not as I wole but as thou wilt. And he [illegible] disciplis and founde hem slepinge and [illegible] our wole with me? Wake ye and preie ye that ye entre not into temptacioun, for the spirit is redy but the flesch is syk. Eft the secounde tyme he wente and preiede seiynge, my fadir if this cuppe may not passe but I drynke it, [illegible] and preiede the thridde tyme and seide the same word. Thanne he cam to his disciplis and seide to hem, slepe ye now and reste ye, lo the [illegible] into the hondis of synners. Ryse ye go we, lo [illegible] that schal take me is nyh. Yit while he spak lo Judas oon of the twelve cam, and with [illegible] the peple. And he that bitraiede him gat to hem a token and seide, whomever I kisse, he it is holde ye him. And anoon he cam to Jhesus and seide, heyl maister, and he kiste him. And Jhesus seide [illegible] prestis, and kitte [illegible] to him turn [illegible] seide to the puple, as to a theef ye han goon with swerdis and battis to take me, day bi day I [illegible] the scripturis of prestis schulden be fulfild. thanne alle the disciplis fledden and leften him: And thei helden Jhesus and ledden him to Caiphas the prince of prestis where the Scribis and Farisees and the eldre men of the puple weren come togidre. But Petre suede him afer in to the halle of the prince of prestis and he wente yn and saat with the servauntis to se the ende. And the prince of prestis and al the counsel soughten fals witnessing [illegible] camen, and seiden, this seide I may destroye the temple of god & after the thridde day bilde it agen. [illegible]

* the leprous. † the disciples. ‖ MS. nostri omnes habent *pene*, vel *pene* quæ sic legit. *Incepit vero pene in Evangelia rem nulla ex verbone altera,*

fole, nethelis I sye to you fro hennis forth ye schulen se mannes sone sittynge at the right half of the vertu of god & comynge in the cloudis of hevenes. Thanne the prince of prestis to rente hise clothis and seide, he hath blastemed, what yit han we nede to witnessis? lo now ye han herd blasfemye. What semuth to you? and thei answerden and seiden he is gilty of deth Thanne thei spetten in his face, and smoten him with buffetis, othere gaven strokis with the pawme of her honds in his face, And seiden thou Crist arede to us who is he that smote thee? And Petre sat without in the halle, and a damysel cam to him and seide, Thou were with Jhus of Galilee. And he denyede bifore alle men, and seide I wot not what thou seist. And whanne he gede out at the gate, another Damysele sigh him, and seide to hem that weren there, and this was with Jhesus of Nazareth And eft soone he denyede with an ooth for I knowe not the man. A litil after, thei that steden camen and seiden to Petre [illegible] for thi speech maad thee knowen Thanne he bigan to warye and to swere that he knew not the man. and anoon the cok crewe. And Petre bithoughte on the word of Jhesus, that he had seide, bifore the cok crow, thries thou schalt denye me. and he ghede out and wepte bitterly.

Chap. XXVII

[illegible] to the princes of prestis and to the eldre men of the puple, and seide, I have synned bitrayynge giltles blood: and thei seiden what to us, bise it. And whanne he had cast forth the silver in the temple, he passide fro hennis [illegible] And the princes of prestis token the silver, and seiden, it is not leueful to putte it in the tresorie, for it is the prise of blood. And whanne thei hadden counseilid thei boughten with it a potter into biryng of Pilgrymes. Wherfore [illegible] that is seid of Jeremye the prophete, that seith, and thei token the thritti pens, the prise of him that was preisid, whom thei of the children of Israel preisiden, and thei yauen hem in the potteris feld, as the Lord ordeynede to me. And Jhesus stood bifore the iustise, and the iustise axide him, and seide, Art thou the king of Jewis? and Jhesus seide to him, Thou seist. And whanne he was accusid of the princes of prestis and of the eldre men of the puple he answerde nothing. Then Pilate seith to him, herist thou not hou many thingis thei seyen agens thee? And he answerde not him to ony word, so that the justise wondride greetly. But for a [illegible] were to the puple [illegible] that wolden, And he had [illegible] boundun that was [illegible]

the prince of prestis and the eldre men counseiliden the puple that thei schulden axe Barabas, but thei schulden distrie Jhesus. But the justice answerde and seide to hem, whom of the two wolen ye that be delyvered to you? and thei seiden Barabas. Pilate seith to hem, what thanne schal I do of Jhesus that is seid Crist? alle thei seien be he crucified. [illegible] & [illegible] be he crucified. And Pilate seide that he profitide nothing, but [illegible] water and waischide his hondis bifore the puple & seide I am giltles of the blood of this rightful man, bise see you. And alle the puple answerde and seide his blood be on us and on oure children. Thanne he delyverede to hem Barabas, but he took to hem Jhesus scourgid to be crucified. Thanne knyghtis of the justise token Jhesus in the moot halle and gaderiden to him al the company of knyghtis, and unclothiden him and diden aboute him a reed mantel. And thei foldynge a crowne of thornes puten on his heed & a reed in his right hond and thei [illegible] And thei spetten on him, and token a reed and smoten his heed. And after that they hadden scorned him thei unclothiden him of the mantel, and diden his clothis upon him, and ledden him out to crucifie. And as they yeden out thei founden a man of Syrene comynge fro the toun, Symount his name, this thei compelliden to take his cross. And thei comen into a place that is seid Golgotha, that is the place of Caluarie. And thei yauen to him wyn * medlid with gal, and he took and wolde not drynke. And after that thei hadden crucified him, thei diden his clothis to be departid to the foure parties of the world, and sente lot upon my clothis, that it schulde be fulfillid that is seid bi the prophete, thei departiden my clothis to hem, and upon my clothis thei diden lot. And thei sitten and kepten him there. And thei diden upon his heed his cause writun, This is Jhesus of Nazareth kyng of Jewis. Thanne tweyne theves weren crucified with him oon on the right half and oon on the lift half. And men that passiden by blasfemyden him movynge her heedis, and seiynge, vah to thee that distriest the temple of god, and in the thrid day bildist it agen, save thou thi silf, if thou art the sone of god, come down of the cross. Also and the prestis scornynge with scribis and elder men seiden, He maad othere men saf, he may not make hymsilf saf. if he is kyng of Israel come he now doun fro the cross, and we bileeven to him. He trusted in god, delyvere he now if he wole him, for he seide, that I am the sone of god. And the theves that were crucified with him upbrayeden him the same thing. But fro the sixte our derknessis weren maad on al the erthe til the nynthe our. And aboute the nynthe our Jhesus criede with a greet voys and seide, Hely Hely lamasabatany, that is, my god, my god, whi hast thou forsake me? And summe of hem that stoden there and herden seiden that he clepide Helie, and anoon oon of hem rennynge took a sponge and fillide it with vynegre and putte [illegible] Forsothe

* maad) S f

[illegible] bodis of seyntis that [illegible] gheden out of her [illegible] thei camen into [illegible] were there many wymmen afer that sueden Jhesus fro Galilee and mynistriden to him, among the whiche was Marye Mawdeleyn and Marie the modir of James and of Joseph and the modir of Zebedees sonus. But whanne the evenyng was come ther cam a ryche man of Armathi [illegible] and he was a disciple of Jhesus, [illegible] late and axide the bodi of J[illegible] comaundide the bodi to be [illegible] the cloth was taken, Joseph leyde it in a [illegible] lenden, [illegible] hewen in a stoon, and he walewide a gret [illegible] the dore of the sepulcre & went awey. But Marie Mawdeleyn and an other Marie weren there [illegible] longe ayens the sepulcre. And on the tother dai, that is after park even, the princis of prestis and the Farisees camen togidre to Pilate, And seiden, Sire, we han mynde that [illegible] yit lyvynge after thre daies I schal ryse ayen to lyf. Therfore comaunde thou that the sepulcre be kept into the thridde dai, leste hise disciplis comen and stelen hym, and seye to the puple he hath risen fro deed, & the laste errour schal be worse than the formere. Pilate seide to hem, ye han the kepyng, go ye kepe as ye kunnen. And thei geden forth & kepten the sepulcre markynge the stoon with keperis.

Chap. XXVIII.

A. BUT in the eventyde of the Sabot that bigynnith
B. to [illegible] the first day of the woke, Marie

Mawdelyn cam [illegible] And lo th[illegible] peris weren afeerd, and thei weren maad as deede men. But the aungel answerde and seide to the wymmen, nyle ye drede for I woot that ye seken Jhesus that was crucified. He is not here, for he is ryzen as he seide, come ye and se ye the place where the Lord was leyd, And go ye soone and seye ye to his disciplis that he is risen and lo he schal go bifore you into Galilee, there ye schul[illegible] so I have bifore seid to you. And thei [illegible] soone fro the bi[illegible]s with drede and gret joye; [illegible] to telle to hise disciplis, And lo Jhesus [illegible], and seide, Heyl ye, and thei neigheden [illegible] nyle ye drede, go ye, telle ye [illegible] that thei go into Galilee there thei [illegible] And whanne thei weren gon, lo [illegible] peris camen into the citee and tolden to the princis of prestis alle thingis that weren don. And whanne thei weren gaderid togidre with [illegible] and hadden taken [illegible] sen to the knyytis of the [illegible] ye that [illegible] while we sleepen. And if this [illegible] the prince, we schulen [illegible] you sauf. And whanne thei weren [illegible] thei weren taught [illegible] word is [illegible] among the Jewis [illegible] day. And [illegible] Galilee into the [illegible] commaundide to hem. And [illegible] hem [illegible] and spak to hem, [illegible] power is given [illegible] erthe, go ye, and [illegible] alle folkis [illegible] the name of the fadir and of the [illegible] Holy Goost. Techynge hem to kepe [illegible] thingis I have [illegible] with you in alle dayes to the [illegible] world. *Here endith the gospel of Mathew and [illegible] with the prologe on the gospel of Mark.*

MARK the prophete was the clepid [illegible], and the holy fadir Peter, [illegible] and the [illegible] in writ [illegible] in tracte, *that is among iewis*, and wrote [illegible] in tale, *that is the contrey of rome*, and schewide in the gospel what he oughte to his kyn and to crist. Mark [illegible] of the [illegible] of Jesu Crist, and telleth not the [illegible] ayte of crist bi fleisch, but fro cristis [illegible] whanne he was [illegible] man. he telleth of his fastyng [illegible] eiȝte, and of his temptyng in [illegible], hou the deuel tempte[illegible] him, and hou wylde beestis weren [illegible] there, and hou hooli aungels camen and seruyden crist a[illegible] his temptacioun and ouercomyng therof. after cristene teith receyued he kittide of his chaumbe, * that he schulde be had repreuable to preesthood, *that is* [illegible] that [illegible] for ordeyned [illegible] in [illegible] myȝte [illegible] and [illegible] that [illegible] the wordis word, *that is in preechyng of goddis word*, that [illegible] he [illegible] bifore in kyn, *that is as I seide a preest in kyn in the olde lawe* [illegible], [illegible] *a preest in the gospel among cristen men.* for he was [illegible] of alisaundre, and bi alle thingis it was his werk to kunne profecies, and to dispute in himsilf the feyn[illegible]s of the gospel and to knowe in himsilf the techynge of lawe, and to undirstonde the diuyn[illegible] [illegible] [illegible] [

M A R K, Chap. I.

THE bigynnyng of the gospel of Jhesus Crist, the sone of god, as it is writen in Isaye the profete lo I sende myn aungel bifore thi face that schal make redy thi weye bifore thee. The voys of a crier in desert, make ye redi the weye of the Lord, make ye his pathis right. Jon was in desert baptisynge and prechinge the baptym of penaunce into remissioun of synnes. And al the cuntre of Iudee wente out to him, and alle men of Jerusalem, and thei weren baptisid of him in the flum Jordan & knowlechiden her synnes. And Jon was clothid with heris of camelis and a girdil of leþir was aboute his leendis, and he eet hony-soukis & wilde hony. And preched and seide a stronger than I schal come aftir me and I am not worthi to knele doun and unlase his schoon. I have baptisid you in watir, but he schal baptise you in the holy goost. And it was don in tho daies Jhesus came fro Nazareth of Galilee and was baptisid of Jon in Jordan, And anoon he wente up of the watris and syghe hevenes opened, and the holy goost comynge doun as a culvere and dwellynge in him. And a voys was maad fro hevenes thou art my loved sone in thee I am plesid. And anoon the spirit putte him forth into desert, and he was in desert fourty daies and fourty nightis and was temptid of Sathanas and he was with beestis, And aungels mynystriden to him. But aftir that Jon was taken, Jhesus cam into Galilee and preched the gospel of the kingdom of god, And seide that tymes is fulfillid, and the kingdom of god schal neiȝe; doþ penaunce and bileveþ to the gospel. And walkynge bisidis the see of Galilee, he sigh Symond and Andrew his brother castynge nettis in the see, for thei weren fisscheris. And Jhesus seide to hem, I schal make you that ye be maad fisscheris of men, I schal make you that ye be maad fisscheris of men. And anoon thei forsoken nettis, And folowiden him. And he passynge forþ a litil lengere sigh Jame the sone of Zebedee and Jon his brother and thei in the boot with her seruauntis, and thei sueden him, And anoon he clepide hem and thei leften Zebedee her fadir in the boot with hired seruauntis, and thei sueden him, And thei entriden into Cafarnaum, & anoon in the Saboth dayes he wente into a synagoge and taughte hem, And thei wondriden on his techynge, for he taughte hem as he that hadde power and not as Scribis. And in the synagoge of hem was a man in an unclene spirit, and he criede out, and seide, what to us and to thee thou Jhesus of Nazareth? hast thou come to distrie us? I woot that thou art the holy of god. And Jhesus threetenyde him and seide, wexe doumbe and go out of the man. And the unclene spirit debreydynge him and cryinge with greet vois wente out fro him. And alle men wondriden, so that thei soughten withinne hemsilf, and seiden, what thing is this? what newe doctrine is this? for in power he comaundith to unclene spiritis & thei obeyen to him. And the fame of him wente forth anoon into alle the cuntre of Galile. And anoon thei goden out of the synagoge & camen into the hous of Symond and of Andrew with James and Jon; And the modir of Symondis wyf lay sijk of feuere, and anoon thei seiden to him of her, and he cam nygh and areride hir; & whanne he hadde take hir hond anoon the fevere lefte hir and she seruide hem. But whanne the eventyde was come and the sunne was gon doun; thei broughten to him alle that weren of male eese and hem that hadden feendis, and al the citee was gaderid at the gate, and he heelide many that hadden sijverie sijknessis, and he castide out many feendis and he fastnede hem not to speke, for thei knewen him. And he roos ful early and wente out and went into a desert place and preiede there. And Symond fuede him, and thei that weren with him. And whanne thei hadden foundun him, thei seiden to him that alle men seken thee. And he seide to hem, go we into the nexte townes & citees, that I preche also there, for herto I cam. And he prechide in the synagogis of hem, and in al Galilee, and castide out feendis. And a leprous man cam to him and biseechide & knelide and seide, if thou wolt, thou maist clense me. And Jhesus hadde mercy on him, and streiȝte out his hond, and touchide him, and seide to him I wole, be thou maad clene. And whanne he had seid this, anoon the lepre partide awey fro him and he was clensid. And Jhesus threetenyde him, and anoon Jhesus putte hym out and seide to him, se thou seye to no man, but go schewe thee to the prince of prestis and offre for thi clensing into witnessyng to hem, tho thingis that Moyses bad. And he gede out and bigan to preche and publische the word, so that now he myghte not go openly into the citee, but he was without forth in desert placis and thei camen to him on alle sydis.

Chap. II.

AND eft he entride into Cafarnaum aftir eyghte daies, and it was herd that he was in an hous. And manye camen togidre, so that thei myghten not be in the hous ne at the gate and he spak to hem the word. And ther camen to him men that broughten a man syk in palesye whiche was borun of foure. And whanne thei myghten not bringe him to Jhesus for the pople that stood hem the roof where he was, and openyde it and thei camen thorugh and lowiden the bed in which the man in palesye lay. And whanne Jhesus hadde seyn the feith of hem, he seide to the syk man in palesye, sone thi synnes ben forgeven to thee. But there weren summe of the Scribis sittynge and thenkynge in her hertis, what spekith he thus? he blasphemeth: who may forgive synnes but god aloone? And whanne Jhesus hadde knowe this by the hooly goost, that thei thoughten so withinne hemsilf, he seith to hem, what thenken ye these thingis in youre hertis? What is lijtere to seye to the syk man in palesye synnes ben forgeven to thee; or to seye rise take thi bed and walke? But that ye wite that mannes sone hath power in erthe to forgive sinnes. he seide to the syk man in palesie. I sey to thee rise up take thi bed & go into thin hous. And anoon he roos up, and whanne he had taken the bed, he wente bifore alle men: so that alle men wondriden and honouriden god and seiden, for we sawghen never so. And he wente out eftsoone to the see, and al the pople cam to him

in his hous, many pupplicans and fynful men fatten
cuth and drynkuth youre maister with pupplicans
Petre. And he clepide James of Zebedee and Jon
he seide to hem, Nat they that ben yeelle han nede
Subot. And so mannes sone is lord also of the

Chap. III.

A. AND he entride eftsoone into the synagoge &
ther was a man havynge a drie hond, And
cuse him. And he seide to the man that hadde a
drie hond, ryse into the myddel. And he seith to
hem, is it leful to do wel in the Sabotis either yvele? to make a trial soule to save? and they
weren stille. And he byheeldе hem about with
her herte, and seith to the man, holde forth thin
hond, and he holdeth forth, and his hond was re-
stored to him. Sotherly Pharises goten out anon
and maden a counsel with Herodians ayenst
him that he shulde * lese him. But Jhesus with
his disciplis wente to the see and many folk sueden
Galilee and Judee and Jerusalem
and fro Ydume, and fro beyonde Jordan, and they
that weren about Tyre and Sydon, a great multitude hering the thingis that he dide, and camen
to him. And Jhesus seide to his disciplis that a
boot schulde kepe him † fro the puple, lest they
him, for he helide many, so that they felden
on him to touche him, and the unclene spiritis
in knowen. And
he wente into an hil and clepide to him whom he
Petre. And he clepide James of Zebedee and Jon
Subot. And so mannes sone is lord also of the

Chap. IV.

A. AND eft Jhesus bigan to teche at the see, and
went up into a boot, and sat in the see, and al the
puple was about the see on the lond, and he

he was bi himself: the twelve that weren with him
owne the parable, and he seide
it is goven to knowe the privete of
, but to hem that ben with
to parables, that
, and
, and
and
knowen not ye this parable, and
If that
, I wolde, and
re the word is sowen, and whanne thei
cometh Sathanas and takith awei
And in lik
the word,
not rise in hem-
, afterward tri-
bacion ryseth also for the word
noon thei ben sclaundrid. And ther ben othere
that ben sowen in thornes, these it ben that heren
of the world &
and
the word,
And
, and
eon thritty fold
drid fold. And he
cometh, that
open,
And he
what
it schal be meten to you
and it
that hath
And he
into the erthe,
and
sprungen up it wexith not a tre,
ter thanne alle erbis, and it makith grete braunchis:
so that briddis of hevene
schadewe therof. And in manye suche parablis
to hem the word as thei
spak not to hem withoute parable,
his disciplis alle thingis
to hem
come, passe we agenward, and thei letten the pe-
him
And a
And
and
and
and

ſiſt who touchide me? And Jheſus lokide aboute to ſe her that hadde do this thing, and the womman dredde and quakide wityngе that it was doon in hir: and cam and fel doun bifore him and ſeide to him al the treuthe: And Jheſus ſaide to hir, doughtir thi feith hath maad thee faaf, go in pees and be thou hool of thi ſikenesſe. Yit while he ſpak meſſangeris camen to the prince of the ſynagoge and ſeiden thi doughtir is deed what travelist thou the maystir ferther? But whanne the word was herd that was ſeide, Jheſus ſeyde to the prince of the ſynagoge nyle thou drede, oonli bileeve thou, and he took no man to ſue hym but Petre and James and Jon the brother of James. And thei camen into the hous of the prince of the ſynagoge and he ſay noiſe and men wepinge and weilinge myche. And he gede yn and ſeyde to hem what ben ye troublid and wepen? the damſel is not deed but ſlepith, and thei ſcorneden him. but whanne alle weren put out he takith the fadir and modir of the damyſel and hem that weren with him and thei entreden where the damyſel lay. And he held the hond of the damyſel and ſeyde to hir Talyta cumy, that is to ſeie, damyſel I ſeye to thee And anoon the damyſel roos and walkide: for she was of twelue yeer and thei weren abaysshid with gret wondryng. And he comaundide to hem that no man ſchulde wite this thing, and comaundide to gyve hir mete.

Chap. VI.

AND he gede out fro thennis and wente into his owne cuntre and hise diſciplis † folowiden with him. and whanne the Sabot was come Jheſus bigan to teche in the ſynagoge and many herden him ſtaundrid in him. And Jheſus ſeide to hem that a prophete is not withoute honour but in his owne cuntrey and among his kyn and in hiſe howa, and he myghte not do there ony vertu ſave he heelide a fewe ſyke men leying on hem hiſe hondis And he wondride for the unbileeve of hem, and he wente aboute caſtels on eche ſide and taughte, and he clepide the twelue and bigan to ſende hem by * tweine togydere and gat to hem power of unclene ſpiritis, and comaundide hem that thei ſchulden no thing bere in the weye oneli, not a ſcrippe, ne breed, nether money in her girdil but ſchoon ſchodde with ſandalis, and that thei ſchulden not be clothid with twei cootis, and he ſeyde to hem whidir ever ye entren into an hows dwelle ye there til ye go out fro thennis, And whoever reſceyve you not ne here you go ye out fro thennis and ſchake awey the powdir fro youre feet in witneſſyng to hem, and thei gaden forth and preched that men ſchulden do penaunce. And thei caſten out many feendis and anoyntiden with oyle manye ſyke men and thei weren helid. And kyng eroude herde for his name was maad opyn and ſeide that Jon Baptiſt hath riſen agen fro deeth and therfore vertues worchen in him. Othere ſeiden that it is Elye, but othere ſeiden that it is a profete as oon of profeti And whanne this thing was herd Eroude ſeyde this Jon whoom I have bihedid is riſen agen fro deeth,

For thilke Eroude ſente and helde Jon & bond him into priſoun for Erodias the wyf of Philip his brother for he had ſe wedded hir. [illegible] thou of me what thou wolt and I ſchal gyve to thee. And he ſwoor to hir that whatever thou axe Y ſchal gyve to thee though it be the half of my rewme. And whanne ſche hadde gon out ſche ſeide to hir modir what ſchal I axe and ſche ſeide the heed of Jon Baptiſt. And whanne ſche was comen in haaſte to the kyng ſche axide and ſeide I wole that anoon thou gyve to me in a platere the heed of Jon Baptiſt. And the kyng was maad ſory for the ſwerid and for hem that ſaten at the boord nolde he wicke hir leve, but ſente anoon and comaundide that Jon heed ſchulde be brouȝt, and he biheeldide him in the priſoun and brouȝte his heed in a diſh and gaf it to the damyſel and the damyſel gaf to hir modir, and whanne this thing was herd, hiſe diſciplis camen and token his body and leyden it in a biriel. And the apoſtlis camen togidere to Jheſus and teelden to him alle thingis that thei hadden don and taught. And he ſeide to hem come ye bi youſilf into a deſeert place & reſte ye a litel, for there weren many that camen and went a geen and thei hadden not leiſir to ete. And thei goten into a boot and wenten into a deſert place by hemſilf. And the puple ſeyen hem go away and many knewen and ran thidir a fote fro alle citees and camen tofore and comen bifore hem. And Jheſus yede out and ſygh myche puple and hadde reuthe on hem for thei weren as ſchepe not hauynge a ſchepherde and he bigan to teche hem many thingis. And whanne the hour was now paſſid his diſciplis camen and ſeiden to him this place is deſert and the hour is now paſſid leete hem go into the next townes & villages to bye hem mete to ete. And he answerde and ſeyde to hem geve ye to hem to ete and thei ſeiden to him go we and bye we looves with two hundrid pens and we ſchulen gyve to hem to ete. And he ſeith to hem how many looves han ye? go ye and ſe, and whanne thei hadden knowen thei ſeyen ſyve, and two fiſchis. And he comaundide to hem that thei ſchulden make alle men liggen by parties upon the grene hey and thei liggiden by partis by hundrids and by fiftyes, and he took the five looves and twelue fiſchis he biheeldide into heven and blaſſide and broke the looves and ȝaf to his diſciplis that thei ſchulden ſette bifore hem, and he departide twey fiſchis to alle. And alle eeten and weren fulfild. And thei token the relifs of broken metis twelve cotlyns ful and of the fiſchis. And thei that eeten weren fyve thouſend of men. And anoon he made his diſciplis to gon up into a boot to paſſe bifore him over the ſee to Bethſaida the while he lafte the puple. And whanne he hadde left hem he wente into an hil to preye. And whanne it was evene the boot was in the myddil of the ſee and he aloone in the lond. And he ſygh hem travelinge in rowinge for the

† folowiden him * two.

the wynd was contrarye to hem, and aboute the fourthe waking of the night he wandring on the ſee came to hem and wolde paſſe hem. And as thei ſighen him wandringe on the ſee thei getſiden that it were a fantum and cryeden out. For alle ſighen him and thei weren afrayed, & anoon he ſpak with hem and ſeyde to hem trite ye, Y am, nyle ye drede. And he cam up to hem into the boot & the wynd ceeſſide, and thei wondriden moore withynne hemſilf. For thei undirſtodun not of the looves for her herte was blyndid. And whanne thei weren paſſide over the ſee thei camen into the lond of Genasareth, and ſaſiden to land. And whanne thei weren goon out of the ſchip, anoon thei knowen him, and thei runnen thorou al that cuntre and bigunnen to ferye ſyk men in beddis eech ſyde where thei herden that he was. And whidir ever he entride into vylagis either into townes or into cites thei ſetten ſyke men in ſtrectis and preyeden him that thei ſchulden touche namely the hemme of his cloth and hou many that touchiden him weren maad ſauf.

Chap. VII.

AND the Farſees and ſumme of the Scribis camen fro Jeruſalem togidir to him, and whanne thei hadden ſeen ſumme of his diſciplis of hem with unwaſchen hondis eten looves, (for the Farſees and al the Jewis eten not but thei waſchen often her hondis holdinge the tradicioun of elde men, and whanne thei comen from the chepyng thei eten not but thei be waſchen ofte, and manye othere thingis ben that ben taken to him to kepe, waſchingis of cuppis and of watir veſſelis and of veſſels of bras and of beddis) And Farſees and Scribis axiden him and ſeiden why goen not thi diſciplis after the tradicioun of elde men but with unwaſchen hondis thei eten breed? And he answerde & ſeide to hem Ysaie prophecyede wel of you ypocritis as it is writen this puple worſchipith me with lippis but her herte is fer fro me, and in veyn thei worſchipen me techynge the doctrynes and the biddingis of men. For leving the mandementis of God & holdinge the tradicioun of men, waſchinge of water veſſelis and of cuppis and manye othere thingis lyk to theſe ye don. and he ſeide to hem wel ye caſten awey the mandementis of God voyde to kepe youre tradicioun. For Moyſes ſeide, worſchipe thi fadir and thi modir and he that curſith fadir or modir die by deeth, but ye ſeyen if a man ſeye to fadir or modir corban that is what ever gift is of me it ſchal profyte to thee. and over ye ſuffren not him do ony thing to his fadir or modir. And ye breken the word of God by youre tradicioun that ye han goven and ye don many ſiche thingis. And he eftſoone clepide the peple and ſeide to hem ye alle here me and undirſtonde. Nothing that is without a man that entrith into him may defoule him, but the thingis that comen forth of a man tho it ben that defoulen a man. If ony man hath eeris of herynge here he. And whanne he was entrid into an hows fro the puple his diſciplis axiden him the parable. And he ſeide to hem ye ben unwiſe alſo? undirſtoodun ye not that al thing with outforth that entrith into a man may not defoule him? For it hath not entrid into his herte but into the wombe and bynethe caſten out purgyng alle metis: But he ſeide the thingis that gon out of a man tho defoulen a man. For fro withinne of the herte of men comen forth yvele thoughtis, avoutries, fornicaciouns, manſleyngis, [illegible] yvele yghe, blaſtemyes, pride, foly. Alle theſe yvelis comen forth fro withinne and defoulen a man. And Jheſus roos up fro theonys and wente into the coaſtis of Tyre and Sydon & he gede into an hous and wolde that no man wiſte and he myghte not be hid. For a womman anoon as ſche herde of him whos doughter hadde an unclene ſpirit, entride and felde doun at his feet: And the womman was hethen of the generacioun of Sirofenyce and ſche preiede him that he wolde caſte out a devel fro hir doughter. and he ſeide to hir ſuffre thou that the children be fulfillid firſt, for it is not good to take the breed of children and gyve to houndis. And ſche anſwerde and ſeyde to him, ghis lord, for litil whelpis eten undir the bord of the crummys of children. And Jheſus ſeide to hir, go thou, for this word the fend wente out of thi doughtir. And whanne ſche was goen in to hir hows hoom ſche fond the damyſel liggynge on the bed and the devel gon out fro hir. And eftſoones Jheſus 7. [illegible] Sydon to the ſee of Galilee bitwixe the myddil of the coaſtis of Decapolis. And thei bryngen to him a man deef & ſtamerynge and preyen him to [illegible] And he took him aſide fro the puple & ſpitte & touchide his tunge. And [illegible] and he wex ſtreyt and he ſpak ryght. And he comaundide to hem that thei ſchulden ſeye to no man. But how more he comaundide to hem ſo myche moore thei preechiden, and ſo myche more thei wondriden and ſeiden, he hath wel made alle thingis wel he hath maad bothe deef to here and doumbe to ſpeke.

Chap. VIII.

IN tho daies eft whanne myche puple was with Jheſus and hadden not what thei ſchulden ete whanne his diſciplis weren clepide togidere he ſeyde to hem, Y have ruthe on the puple for lo now the thridde day thei abiden me and han not what to ete. And if y leeve hem faſting into her hous thei ſchulen ſayle in the weye for ſumme of hem camen fro fer. And hiſe diſciplis anſweriden to him, wherof ſchal a man mowe fille hem with looves here in wildirneſſe? And he axide hem how manye looves han ye? whiche ſeyden ſevene. And he comaundide the puple to ſitte doun on the erthe and he took the ſeven looves and dide thankyngis and brake & gaf to his diſciplis that thei ſchulden ſette forth and thei ſettiden forth to the puple. And thei hadden a fewe ſmale fiſchis and he bleſſide hem and comaundide that thei weren ſette forth. And thei eeten and weren fulfillid, and thei token up that, that leſte of relifs ſevene leepis. And thei that eeten weren as foure thouſande of men and he leſte hem. And anoon he wente up into a boot with hiſe diſciplis and cam into the coaſtis of Dalmanutha, and the Farſees wenten out and bygunnen to diſpute with him and axiden a tokene of him fro heven and temptiden him. And he ſorwynge withynne in ſpirit ſeyde, what ſekith this generacioun a tokene? trewli I ſeye to you a tokene ſchal not be goven to this generacioun. And he leſte hem and wente up eftſoone into a boot and wente over the ſee, and thei forgaten to take breed,

and

and thei hadden not with hem but oo loof in the boot. And he comaundide hem & seyde seye
c. and bewar of the sourdough of the Farisees and of the sourdough of Eroude. And thei thoughten and seyden oon to another for we han not looves. And whanne this thing was knowen Jhesus seide to hem, what thinken ye for ye han not looves? yit ye knowen not, ne undirstonden, yit ye han your herte blyndid? Ye havynge yghen seen not, and ye havynge eeris heren not neither ye han mynde. Whanne I brak fyve looves among fyve thousende and how manye coffens ful of broken mete ye token up? thei seyen to him twelve. Whanne also sevene looves among four thousande of men how many leepis of brokun mete token ye up? and thei seyen to hun sevene. And he seyde to hem, how
f. undirstondun ye not yit? And thei camen to Bersayda and thei bryngen to him a blynd man & thei preieden him that he schulde touche him, and whanne he hadde take the blynde mannis hond he ledde him out of the street and spitte into hise yghen and sette hise hondis on him and he axide him if he sargh ony thing, and he bihelde & seyde y se men as trees walkinge, Afterwarde eftsones he sette hise hondis on hise yghen and he bigan to and he was restorid so that he saygh clerly alle thingis, and he sente him into his hous and seyde go into thin hous and if thou gost into the streete seye to no man. And Jhesus entride and his disciplis into the castels of Cesarye of Filip and in the weye he axide hise disciplis and seyde to hem whom seyen men that I am? Which answeriden to him & seyden sum men seyen Jon Baptist other seyen Elie & other seyen as oon of the profetis. Thanne he seith to hem but whom seyen ye that y am? Petir answerde and seyde to him thou art Crist. And he chargide hem that thei schulden not seye of him to ony man, and he bigan to teche hem that it bihoveth manne sone to suffre many thingis and to be repreved of elder men and of the highe prestis, and the Scribis, and to be slayn and after thre dayes to rise ayen. And he spak plenly the word, and Petre took him and bigan to blame him and seyde, Lord be thou merciful to thee for this schal not be. And he turnede and sigh his disciplis and manasside Petre & seyde go after me Sathanas for thou favorest not the thingis that ben of god but the thingis that ben of men, and whanne the pupil was clepid to him with his disciplis he seide to hem if ony man wole come after me denye he himself and take his crois and sue he me. For he that wole make saaf his lyf schal leese it and he that leesith his lyf for me and for the gospel schal make it saaf. For what profitith it to a man if he wynne al the world and do peryngе to his soule? Or what chaunging schal a man geve for his soule? But who that knowlechith me and my wordis in this generacioun avoutreesse and synful, also mannis sone schal knowleche him whan he schal come in the glorye of his fadir with his aungels, and he seide to hem truli I seye to you that there ben sum men stondinge here whiche schulen not taaste deeth til thei seen the rewme of god comynge in vertu.

Chap. IX.

AND aftir sixe dayes Jhesus took Petre & James and Jon and ledde hem by hemself aloone into an high hil, and he was transfigurid bifore hem. And hise clothis weren maad ful schynyng & whight as snowe which maner whighte clothis a fuller may not make on erth. And Elie with Moyses appeerid to hem and thei spaken with Jhesus. And Petre answerid and seide to Jhesus maistir it is good us to be here and make we here thre tabernaclis oon to thee oon to Moyses, and oon to Elye. For he wiste not what he schulde seye for thei weren agast bi drede. And there was maad a cloude overschadewynge hem and a voice cam of the cloude and seyde this is my derworthe sone here ye him. And anoon thei beholden about & seyen no more
g. any thing but Jhesus oonli with hem, And whanne thei camen down fro the hil he comaundide hem, that thei schulden not telle to ony man tho thingis that thei hadden seen but whanne mannis sone hath risen agen fro deeth. And thei heelden the word at hemself seekinge what this schulde be, whanne he hadde risen agen fro deeth. And thei axiden him and seiden what thanne seyen Farisees and Scribis for it behoveth Elie to come first? And he answerende and seyde to hem whanne Elie comith he schal first restore alle thingis and as it is writun of mannis sone that he suffre manye thingis and be despisid. And y seye to you that Elie is comun and thei diden to him what evere thingis thei wolden as it is writun of him. And he comynge to hise disciplis sigh a greet cumpany aboute hem and Scribis disputynge with hem. And anoon alle the pupil peple Jhesus was aferyed and thei dredden, and thei renynge gretten him. And he axide him what disputiden ye among you? And oon of the
h. cumpany answeride and seyde, maistir I have brought to thee my sone that hath a dombe spirit. And where ever he taketh him he hurtith him down, and he foometh, and betith togidere with teeth, and wexith drie and I seyde to thi disciplis that thei schulden caste him out and thei mighten not. And he answeride to hem and seyde o unbileevynge generacioun out of bileve how longe schal I be among you how longe schal I suffre you? bringe ye him to me. And thei broughten him and whanne he hadde seyen him anoon the spirit troubelide him and he was throwen doun to the ground and walewide and foomede. And he axide his fadir how longe is it inne this hath falle to him? and he seide fro childhood. And ofte he hath put him into fier and into water to leese him, but if thou mayst any thing helpe us, and have mercy on us, and yyve to us if thou maist bileeve; alle thingis ben possible to man that bileeveth, And anoon the fadir of the child cryede with teeres & seyde lord y bileeve lord helpe thou myn unbileeve. And whanne Jhesus hadde seyn the pupil rennynge togidere he manasside the unclene spirit, and seide to hym thou deef and dombe spirit I comaunde thee go out fro him, and I entre no moore into him, and he cryinge and myche tobreydinge him wente out fro him, and he was maad as deed to that manye men that he was deed. And Jhesus heeld his hond and lifte him up and he roos. And whanne he hadde entrid into an hous his disciplis axiden him prively whi mighten not we caste him out? And he seide to hem, this kynde in no thing may go out but in preier & fastyng. And
i. thei yeden fro thennis and wenten forth into Galilee and thei wolden not that ony man wiste. And he taughte hise disciplis and seyde to hem for mannis sone schal be betrayed into the hondis of men and thei schulen sle him and he slayn schal rise agen on the thridde day. And thei knewen not the word and dredden to axe him. And thei camen to Cafarnaum and whanne thei weren in the hous he axide hem what tretiden ye in the weye?

And thei weren ſtille for thei diſputiden among hem in the weye who of hem ſchulde be grettiſt. And he ſat and clepide the Twelve and ſeyde to hem if ony man will be the firſte among you he ſchal be the laſte of alle and the mynyſtre of all. And he took a child and ſette him in the myddil of hem & whanne he hadde biclippid him he ſeyde to hem, Who ever reſſeyveth oon of ſiche children in my name he reſſeyveth me and whoever reſſeyveth me he reſſeyveth not me alloone but him that
c. ſent me. Jon anſwerde to him and ſeide, maiſter we ſighen oon caſtinge out fendis in thi name which ſueth not us and we have forbeden him. And Jheſus ſeide nile ye forbede him for ther is no man that doth vertu in my name & may loone ſpeke yvel of me. He that is not agens us, is for us And whoever geveth you a cuppe of coold water to drinke in my name for ye ben of Crist treuli I ſeye to you he ſchal not leeſe his meede. And whoever ſchal ſclaundre oon of theſe litil that bileven in me it were betere to him that a mylne ſtoon were doen about his necke and he were caſte into the ſee. And if thin hond ſclaundre thee kitte it awey, it is bettre to thee to entre feble into lyf than to have tweyne hondis and go into helle, into fyer that never ſchal be quenchid. Where the worm of hem dyeth not and the fier is not quenchid. And if thi foot ſclaundre thee kitte it of, it is bettre to thee to entre crokid into everlaſtinge lyf than to have tweyne feet and be ſent into helle of fier that nevere ſchal be quenchid, where the worm of hem dieth not and the fier is not quenchid. That if thin yghe ſclaundrith thee caste it out it is bettre to thee to entre gogil yghed into the rewme of God than have tweyne yghen and be ſent into helle of fier. Where the worm of hem dieth not & the fier is not quenchid. And every man ſchal be ſalted with fier and every ſlayn ſacrifice ſchal be maad ſavery with ſalt. Salt is good if ſalt be unſavery in what thing ſchulen ye make it ſavery? have ye ſalt among you, and have ye pees among you.

Chap. X.

AND Jheſus roos up fro thens and cam into the coostis of Judee over Jordan and eftſoones the puple cam togidere to him and as he was wont eftſoones he taughte hem. And the Phariſees camen and axiden him wher it be leeful to a man to leve his wyf tempting him. And he anſwerde and ſeyde to hem, what comaundide Moyſes to you? And thei ſeyden Moyſes ſuffride to write a libel of forſaking and to forſake. To whiche Jheſus anſwerde and ſeyde for the hardneſs of youre herte Moyſes wroote to you this precept, but fro the bigynnyng of creature God maade hem male and femele. And ſeyde for this thing a man ſchal leeve his fadir and modir and ſchal drawe to his wyf, and thei ſchulen be tweyne in oo fleiſch & ſo now thei ben not tweyne but oo fleiſch. Therfore that thing that God joynede togidere no man depere. And eftſoone in the hous hiſe diſciplis axiden him of the ſame thing. And he ſeide to hem whoevere leeveth his wyf and weddith another he doth avoutrie on hir; And if the wyf leeveth hir housbonde and be weddid to
c. another man ſche dothe leccherye. And thei broughten to him litil children that he ſchulde touche hem and the diſciplis threetneden the men that broughten hem. And whanne Jhesus hadde ſeyn hem he bar hevy and ſeide to hem ſuffre ye litil children to come to me and forbed ye hem not, for of ſiche is the kyngdome of God. Treuli Y ſeye to you whoevere reſſeyveth not the kyngdome of God as a litel child he ſchal not entre into it. And he biclippide hem and leyde hiſe hondis on hem and bleſſide hem. And whanne Jheſus was
p. gon out in the weye a man ran bifore and kneliede bifore him and preiede him and ſeyde, good maiſtir what ſchal y do that I reſeeyve everlaſtynge lyf. And Jheſus ſeide to him, what ſeist thou that I am good? ther is no man good but God himalt. Thou knowſt the comaundementis, do thou noon avoutrye, ſle not, ſtele not, ſeye not falſe witneſſyng, do no fraude, worſchipe thi fadir and thi modir. And he anſwerde and ſeide to him maiſtir Y have kepte alle theſe thingis fro my yougthe. And Jheſus bihield him and lovede him & ſeyde to him o thing failith to thee go thou and ſille alle thingis that thou haſte and geve to pore men and thou ſchalt have tresour in hevene & come ſue thou me. And he was ſul ſory in the word and wente awey mournynge for he hadde many poſſeſſiouns. And Jheſus bihield about and ſeyde to hiſe diſciplis how hard thei that ben richeſis ſchulen entre into the kyngdom of God! And the diſciplis weren aſtoonyed in hire wordis and Jheſus eftſoone anſwerde and ſeide to hem, ye litil children how hard it is for men that triſten in richeſſis to entre into the kyngdom of God! It is lighter a camele to paſſe thorough an nedlis yghe than a riche man to entre into the kyngdom of God. And thei wondriden more and ſeyden among hemſelf and who may be ſaved? And Jheſus bihield hem and ſeyde to hem at men it is impoſſible but not at God for alle thingis ben possible at God. And Petre gan ſeye to him lo we han left alle thingis & han ſued thee. Jheſus anſwerde and ſeyde treuli I ſeye to you there is no man that leveth hous or bretheren or ſiſtris or fadir or modir or children or feeldis for me and for the gospel, which ſchal not reſeyve hundred fold to nowe in this tyme houſes and bretheren and ſiſtris, and modris, and children and feeldis with perſecucions and in the world to comynge everlaſtynge lyf. But manye ſchulen be the firſte the laſte, and the laſte the firſte. And thei weren in the weye goynge up to Jeruſalem and Jheſus went bifore hem and thei wondriden and folowiden and dredden and eftſoone Jheſus took the Twelve and gan to ſeye to hem what thingis weren to come to him, For lo we ſtien to Jeruſalem and mannis ſone ſchal be betrayed to the princes of prieſtis and to the Scribis and to the eldre men and thei ſchulen dampne him to deeth and thei ſchulen take him to hethene men, and thei ſchulen leeme him, and bispete him, and bete him, and thei ſchulen ſle him and the thridde day he ſchal riſe agen. And James and Jon Zebedees ſones camen to him & ſeyden maiſtir we wolen that what ever we axen thou do to us. And he ſeide to hem what wolen ye that I do to you? And thei anſwerden graunte to us that we mowen ſitte at thi right half and the tother at the left half in thi glorie. And Jheſus ſeide to hem ye witen not what ye axen, mowen ye drinke the cuppe that I drinke and be baptiſid with the baptiſm in which I am baptiſid? And thei ſeiden to him we mowen, and Jheſus ſeide to hem ye ſchulen drinke the cuppe that I drinke and ye ſchulen be baptiſid with the baptiſm with which I am baptiſid but to ſitte at my right half or left half is not myn

James & Jon. But Jhesus clepid hem and seyde to hem, ye witen that thei that semen to have princehood of folkis ben lordis of hem and the princis of hem han power of hem. But it is not so among you but whoever wole be maad grettere schal be youre mynystre: And who ever wole be the firste among you schal be servaunt of alle. For whi mannis sone cam not that it schulde be mynystrid to him but that he schulde mynystre and geve his lif agenbiynge for manye. And thei camen to Jerico: and whanne he gede forth fro Jerico and hise disciplis and ful myche puple, Barthymeus a blynde man the sone of Thymey satt bisidis the weye and beggide. And whanne he herde that it was Jhesus of Nazareth he bigan to crye and seye Jhesus the sone of Davith have mercy on me. And manye threttenyden him that he schulde be stille and he criede myche the more Jhesus the sone of Davith have merci on me. And Jhesus stood and comaundide him to be clepid and thei clepen the blynd man and seyen to him be thou of betere herte, rise up he clepith thee. And he castide away his cloth & skippide and cam to him. And Jhesus answerde and seyde to him what wolt thou that I schal do to thee? the blynde man seyde to him, maister that I se. Jhesus seide to him go thou, thi feith hath maad thee hool. and anoon he saygh, and suede him in the weye.

Chap. XI.

AND whanne Jhesus came nygh to Jerusalem and to Betanye to the mount of olyves he sendith tweyne of hise disciplis, and seith to hem go ye into the castel that is agens you and anoon as ye entren there ye schulen fynde a colt tied on which no man hath sette yit, untie ye and bring him. And if ony man seye ony thing to you what doen ye? seye ye that he is nedeful to the Lord and anoon he schal leeve him hidur. And thei geden forth & founden a colt tyed before the gate without forth in the meeting of tweie weyes and thei untieden him, and summe of hem that stoden there token to hem what doen ye untiynge the colt? And thei seiden to hem as Jhesus comaundide hem and thei letten it to hem, and thei broughten the colt to Jhesus, and thei leyden on him her clothis and Jhesus sat on him, and manye strewiden her clothis in the weie, othere men kittiden braunchis fro trees and streweden in the weye. And thei that wenten bifore and that sueden crieden and seiden Osanna blessid is he that cometh in the name of the Lord, Blessid be the kyngdom of our fadir Davith that is come Osanna in highesle thingis. And he entride into Jerusalem into the temple and whanne he hadde seyn al * thing aboute whanne it was even he wente out into Bethanye with the Twelve. And another day whanne he wente out of Betanye he hungride. And whanne he hadde seyn a fige tre afer having leeves he cam if happily he schulde fynde ony thing thereon and whan he cam to it he foond nothing outtaken leves, for it was not tyme of figis. And Jhesus answerde and seyde to it, now nevere ere ony man fruyt of thee more and hise disciplis herden. And thei camen to Jerusalem and whanne he was entrid into the temple he bygan to caste out sellers and biggers in the temple and he turnede upsedoun the bordis of chaungeris and the chayeris of men that soldeu culveris; And he suffride not that ony man schulde bere a vessel thorou the temple. And he taughte hem and seyde whether it is not writen that myn hous schal be clepid the hous of preiyng to alle folkis? but ye han maad it a denne of theevys. And whanne this thing was herd the princis of prestis and the scribis soughten how thei schulden leese him, for thei dredden him for alle the puple wondride on his teching. And whanne evening was come he wente out of the cyte. And as they passiden forth eerly thei sayen the fyge tre maad drye fro the rotis. And Petre bithoughte him and seyde to him maistir lo the fige tre whom thou cursid is dried up. And Jhesus answerde and seide to hem have ye the feith of God. Truly I seye to you that who ever seith to this hil be thou taken and cast into the see and douteth not in his herte but bileveth that whatever he seye schal be don, it schal be don to him. Therfore I seye to you all thingis whatever ye preiynge schulen axe bileeve ye that ye schulen take and thei schulen come to you. And whanne ye schulen stonde to preie forgeve ye if ye han ony thing agens ony man that youre fadir that is in hevenys forgyve to you youre synnes. And if ye forgeven not neither youre fadir that is in hevenys schal forgyve to you your synnes. And eftsoone thei camen to Jerusalem and whanne he was ride in the temple the highesle prestis and the Scribis and the elder *men* camen to him, and seiden to him in what power doist thou these thingis, or who gaf to thee this power that thou do these thingis? Jhesus answerde and seide to hem and y schal axe you a word and answere ye to me, and y schal seye to you in what power y do these thingis. Whether was the baptym of Joon of hevene or of men? answer ye to me. And they thoughten with hymself hem-silf seynge, if we seyen of hevene he schal seye to us whi thanne bileven ye not to him? If we seyen of men, we dredden the puple, for alle men hadden Joon that he was verily a profete. And they answerden and seyen to Jhesus we witen nevere. and Jhesus answerde & seide to hem neither I seye to you in what power y do these thingis.

Chap. XII.

AND Jhesus bigan to speke to hem in parablis. A man plauntide a vyneyerd and sette an hegge about it & dalf a lake and bildide a tour and hurde it to tilieris and wente forth in pilgrimage. And he sente to the erthe tiliers in tyme a servaunt to reseeyve of the erthe tiliers of the fruyt of the vyneyerd. And thei token him and beten and letten him voyde. And eftsoone he sente to hem another servaunt and thei woundiden him in the heed & turmenten him. And eftsoone he sente another and thei slowen him and othere mo betynge summe and slevnge othere. But yit he hadde a moolt derworthe sone and he sente him laste to hem and seide peraventure thei woten drede my sone. But the erthe tiliers seiden togidere this is the eir come y-lle we him, and the eritage schal be ouren. And thei token him and killiden and castiden out without the vineyerd. And thanne what schal the Lorde of the vineyerd do? he schal come and leese the tiliers and geve the vineyerd to othere. Whether ye han not red this scripture the stoon which the bilders han dispisid this is maad into the heed of the corner. This thing is don of the Lord and is wondirful in

* things

in oure ſyghte. And that ſeyenge to hym and that ſeyenge on the ſaboth dayes to hele men to hem ſeyde this parable. Whiche of you ſchal have an aſſe or an oxe that ſchal falle in to a dyche and not anoon take hym out on the ſaboth day? Which cannot anſwere to hym ageyne. And he loked on hem with wrathe and ſory for the blyndneſſe of her hertes and ſeyde to the man: Holde forth thyne hande. And he helde forth and his hande was reſtored to hym hole as the tother. And the Phariſees goynge out anoon token counſeyle with the Herodians ageyns hym hou they myghten leſe hym. Jheſus forſothe with his diſciples withdrowe hym to the ſee. And myche puple folowede hym fro Galilee and fro Judee and fro Jheruſalem and fro Idumee and beyonde Jordan and they that dwellen aboute Tyre and Sidon myche puple herynge alle thinges that he dide camen to hym. And he ſeyde to his diſciples that a ſmale ſchip ſchulde abide hym for the puple leſt they ſchulden throngen hym. For he helede many ſo that alle men that hadden ſeknes ſchulden falle upon hym that they myghten touche hym. And unclene ſpirites whanne they ſeyen hym fellen doun to hym and criden ſeyenge that he is the ſone of God. And he manaſſede myche to hem leſt they ſchulden make hym knowen. And he ſtyede in to an hille and clepede to hym whom he wolde himſelf and they camen to hym. And he made twelve that they ſchulden be with hym and that he ſchulde ſende hem to preche and that they ſchulden have power to hele ſeknes and to caſte out fendes. And he ſette to Simon the name Peter. And James the ſone of Zebedee and John the brother of James and he ſette to hem names Boanerges that is ſeyd ſones of thonder. And Andrew and Philippe and Bartholomew and Matheu and Thomas and James the ſone of Alphee and Thadee and Simon Chananee and Judas Iſcariot that betrayede hym. And they comen in to an hous and the puple came ageyn that they myghten not ete breed. And whanne his frendes hadden herd they wenten out to holde hym. For they ſeyden that he wexede out of mynde. And the Scribis that camen doun fro Jheruſalem ſeyden that he hadde Belzebub and that in the prince of fendes he caſte out fendes. And he clepede hem to hym and ſeyde to hem in parables: Hou may Sathanas caſte out Sathanas? And if a kyngdom be departed ageyns it ſelf that kyngdom may not ſtonde. And if an hous be departed ageyns it ſelf that hous may not ſtonde. And if Sathanas ryſe ageyns hym ſelf and be departed he may not ſtonde but hath an ende. No man may entre in to the hous of a ſtrong man and take awey his veſſelis but he firſt bynde the ſtrong man and thanne he ſchal ſpoyle his hous. Verily I ſeye to you that alle ſynnes ſchulen be forgyven to the ſones of men and blaſphemyes in whiche thinges ſoever they blaſphemen. But he that blaſphemeth ageyns the holy goſt he ſchal not have forgyvenes with outen ende but he ſchal be gylty of everlaſtynge dome. For they ſeyden that he hadde an unclene ſpirite. And his modir and his brethren comen and ſtoden with outen and ſenten to hym and clepeden hym. And the puple ſat aboute hym and they ſeyden to hym: Lo thy modir and thy brethren with outen ſeken the. And he anſwerede to hem and ſeyde: Who is my modir and my brethren? And he caſte his eyen aboute on hem that ſeten aboute hym and ſeyde: Lo my modir and my brethren. For whoſoever doth the wille of God he is my brother and my ſiſter and my modir.

CHAP. XIII.

AND whanne he were out of the temple oon of his diſciples ſeide to him: Maiſtir biholde what manere ſtoones and what maner bildinges. And Jheſus anſwerede and ſeyde to him: Seeſt thou alle theſe grete bildinges? there ſchal not be left a ſtoon on a ſtoon which ſchal not be diſtryed. And whanne he ſat in the mount of Olyves ageyns the temple Peter & James & John & Andrew axeden him by himſelf: Seye thou to us whanne theſe thinges ſchulen be don & what tokene ſchal be whanne alle theſe thinges ſchulen be gyvene to be ended? And Jheſus anſwerede and bigynne to ſeye to hem: Loke ye that no man diſceyve you. For many ſchulen come in my name ſeyenge, that I am & that ſchulen diſceyve many. And whanne ye here batels and opynyons of batels drede ye not for it bihoveth theſe thinges to be don but not yit anoon is the ende. For folk ſchal ryſe on folk and rewme on rewme and erthe mevynges and hunger ſchulen be by places, theſe thinges ſchulen be bigynnyng ȝe of ſorows. But ſe ye you silf for theſe ſchulen take you in counſels and ye ſchulen be beeten in ſynagogis and ye ſchulen ſtonde biforе kyngis and iuſtifiers for me in witneſſyng to hem. And it bihoveth that the goſpel be firſt preched among alle folk. And whanne they take you and leede you forth ȝyve ȝe not biforе thinke what ye ſchulen ſpeke, but ſpeke ye that thing that ſchal be gyven to you in that our for ye ben not the ſpekeris but the holy goſt. For a brother ſchal bytake the brother into deeth and the fadir the ſone & femes ſchulen ryſe togidere ageyns fadres and modris & punyſche hem by deeth. And ye ſchulen be in hate to alle men for my name but he that laſteth into the ende ſchal be ſaaf. But whanne ye ſchulen ſe the abhomynacioun of diſcoumfort ſtondynge where it ought not, he that redeth undirſtonde he, thanne they that ben in Jude be into hilis. And he that is above the roof come not doun into the hous neither entre he to take ony thing of his hous. And he that ſchal be in the feeld turne not ageyn bihynde to take his cloth. But wo to hem that ben with childe and noreſchen in tho daies. Therfore preie ye that thei be not don in wynter. But thilke dayes of tribulacioun ſchulen be ſiche whiche maner weren not fro the bigynnyng of creature which God hath maad til now, nether ſchulen be. And but the Lord hadde abreggid thoſe daies al fleſch hadde not be ſaaf but for the choſun which he choos the Lord hath maad ſhort the dayes. And thanne if ony man ſeye to you lo here is Crist lo there, bileve ye not. For falſe Cristis & falſe profetis ſchulen riſe and ſchulen gyve tokenes and wondris to diſceyve, if it may be doon ghe hem that ben choſun. Therfore take ye kepe lo y have bifore ſeid to you alle thingis.

thinges. But and [illegible] that betrayeth me
[illegible] gyve him light, and [illegible]
[illegible]
[illegible]
[illegible] thing of
[illegible] parable
[illegible]
[illegible]
[illegible]

with a lynnen cloth on the bare fuede him and thei
hi[illegible] him. And he [illegible] the lynnen clothing and
fl[illegible] nak[illegible] awey from him. And thei ledden Jhe-
fum to the highefte prest and [illegible] the prestis and ere-
tis and [illegible]ir men comen to gedere. But Petir sue[illegible]
him a fer fro to the halle entre of the highefte prest and he
sett with the mynystris and warmed him at the
fyr. And the highe prestis and al the counsel
[illegible]ht him wit[illegible] [illegible] [illegible] [illegible]
[illegible] but fond [illegible]. For many token fals
witnessing agen him and the wit[illegible] were not
covenable. And summe risen and bare fals wit-
nessing agens him and seyden. For we han herd him
seyyng I schal distrie this temple maad with hondis
and after the thridde day I schal bilde an other not
maad with hondis. And the witnessing of hem was
not covenable. And the highest prest roos up into
the myddil & axide Jhesus and seide answerist thou
nothing to tho thingis that ben put agens thee of
thes? But he was stille and answerde nothing. eft-
soone the [illegible]est prest axide him and seyde to him
art thou Crist the sone of the blisside God? And Jhe-
sus seyde to him I am and ye schulen se mannes sone
sittyng on the right hok of the vertu of God and
comyng with the cloudis of hevene. And the hyg[illegible]
prest to rente hise clothis and seyde what nede
we han more of wit[illegible]? Ye han herd blasfemy, what
semeth to you? And thei alle damnyng hym to be
gilty of deeth. And summe bigunnen to [illegible]
him and to hile his face, and to smyte him with buf-
fatis, and to seye to him arede thou and the mynys-
tris beten him with strokis. And whanne Petir was
in the halle benethe, oon of the [illegible] of the
hi[illegible]e prestis com. And whanne he hadde seyn
Petir warmyng him, he bihelde him and seyde and
thou were with Jesus of Nazareth. And he denyede
and seide neither I woot neither I knowe what thou
sayst: and he went without forth bifore the halle and
anoon the cok crew. And eftsoones whanne another
damysel hadde seyn him sche bigan to seye to men
that stoden aboute that this is of hem. And he eft-
soone denyede: and after a litil eftsoone thei that
stoden nygh seyden to Petir verily thou art of hem,
for thou art of Galilee also. But he bigan to curse
and to swere for I know not this man whom ye
seyen. And anoon the cok eftsoones crew: and Pe-
tir bethoughte on the word that Jhesus hadde seide
to him bifore the cok crowe twyes, thries thou schalt
denye me, and he bigan to wepe.

Chap. XV.

And anoon in the morow tide the highefte
prestis [illegible] with [illegible] men
[illegible] and with al the counsel token
Jhesum and ledden & bitaken him to Pilat. And
Pilat axide him art thou King of Jewis? and Jhe-
sus answerde and seide to him thou seyst. And the
highe prestis accusiden him in many thingis. But
[illegible] eftsoone axide him and seyde answerist
thou nothing? seest thou in how manye thingis thei
accusiden thee? But Jhesus answerde no moore, so
that Pilat wondride. But by the feeste day he was
wont to leeve to hem oon of men boundun whome
ever thei axiden. And oon there was that was seid
Barabas that was bounden with men of discencion
[illegible] and slaughter in sedicion. And
whanne the puple was gon up he bigan to preye as
he ever more dide to hem. And Pilat answerde to
hem & seyde wolen ghe that I leeve to ghou the
kyng of Jewis? For he wiste that the highefte prestis
hadden take him of envye. But the bishops stirden
the puple that he schulde rather leeve to hem Bara-
bas. And eftsoone Pilat answerde and seyde to hem
what thenne wolen ghe that I schal do to the king
of Jewis? And thei eftsoone criedon crucifie him.
But Pilat seide to hem what yvel hath he don?
and thei criedon the more crucifie him. And Pi-
lat wolde to make * stedes to the puple leeve to
hem Barabas and bitoke to hem Jhesus bifore with
scorgis to be crucified. And knyghtis ledden him
with forth into the paleis of the [illegible] and
thei clepiden togidere al the cumpany of knyghtis.
And clothiden him with purpure and thei writhiden a
crowne of thornes and puttiden on him. And thei
bigunnen to grete him and seyden, heil thou kyng
of Jewis. And they smyten his heed with a reed
and bispatten him and thei kneliden and worschipden
him. And after that thei hadden scorned him thei
unclothiden him of purpure and clothiden him
with his clothis, and ledden out him to crucifie him.
And thei compelliden a man that passide the weye
that cam fro the toun Symount of Syrenen the fadir
of Alisaundir and of Ruse to bere his cros. And
thei ledden him into a place Golgatha that is to seye
the place of Calvarye. And thei ghaven to him to
drinke wyn medled with myrre and he took not.
And thei crucifieden and departiden hise clothis &
kesten lott on tho who sculde take what. And it was
the thridde our and thei crucifieden him. And the
title of his cause was writen, King of Jewis. And
[illegible] crucifieden with him two [illegible]evis, oon at the
right hond and oon at the left half. And the scrip-
ture was fulfild that seith, and he is ordeyned with
wicked men. And they passiden forth, thei blas-
[illegible]den him [illegible] [illegible] wath,
and [illegible] the [illegible] and in thre
dayes [illegible] Come down fro the cros and
make thi silf saaf. Also the highefte prestis scorne-
den him ech to othere with the scribis, and seyden;
he [illegible] [illegible], he may not save himself.
Crist kyng of Israel com doun now fro the cros that
we seen and bileeve: and thei that weren crucified
with him upbraiden him. And whanne the sixte our
was come, derknessis weren maad on al the erthe til
into the nynthe our. And in the nynthe our Jhesus
criede with a greet voice and seide; heloy, heloy
lamasabatany: that is to seye, my God my God whi
hast thou forsaken me? And summe of men that
[illegible] [illegible] and seyden, lo he clepeth Helye.
And oon ran and fulde a spunge with vynegre and
putte [illegible] and gat to drinke to him and
seide, suffre we, if we schulen come to take him
down. And Jhesus gat out a greet cry and diede.
And the veil of the temple was torent a two fro the
hiynesse to bynethe. But the centurion that stood
† torn agheins figh that he so crivynge hadde died and
seide verily this man was God. And there
were also women beholdynge fer of among
whiche was Marye Magdalen, and Marye the mo-
dir of James the litil & of Joseph and of Salome.
And whanne Jhesus was in Galilee they folowiden
him and mynystriden to him, and manye othere wom-
men that camen up togidir with him to Jerusalem.
And whanne eventid was comen, for it was the even-
ynge which is bifore the sabot, Joseph of Aramathie
the noble decurion cam and he axide the rewme
of God and boldely he entride to Pilat and axide the
bodi of Jhesus. But Pilat wondride if he were now
ded and whanne the centurion was clepide he axide
him

* alleth. † *a fern agens* MS. Jef

him if he were deed. And whanne he knewe of the centurioun, he graunte the body of Jhesus to Joseph. And Joseph boughte lynnen cloth and took him doun and wlappide in the lynnen cloth & leyde him in a sepulcre that was hewen of a stoon and walewide a stoon to the dore of the sepulcre. And Marye Maudelyn and Marye of Joseph bibelden where he was leid.

Chap. XVI.

AND whanne the sabot was passide Marye Maudelyn and Marye of James and Salome § broughten swete smellinge oynementis to come and to enoynte Jhesus. And ful eerly in oon of the woke daies thei camen to the sepulcre whanne the sunne was risun. And thei seiden togidere who schal move away to us the stoon fro the dore of the sepulcre? And thei biholden and seyen the stoon walewid away for it was ful gret. And thei yeden into the sepulcre and sighen a yongman sitting on the right half clothid with a whyte stole and thei wondriden greetli. Which seith to hem, Nyle ye be agast, ye seken Jhesus of Nazareth crucified, he is risun he is not here, lo the place where thei leiden him. But go ye and seye ye to hise disciplis and to Petir that he schal go before you in to Galilee there ye schulen se him as he tolde to you. And thei gheden out & fledden fro the sepulcre for dreed and quakinge hadde atayned hem, and to no man thei seiden ony thing for thei dredden. And Jhesus rysinge erly the firste daye of the woke and apperide first to Marie Maudelyn fro whom he hadde caste out seuen devels. And sche ghede and tolde to hem that hadden be with him which weren weilynge and wepynge. And thei herynge that he lyuede and was seyn of hir bileveden not. But after these thingis two of hem wandrinden, he was schewid in another forme to hem goynge to a toun. And thei yeden and telden to the othere and neither thei bileveden to hem. But at the laste whanne the elleuene disciplis seten at the mete, Jhesus appende to hem and reprevede the unbileve of hem and the hardnesse of herte for thei bileveden not to hem that hadden seyn that he was risun fro deeth. And he seide to hem go ghe into al the world and preche the gospel to eech creature. Who that bileveth and is baptysid schal be saaf, but he that bileveth not schal be dampned. And these tokenes schulen sue hem that bileven, in my name thei schulen caste out develis, thei schulen speke with newe tungis, thei schulen handle serpentis, and if thei drinken ony venym it schal not noye hem; thei schulen sette hoond on syke men and thei schulen were hoole. And the Lord Jhesus after that he hadde spoke to hem was taken up into hevene and he sitteth on the right half of God. And thei gheden forth and prechiden every where for the Lord wroughte with hem and confermede the word with tokenes that folewiden.

Here endith the gospel of mark *and bygynneth the prologe of* luk

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LUK was a man of Syrie bi nacioun and of Antioche, and was a leche in craft, and a disciple of apostlis, afterward he hadde pesid vnto his ende, and fulfylde god and was without wyf ouer. for eether he hadde a wif in ony tyme, neither childrun, and he lyuede in beetynge at fourti and foure yeer, and was ful of the hooli goost. and whanne gospels weren writun in mathew in iurie, and in mark in ytalie, luk bi ityrying of the hooli goost wroot this gospel in the cuntreys of achaye.—the myddil mark of this tretis was this, that the manhood of crist schulde be pent to forsaki wrecchis bi alle preues that god schulde come in to the world *that is to seie* * *bi the profetis, that he schulde be born of a clene and mayden virgyne*, and schulde preche, and schulde take heed to the fablis of iewis, and weren hol fun in oure feith of cristis lawe. *& luk* writith, lest eether thei weren disseyued bi fablis of eretikis and [illegible] and schulden wene [illegible] † writeth at the conception and birthe of seint Joon baptist, and bi preching of crist, and his deeth and resurrexioun [illegible] *this sentence.*

L U K, Chap I

IN the dayes of Erode kyng of Judee ther was a preit Zacarye by name: of the sort of Abia, and his wyf was of the doughtris of Aaron: and hir name was Elizabeth. And bothe weren juste bifore God: goynge in alle the maundementis and iustifyingis of the lord. withouten playnt. And thei hadden no child. for Elizabeth was bareyn and both weren of greet Age in her dayes. And it bifel that whanne Zacarye schould do the office of preesthod in the ordir of his cours to fore God. After the custom of the preesthod, he went forth by lot and entride into the temple to encensen. And al the multitude of the puple was without forth and preyede in the our of encensyng. And an aungel of the lord appende to him: and stood on the right half of the auter of encense. And Zacarye seynge was afrayed: and dreede fel upon him. And the aungel seide to him: Zacarye drede not, for thi preyer is herd, and Elizabeth thi wyf schal bere to thee a sone: and thou schalt clepe his name Joon. And ioye and gladyng schal be to thee: and many schulen haue ioye in his natyuyte. For he schal be greet bifore the Lord: and he schal not drinke wyn ne sydyr, and he schal be fulfild with the holy goost yit of his modir wombe. And he schal converte many of the children of Israel to her lord God. And he schal go bifore him in the spiryte and vertu of helye: and he schal turne the hertis of the fadris to the sonis, and men out of bileeve: to the prudence of just men, to make redy

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§ boughten MS. penes me * *in.* || [illegible] † not in the [illegible] The 4 first Verses of this Chapter as they are numbered in our present Translation, are in the MSS. a part of the prologue, and not translated here.

[illegible] to thou ſchalt be doumbe. And thou
ſchalt not mowe ſpeke: til into the day in which
theſe thingis ſchulen be don, for thou haſt not be-
leved to my wordis, whiche ſchulen be fulfild in her
tyme. And the puple was abidynge Zacarye: and
thei wondriden that he taryede in the temple. And
he gede out and myghte not ſpeke to hem: and
thei knewen that he hadde ſeyn a viſioun in the tem-
ple, and he bekenide to hem: and he dwelhide ſtille
doumbe. And it was don whanne the dayes of his
office weren fulfilid: he wente into his hous. And
aftir theſe dayes Elizabeth his wif conſeyvede and
hidde hir tyve monethis and ſeyde: For ſo the
Lord dide to me in the dayes in whiche he biheld
to take awey my reproſ among men. But in the
ſixte monethe the aungel Gabriel was ſent from God
into a cytee of Galilee whos name was Nazareth.
To a maydun weddid to a man: whos name was
Joſeph of the hous of Dauth, and the name of the
Mayden was Marye. And the aungel entride to
hir, and ſeyde, heil ful of grace the Lord be with
thee: bleſſid be thou among wymmen. And whanne
ſche hadde herd: ſche was troubli in his word,
and thoughte what maner ſalutacioun this was. And
the aungel ſaid to hir, ne drede not thou Marye:
for thou haſt founden grace anentis God. lo thou
ſchalt conſeyve in wombe, and ſchalt bere a ſone:
and thou ſchalt clepe his name Jheſus. This ſchal
[illegible] & the Lord God ſchal geve to him the
of Dauith his fadir. And he ſchal re[illegible]
of Jacob withouten ende, and of his
ſchal be noon ende. And Marye ſeyde to the aun-
gel, on what maner ſchal this thing be don? for I
knowe not man. And the aungel anſwerde and
ſeyde to hir, the holy Goſt ſchal come fro above in-
to thee: and the vertu of the higheſte ſchal ouer
ſchadowe thee: and therfore that holy thing that
ſchal be boren of thee: ſchal be clepide the ſone
of God. And lo Elizabeth thi coſyn, and ſche al-
ſo hath conſeyved a ſone in hir eelde, and this mo-
nethe is the ſixte to hir that is [illegible] For
every word ſchal not be im[illegible]
And Marye ſeide, lo the [illegible]
be it doon to me aftir thy[illegible]
partide fro hir. And Marye roos[illegible]
wente with haſte into the mounta[illegible]
of Judee. And ſche entride into the hou[illegible] Za-
carye and grette Elizabeth. And it was don as E-
lizabeth herde the ſalutacioun of M[illegible]
childe in hir wombe gladide, and El[illegible]
fulfild with the holy Goſt, and cryede with a gret
voice and ſeyde, bleſſid be thou among wymmen
and bleſſid be the fruyt of thi wombe. And whe-
of is this thing to me: that the modir of my Lord
[illegible]
ioye in my wombe: and bleſſ[illegible]
bileved for thilke thingis that [illegible]
[illegible]
for lo for this ilke genera[illegible]
am bleſſid. For he that is m[illegible]
grete thingis, & his name is holy. And his merſy

is fro kyndrede into kyndredis to men that dreden
him. He made myght in his arm he ſcatende
proude men with the thoughte of his herte. He
ſette doun myghty men fro ſeete, and enhaunſide
meke men. He hath fulfild hungry men with
goodis, and he hath left riche men voide. He ha
vynge myndе of his mercy took up Iſrael his child,
as he hath ſpoken to oure fadris to Abraham and
to his ſeed into worldis. And Marye dwelhide with
hir as it were thre monethis and turned agen into
hir hous. But the tyme of beringe childe was ful- 56
fillid to Elizabeth, and ſche bar a ſone. And the
neyghbours and coſyns of hir herden that the Lord
hadde magnyfied his mercy with hir, and thei thi[illegible]-
iden him. And it was doon in the eighthe day
thei camen to circumcide the child, and thei clep-
iden him Zacarye by the name of h[illegible] And
his modir anſwerde & ſeide, nay: [illegible]
[illegible] And
[illegible] were
[illegible] And
[illegible]
[illegible]yd and his tunge, and he
[illegible] And drede was maad on
[illegible]
[illegible]
[illegible]
hous of Dauth his child. As he ſpak by the
mouth of hiſe holy profetis that weren fro the
[illegible] Hel[illegible]
of alle men that hatiden us. To do merſy with
oure fadris, and to have m[illegible]e of his holy teſtament.
The grete ooth that he ſwoor to Abraham our fa-
dir to geve himſelf to [illegible] that we without drede
delyvered fro the hond[illegible]
[illegible]
[illegible]
[illegible]
[illegible]; An[illegible]
[illegible] ſchewing to
[illegible]

C[illegible] II.

AN[illegible]
[illegible]
[illegible]
[illegible]

leyde him in a cracche for ther was no place *to* him in no chaumbir. And ſcheperdis weren in the ſame cuntre, wakinge and kepinge watchis of the night on her flok. And lo the aungel of the lord ſtood biſidis hem, and the clerenetie of God ſchynede aboute hem; and thei dredden with grete drede. And the aungel ſeyde to hem, nyle ye drede, for lo Y preche to you a grete Joye that ſchal be to alle puple. For a ſavyour is borun to day to you, that is Criſt the Lord in the cyte of David. And this is a tokene to you, ye ſchulen fynde a yonge child wlappid in clothis, and leyd in a cracche. And ſodeinly ther was maad with the aungel a multitude of hevenly knyghthod, heriynge God and ſeiynge; Glorye be in highe thingis to God, and in erthe pees to men of good wille. And it was doon as the aungel ſpak and wente into hevene, the men ſpaken togidere and ſeiden, go we ouer to Bethleem, and ſe we this word that is maad which the Lord hath maad and ſchewed to us. And thei highynge camen and founden Marye and Joſeph: and the yong child leyd in a cracche. And thei ſeynge knewen of the word that was ſeide to hem of this child. And alle men that henden wondriden and of theſe thingis that weren ſeide to hem of the ſchepardis. But Marye kepte alle theſe wordis berynge togidere in hir herte. And the ſchepardis turneden agen glorifiynge and beryinge God in alle thingis that thei hadden herd & ſeyen: as it was ſeid to hem. And after that eighte dayes weren endid that the child ſchulde be circumcidid, his name was clepid Jheſus, which was clepid of the aungel before that he was conceyued in the wombe. And after that the dayes of purgacioun of Marye weren fulfild after Moyſis lawe, thei token him to Jeruſalem to offre him to the Lord. As it is writun in the Lawe of the Lord, for every malekynde openynge the wombe ſchalle be clepid holy to the Lord. And that thei ſchulen gyve an offrynge after that is ſeid in the Lawe of the Lord: a peyre of turturis or tweie culver briddis. And lo a man was in Jeruſalem whos name was Symeon, and this man was juſt and dreedful and abood the coumfort of Iſrael: and the Hooli Goſt was in him. And he hadde taken an answere of the Hooli Goſt, that he ſchulde not ſe deeth, but he hadde ſeyn firſt Crist of the Lord. And he cam in the ſpirit into the temple, and whanne his fadir and modir hadden brouyt the child Jheſus to do after the custom of the lawe for him, he took him in his armes and heriede God, and ſeide, Lord, now thou leuyſt thi ſeruaunt after thi word in pees, for myne eyen ſeyen thin helthe. Which thou haſt maad redy bifore the face of alle puplis, a light to the lewyng of hethene men, and glorie of thi puple Israel. And his fadir and his modir weren wondrynge on thes thingis that weren ſeid of him. And Symeon blyſſide hem, and ſeide to Marye his modir, Lo this is ſett into the fallynge and into the ryſynge agen of manye men in Iſrael, and into a token to whom it ſchal be ſeid agenſtonde, and a ſwerd ſchal paſſe thorou thyn owne ſoul, that the thoughtis of manye hertis be ſchewid. And Anne was a profeteſſe the doughter of Fanuel, of the lynage of Aſer, and ſche hadde gon forth in manye dayes, and hadde lyued with hir housbond ſeuene yeer fro hir maydenhod; And this was a wydewe to foure ſcore yeer and foure, and ſche departide not fro the temple but ſeruede to God nyght and day in faſtingis and preieris. And this cam upon hem in thilk hour, and knowlechide to the Lord, and ſpak of him to alle that abiden the redempcioun of Iſrael. And as thei hadden ful don alle thingis after the Lawe of the Lord: thei turneden agen into Galilee into her cytee Nazareth. And the child waxid and was coumfortid ful of wiſdom; and the grace of God was in hym. And his fadir and modir wenten ech yere into Jeruſalem in the ſolempne day of paſk. And whanne Jheſus was twelve yere oold thei wenten up to Jeruſalem after the cuſtum of the feeſt day. And whanne the dayes weren don: thei turneden agen, and the child abood in Jeruſalem, and his fadir and modir knewen it not. For thei geſſyng that he hadde be in the felowſchip, camen a dayes journey and ſoughten him; amonge huſe coſyns and his knowleche. And whanne thei ſoundun him not; thei turneden agen into Jeruſalem and ſowghten him. And it bifel that aftir the thridde day: thei ſoundun him in the temple, ſittynge in the myddil of the Doctouris, heryinge hem, and axinge hem. And alle men that herden him, wondriden on the prudence and the answeris of him. And theilighen and wondriden, and his modir ſeyde to him, ſone! what haſt thou do to us thus: Lo thi fadir and Y ſorowinge han ſought thee? And he ſeyde to hem, what is it that ye ſoughten me? wiſten ye not that in tho thingis that ben of my fadir; it bihoveth me to be? And thei undirſtoden not the word which he ſpak to hem. And he cam doun with hem and cam to Nazareth, and was ſubiect to hem, and his modir kepte togidere alle theſe wordis, and profitide in wiſdom, age, and grace at entis God and men.

Chap. III.

IN the fiftenthe yeer of the Empire of Tyberie the Emperour: whanne Pilat of pounce governide Judee, & Eroude was prince of Galilee: and Philip his brother was prince of Yturie, and of the cuntre of Tracon, & Liſanye was prince of Abilyn: Undir the princis of prethe Annas and Cayfas, the word of the Lord was maad on Jon the ſone of Zacharye in deſert; and he cam into alle the cuntre of Jordan, and prechide baptym of penaunce into remiſſioun of ſynnes; as it is wryten in the book of the wordis of Iſaye the profete, the voys of a cryer in deſert, make ye redy the waye of the Lord, make ye his ſtiyes ſtreyt. Eche valey ſchal be fulfild and every hil and litil hil ſchal be maad low, and ſchrewid thingis ſchulen be into dreſſid thingis and ſcharpe thingis into pleyn weyes. And every fleſch ſchal ſe the heelthe of God. Therfore he ſeyde to the puple which wenten out to be baptiſid of him kindelyngis of eddris: who ſchewide to you to fle fro the wrathethe to comynge? Therfore do ye worthi fruyts of penaunce, and bigynne ye not to ſey we han a fadir Abraham, for y ſeye to you that God is myghti to reiſe of theſe ſtoones the ſones of Abraham. And now an axe is ſett to the roote of the tre, and therfore every tre that makith not good fruyt ſchal be kittun doun, and ſchal be cast into the fier. And the puple axiden him, and ſeyden, what thing ſchulen we do? He anſwerde and ſeyde to hem, he that hath twei cootis: gyve to him that hath noon, and he that hath metis do in lyk maner. And pupplicans camen to be baptiſid, and thei ſeyden to him, maiſter, what ſchulen we do? And he ſeide to him, do ye nothing more than that is

* perfitide

is ordeyned to you. And knyghtis axiden him and
feyden, what ſchulen alſo we do? And he ſeide to
hem, [illegible] no man wrongfully, neither make ve
[illegible]
[illegible]
[illegible]

tu he comaundith to unclene ſpir[illegible] and thei go out. and the ſame was pupplitchid of him: into eche place of the cuntre. And Jheſus roos up fro the ſynagoge: and entride into the hous of Symount, and the modir of Symoundis wiif: was holdun with grete feveris; and thei prieden him for hir. And Jheſus ſtood over hir and comaundide to the fever and it leſte hir. and anoon ſche roos up & ſervede hem And whanne the ſunne wente doun: alle that hadden ſike men with dyverſe langouris. ledden hem to him, and he ſette [illegible] Also [illegible] wenten out fro many [illegible] and criynge, and ſeyinge, for thou art the [illegible], and he [illegible] and [illegible] ſuffride hem not to ſpeke for thei wiſten him that he was Crist. And whanne the day was comen, he [illegible] and wente into deſert place [illegible] and the [illegible] and [illegible] to him [illegible] and [illegible] not go awey fro [illegible] to whom [illegible] and [illegible] kingdom of God [illegible] And he preched[illegible] the [illegible] of Galilee

Chap. V.

AND it was doon whanne the puple cam faſte to Jheſus to here the word of God, he ſtood biſidis the pool of Gena[illegible] And ſeyn two boots ſtandinge [illegible] weren gon doun, and waſchiden her netti[illegible] he wente up into a boot that was Symoundis: and prieide him to lede it a litil fro the lond, and he ſat and taughte the puple out of the boot. And as he ceeſſide to ſpeke he ſeyde to Symount, lede thou into the depthe, and ſlake youre nettis to take fiſh. And Symount anſweride and ſeyde to him, comaundour we travayliden alle the night and token nothing: but in thi word I ſchal leye out the net. And whanne thei haddien do this thing thei cloſiden togidere a greet multitude of fiſchis, and her net was brokun: And thei bekeneden to felowis that weren in another boot, that thei ſchulen come and helpe hem, and thei camen and filliden bothe the botis: ſo that thei weren almooſt drenchid. And whanne Symount Petir ſaw this thing: he felde doun to the knees of Jheſus and ſeyde, Lord go fro me: for Y am a ſynful man. For he was on ech ſyde aſtonyed: and alle that weren with him in the takynge of fyſchis whiche thei tooken. Sotheli in lyk maner James & Jon the ſones of Zebedee: that weren felows of Symount Petir, and Jheſus ſeyde to Symount, nyle thou drede: [illegible] whatsoeuer [illegible] ſuffride [illegible] and [illegible] and [illegible] And it was doon whanne he was in [illegible] ful of lepre, & ſeynge Jheſus fel on his face, and preyede him & ſeide, Lord if thou wolt thou maiſt make me cleene. And Jheſus held forth his hond: and touchide him and ſeyde, Y wole be thou maad clene, and anoon, the lepre paſſide awey fro him And Jheſus comaundide to him: that he ſchulde ſeye to no man, but go ſchewe thou thee to a preſte and offre for thi clenſyng into witnefling to hem as Moyſes bad. And the word walkide aboute the more of him, and myche puple camen togidere to here and to be heelid of her ſyknefſis. And he wente into deſeert: and preyede. And it was doon in oon of the dayes he ſatt and taughte, and ther weren Farſees ſittynge and Doctouris of the lawe: that camen of eche caſtel of Galilee and of Judee, and of Jeruſalem, and the vertu of the Lord was to heele tyk men. And lo men baren in a bed: a man that was ſyk in the Paleſey, & thei ſoughten to bere him in: and ſette biſore him. And they foundun not in what partie thei ſchulden bere him in for the puple wenten on the roof, and by the ſclattis thei letten him doun with [illegible] Jheſus. And whanne Jheſus ſayh the feith of hem: he ſeide, man thi ſinnes ben forgyuun to thee. And the Scribis and Farſees bigunnen to thenke ſeiynge, who is this that ſpekith blaſtemyes? who may forgyve ſynnes but God aloone? And as Jheſus knew the thoughtis of hem: he anſweride & ſeyde to hem, what thinken [illegible] in youre hertis? What is lyer to ſeye ſinnes ben forgyuun to thee: or to ſeye riſe up and walke! But that ye wite that mannes ſone hath power in erthe to forgye ſynnes: he ſeide to the ſyk man in paleſie: Y ſeye to thee ryſe up, [illegible] he roos up biſore hem: and took the bed in which he lay, and wente in to his hous: and magnyfied God. And gret wondir took alle, and thei magnyfyeden god, and thei weren fulfilled with greet drede: [illegible] ſeen, for we han ſeen marueylouſe thingis to [illegible] And [illegible] a Pupplycan Leuy by name, ſittinge at the [illegible] whanne he hadde lefte alle thingis: he roos up and ſuede him. And Leuy made to hym a grete feeſte in his hous, and there was a gret cumpany of pupplicans and of othere that weren with them ſittynge at the mete. And the Farſees and the Scribis of hem grucchiden: and ſeyden to hiſe diſciplis, whi eten ye and drinken with Pupplicans and ſynneris? And Jheſus anſweride and ſeide to hem, [illegible] ſyk. For Y cam not to clepe juſt men but ſynneris to penaunce. And thei ſeyden to him, [illegible] the diſciplis of Jon faſten oft and [illegible] and of the Farſees [illegible] ſones of the ſpouſe to faſte: [illegible] come whanne the ſpouſe ſchal be taken awey fro [illegible] thei ſchulen faſte in thes dayes. And he ſeide to hem alſo a likeneſſe, for no man [illegible] And no man ſendith wyn newe into [illegible] And no man drynkynge old wyn wole anoon newe, for he ſeith, the old is [illegible]

Chap. VI.

AND it was don in the ſeconnde firſte Sabot, whanne he paſſide by the cornes: hiſe diſciplis pluckiden eeris of corn, and thei frotynge with her hondis eeten. And ſumme of the Farſees ſeyen to hem, what don ye that that is not leeful in the Saboris? and Jheſus anſweride and ſeide to hem, ye han not red what Dauith dide whanne he hungride and thei that weren with him, How he entride into the hous of God and took looves of propoſicioun and eet and gaf to hem that weren with him, whiche looves it was not leeful to ete but oonli to

preſtis

prestis? And he seide to hem, for mannes sone is Lord ghe of the sabat. And it was doon in another sabat [illegible], and a man was there, and his right hond was dry. And the scribis and Farisees aspieden him, if he wolde heele him in the sabat: that thei schulden fynde cause wherof thei schulden accuse him. And he wiste the thoughtis of hem, and he seide to the man that hadde a drye hond: rise up & stoond in the myddil, and he roos and stood. And Jhesus seyde to hem, Y axe you if it is leveful to do wel in the sabate or yuel: for to make a soule saaf, ether to leese. And whanne he hadde biholde alle men about, he seide to the man hold forth thin hond, and he held forth, & his hond was restorid to heelthe. And thei weren fulfillid with unwisdom: and spaken togider what thei schulen do of Jhesus. And it was don in tho dayes, he wente out into an hil to preie, and he was al nyght dwellinge in the preier of God; and whanne the day was come, he clepide hise disciplis, and chees twelve of hem, whiche he clepide also Apostlis: Symount whom he clepide Petir, and Andrew his brother, James and Jon, Filip and Bartholomew, Mathew and Thomas [illegible], and Symount that is clepid Zelotes, Judas of James, and Judas Scarioth, that was traytour. And Jhesus cam doun fro the hil with hem, and stood in a feeldy place, and the cumpany of hise disciplis: and a gret multitude of puple of alle Judee and Jerusalem, and of the see coostis, and of Tyre and Sydon that cam to heere him, and to be heelid of her sykenesse; and thei that weren travelid of unclene spiritis, weren heelid. And al the puple sought e to touche him, for vertu wente out of him: and heelide alle. And whanne hise yghen weren cast up into his disciplis: he seyde, blessyd be ye pore men: for the kyngdom of God is youre. Blessid be ye that now hungren: for ye schulen be fulfillid, blessid be ye that now wepen for ye schulen leighe. Blessid be ye whanne men schulen hate you, and departe you awey, and put schenschip to you: and caste out youre name as yvel for mannes sone. Joye ye in that day and be ye glad: for lo youre med mych in hevene: for aftir these thingis the fadris of hem diden to prolctis. Nethelees woo to you riche men that han youre counfort. Woo to you that ben fulfillid, for ye schulen hungur, woo to you that now leyghen for ye schulen mourne and wepe. Woo to you whanne alle men schulen blesse you, after these thingis the fadris of hem diden to prolctis. But Y seye to you that heren, love ye youre enemyes, do ye wel to hem that hatiden you. Blesse ye men that cursen you, preye ye for men that defamen you. And to him that smyteth thee on oo cheke schewe also the tother, and fro him that takith awey fro thee a cloth: nyle thou forbede the cpote. And gyve to ech that axeth thee, and if a man takith awey tho thingis that ben thine: axe thou not agen. And as ye wolen that men do to you: do ye also to hem in lyk maner. And if ye loven hem that loven you what thankis to' you? for synful men loven men that loven hem. And if you don wel to hem that don wel to you, what grace is to you? Synful men don this thing. And if ye leenen to hem of whiche ye hopen to take agen: what thanke is it to you? for synful men leenen to synful men: to take agen as myche. Nethelees love ye youre enemyes & do ye wel and leene ye hopinge no thing therof, and youre mede schal be myche, and ye schulen be the sones of the highestc: for he is benygne on unkynd men and yvele men. Therfore be ye merciful as youre fadir is merciful. Nyle ye deme and ye schulen not be demed. Nyle ye condempne and ye schulen not be condempned: forgeve ye and it schal be forgyven to you: Gyve ye and it schal be goven to you, thei schulen gyve into youre bosum a good mesure and wel fillid, and schaken togider [illegible] with ye meten, it schal be metun agen to you. And he seyde to hem a [illegible] whether the blynd may lede the blynd? nyl thei not bothe into the dych? A disciple [illegible] above his maistir: out eche schal be perfyt [illegible] as his maistir. And what seest thou a mote in thi brothir yghe? and the beem that is in thin owne yghe biholdist not? Or how maist thou seye to thi brother, brother sufire, Y schal caste out the moot of thin yghe: and thou biholdist not a beem in thin owne yghe? Ypocrite, first caste out the beem of thin yghe and thanne thou schalt se to caste out the moot of thi brotheris yghe. It is not a good tre that makith yvele fruytis neither an yvele tre that makith gode fruytis. For every tre is knowen of his fruyt, and thei gaderen not figis of thornes nether men gaderen a grape of a buysch of breris. A good man of the good tresour of his herte bringith forth gode thingis and a yvel man of the yvel tresour bryngith forth yvel thingis: for of the plente of the herte the mouth spekith. And what clepen ye me Lord Lord, and doon not the thingis that I seye? Ech that cometh to me and herith my wordis and doith hem: Y schal schewe to you to whom he is lyk. He is lyk to a man that bildith an hous that diggide depe and sette the foundement on a stoon: and whanne gret flood was maad the flood was hurlid to that hous: and it myghte not move it, for it was foundid on a sad stoon. But he that herith & doith not is lyk a man that bildide his hous on erthe without foundement, into which the flood was [illegible] and anon it fel down, and the falling down of his hous was maad gret.

CHAP. VII.

AND whanne he hadde fulfillid all hise wordis into the eeris of the puple: he entride into Capharnaum. But a servaunt of a centurien that was precious to him was syk and drawynge to the deeth. And whanne he hadde herd of Jhesus he sente to him the elder men of Jewis and preide him that he wolde come: and heele his servaunt. And whanne thei camen to Jhesus they preieden him bisily and seiden to him, for he is worthi that thou graunte to him thus thing. For he loveth oure folk, and he bildide to us a synagoge. And Jhesus wente with hem, and whanne he was not fer fro the hous: the Centurien sente to him frendis, and seyde, Lord nyle thou be trauclid, for Y am not worthi that thou entre undir my roof. For which thing and Y demede not my silf worthi that I come to thee, but seye thou by word and my child schal be heelid. For Y am a man ordeyned undir power and have knyghtis undir me, and I seye to this go, and he goith, and to another come and he cometh, and to my servaunt do this thing, and he doith. And whanne this thing was herd: Jhesus wondride, and seyde to the puple suynge him treuli Y seye to you: neither in Israel Y foond not so greet feith. And thei that weren sent turneden agen home: and foundun the servaunt hool, which was syk. And it was don aftirward Jhesus wente into a citee, that is clepid Naym: and hise disciplis and ful gret puple wente with

with him: And whanne he cam nygh to the gate of the citee; lo the sone of a womman that had no mo children, was borun out deed, and this was a widewe, and myche puple of the cytee with her. And whanne the Lord Jhesus hadde seyn her he hadde ruthe on her, and seide to her, nyle thou wepe. And he cam nyth and touchide the beere, and thei that baren, stoden, and he seide yonge man, I seye to thee rise up. And he that was deed lepte ageyn, and bigan to speke, and he gaf him to his mooder. And greete took alle men and thei magnifiyeden God, and seiden, For a grete profete is risen ameng us, and For God hath visited his puple. And this word went out in al Jewrie and in to al the cuntre aboute. And Jonas disciples telden him of alle these thingis. And Jon clepide tweine of his disciples and sente hem to Jhesu and seide, art thou he that is to come or abiden we another. And whanne the men camen to him thei seiden, Jon baptist sente us to thee and seide, art thou he that is to come or we abiden another? And in thilke our he hadde maad many of her langwis and woundis, and yuele Spiritis and he gaf sight to many blynde men. And Jhesus answerde & seide to hem, go ye ageyn and telle to Jon, the thingis that ye han herd and seyn, blynde men seen, croked men goen, maselis ben maad clene, deef men heren, dede men risen ageyn, pore men ben takun to preching of the Gospel. And he that schal not be sclaundride in me, is blessid. And whanne the messangeris of Jon weren gon forth he bigan to seye of Jon to the puple, what wenten ye out into desert to se, a reed wawid with the wind? But what wenten ye out to se? a man clothid with softe clothis? lo thei that ben in precious cloth and in delicis ben in kyngis hous. But what wenten ye out for to se? a profete? yhe I seye to you and more than a profete. This is he of whom it is wrytun, lo I sende myn aungel tofore thi face, which schal make redy thy weye tofore thee. Certis I seye to you, ther is no man more profete among children of wymmen than is Jon but he that is lesse in the kyngdom of hevenes, is more than he. And alle the puple heeringe, and pupplicans that hadden be baptisid with the baptym of Jon, justifieden God. But the Pariseis and the wise men of the lawe that weren not baptisid of him dispiseden the counsel of God agens hemsilf. And the Lord seyde, therfore to whom schal I seye men of this generacioun lyk? and to whom be thei lyk? thei ben lyk to children sittinge in chepynge and spekinge togider and seiynge, we han songun to you with pipis: and ye han not daunsid, we han songun mornyng and ye han not wept. For Jon baptist cam neither etinge bred, ne drinkynge wyn: and ye seyen, he hath a feend. Mannes sone cam etinge and drinkinge: and ye seyen lo a man deuourer and drinkinge wyn, a frend of Pupplicans and of synful men, But wisdom is justified of her sones. And oon of the Pariseis preiede Jhesus that he schulde ete with him, and he entride into the hous of the Parisee, & sat at the mete. And lo a synful woman that was in the cytee, as sche knewe that Jhesus sat at the mete in the hous of the Parisee, sche broughte an alabastre box of oynement; And sche stood bihynde bisidis hise feet, and bigan to moiste hise feet with teeris, & wypide with the heeris of hir heed, and kiste hise feet: and anoyntide with oynement. And the Parisee seynge that hadde clepid him: seide withynne himsilf seynge, if this were a profete he schulde wyte: who and what maner woman it were that touchith him, for sche is a synful woman. And Jhesus answerde and seide to him, Symount I haue sum thing to seie to thee, and he seide, maister seie on. A certein lendere, hadde two men owynge to him, of whom oon owyte to him fyue hundrid pens, and the tother fifti, but whanne thei hadden noon thing to yelde he forgaf to hem both, who therfore of hem more? Symount answerde & seide, I gesse that he to whom he forgaf more. and he answeride to him, thou hast demed rightly. And he turnede to the womman: and seide to Symount, seest thou this woman? I entride into thin hous thou gist no watir to my feet, but sche hath moistid my feet with teeris: And wipide with hir heeris. Thou hast not gouen to me a coss but this sithen sche entride, ceesside not to kisse my feet. Thou anointist not myn heed with oyl but sche hath anointed my feet with oynement. Therfore I seye to thee, many synnes ben forgouen to her for sche hath loued myche and to whom is lesse forgouen to him, he loueth lesse. And Jhesus seide to her, thi synnes ben forgouen to thee. And thei that setten togidere at the mete bigunnen to seie with hemsilf, who is this that forgyueth synnes? but he seide to the woman, thi feith hath maad thee hool go thou in pees.

Chap. VIII.

AND it was doon afterward, And Jhesus made journey by cytees and castels: prechinge and evangelizinge the rewme of God, and twelve with him. And summe women that weren healid of wickide spiritis and sikenesse Marye that is clepid Maudeleyn of whom seuene develis wenten out, And Jone the wyf of Chuse the Procuratour of Eroude: and Susanne and manye other that ministriden to him of her richessis. And whanne myche puple was come togidere and men highieden to him fro the cytees: he seyde by a symylitude, He that sowith gede out to sowe his seed, & while he sowith: sum seide bisidis the weye, & was defoulid: and briddis of the eir eeten it. And other sel on stoons: and it sprunge up, and dride, for it hadde not moisture. And other sel doun among thornes: and the thornes sprungen up togidere & strangliden it. And other til into good erthe, and it sprong up and made an hundrid fold fruyt, he seide these thingis and criede: he that hath eris of heer yue he. But his disciples axeden him what this parabile was. And he seide to hem, to you it is grauntid to knowe the privetes of the kyngdom of God: but to other men in parables, that thei seynge se not, and thei heringe vnderstonden not. And this is the parabile, the seed is Goddis word. And they that ben bisidis the weye ben thei that heren, and after warde the deuel comith and takith away the word of her hert, lest thei bileuynge be maad hool. But they that fallen on a stoon ben thei that whanne thei han herd, resceiuen the word with ioye and thes han no rote, for a tyme thei bileuen and in tyme of temptacioun thei goen away. But that, that fel among thornes ben thei that herden, and of bisynessis and richessis & lustis of lyf thei gon forth and ben strangled: & bryngen forth no fruyt; But that that fel into good erthe: ben these that in a good herte and best hauen the word and holden, and bryngen forth fruyt in pacience. No man lyghtnynge lanterne, hilith it with a vessel, or puttith it vndir a bed, but on a candilstike that men that entren seen light. For ther is no privy

thing whicl ſchal not be openyd: neithir hid thing which ſchal not be knowun, and come into opin. Therfore ſe ye how ye heren, for it ſchal be gouen to him that hath, and whoeuer hath not: alſo that, that he weeneth that he have ſchal be takun awey fro him. And his modir & brithren camen to him: and thei myghten not come to him for the puple. And it was teld to him thi modir and thi brithren ſtonden without forth willinge to ſe thee. And he anſwerde and ſeyde to hem, my modir and my brithren ben theſe that heren the word of God and don it. And it was don in oon of the dayes: he wente up into a boot and his diſciplis, and he ſeyde to hem, paſſe we ouer the ſee: and thei wenten up. and while thei rowiden: he ſlepte, and a tempeſt of wynd cam doun into the watir. and thei weren dryuen hider and thidir with wawis, and weren in perel. And thei camen nygh and reiſeden him & ſeiden: comaundour we periſchen, and he rowſid & bannede the wynd and the tempeſt of the watir, and it ceeſſide & pesiere was maad. And he ſeide to hem, where is youre feith? whi ne dredynge wondriden: and ſeiden togidir, who getſiſt thou is this? for he comaundith to the wyndis and to the ſee: and thei obeyen to him. And thei rowiden to the cuntre of Gerazenes that is ayens Galile. And whanne he wente out to the lond: a man cam to him that hadde a Devel longe tyme, & he was not cloþid with cloth nether dwelte in hous but in * ſepulcris. This whanne he ſigh Jheſus fel doun bifore him, and he criede with a greet vois ſeide, what to me and to thee Jeſus the ſone of the hiʒeſt God? I biſeche thee that thou turmente me not. For he comaundide the unclene Spirit: that he ſchulde go out fro the man, for he took him ofte tymes, and he was bounden with cheynes & kepte in ſtockis, and whanne the bondis were brokun he was led of Develis into deſert. And Jheſus axide him and ſeide, what name is to thee? and he ſeyde a Legioun, for manye Develis weren entrid into him; And thei preieden him that he ſchulde not comaunde hem that thei ſchulden go into helle. And there was a flok of manye ſwyn: feiewinge in an hil, and thei preyeden him: that he ſchulde ſuffre hem to entre to hem, and he ſuffride hem. And ſo the Develis wenten out fro the man, and entriden into the ſwyn, and with vbire, the floc wente heedlynge into the pool, and was drenchid. And whanne the heerdis ſayen this thing don: thei fledden and telden into the citee and into the townes; And thei geden out to ſe that thing that was don and thei camen to Jheſus, & thei founden the man fitt ynge clothid: fro whom the fendis wenten out, and in hool mynde at his feet, and thei dredden. And thei that ſighen tolden to hem: hou he was maad hool of the legioun. And alle the multitude of the cuntre of Gerazennes preiede him that he ſchulde entre into his hous. For he halde but oo doughtir almooſt of twelve yeer eld: and ſche was deed, and it bifelde the while he wente he was thrungun of the puple. And a woman that had a flux of blood twelve yeer, and had ſpendid al hir catel in lechis, and ſche myʒte not be cured of eny. And ſche cam nygh bihynde and touchide the hemme of his clop, and anoon the flux of hir blood ceeſſide. And Jheſus ſeyde, who is that touchide me? and whanne alle denyeden, Petir and thei that weren with him, ſeiden, the puple trowlen and thrungen thee, and thou ſeiſt who touchide me? And Jheſus ſeide: ſum man hath touchid me, for I wiſte that vertu iede out of me. And the woman ſeynge that it was not hid to him, cam trembly and fel doun at his feet, and for what cauſe she had touchid him ſchewid to him bifore all the puple, and how anoon ſche was heelid. And he ſeide to hir, doughtir, thi feith hath maad thee hool, go thou in pees. And yit while he ſpak, a man cam fro the prince of the ſynagoge: and ſeide to him thi doughtir is deed, nyle thou trauele the maiſter. And whanne this word was herd, Jheſus anſwerde to the fadir of the damyſel, nyle thou drede, but leeue thou oneli and ſche ſchal be hool. And whanne he came to the hous he ſuffride no man to entre with him, but Petre, Jon, and Jame and the fadir and the modir of the damyſel. And alle wepten and biweyliden hir, and he ſeide, nyle ye wepe, for the damyſel is not deed but ſlepith. And thei ſcorneden him: and wiſten that ſche was deed. But he helde hir hond, and criede and ſeyde, damyſel ryſe up. And hir Spiryt turnede agen: and ſche roos anoon, and he comaundid to gyve to hir to ete. And hir fadir & modir wondriden greetli, and he comaundide hem that thei ſchulden nei ye to ony: that thing that was don.

Chap. IX

AND whanne the twelve Apoſtlis weren clepid togidir: Jheſus gaf to them vertu and power on alle Develis, & that thei ſchulden heel ſyknеſſis. And he ſent hem for to preche the kyngdom of God: and to heele ſyke men. And he ſeide to hem, nothing take ye in the weye: neither yerde ne ſcrippe. neither breed ne money, and neither have ye two cootis. And into what hous that ye entren dwelle ghe there: and go ye not out fro thence. And whoeuer reſceyuen not you go ye out of that citee: and ſchake ye of the poudre of youre feet, into witneſſing on hem. And thei geden forth and wenten about by caſtels prechinge and heeling every where. And Eroude tetrark herde alle thingis that weren don of him; & he doutide for that it was ſeyde of ſumme men that Jon was riſun fro deeth; and of ſumme men that Elie hadde appered but of othere, that oon of the olde profetis was riſun. And Eroude ſeide, I have biheedid Jon, & who is this of whom I here ſiche thingis? and he ſoughte to ſe him. And the apoſtlis turnede ayen and telden him alle thingis that thei hadden don. and he took hem and wente aſide ſecreli into a deſert place that is a citee. And whanne the puple knewe that, thei ſueden him, and he reſceyuede hem, and ſpak to hem of the kyngdom of God, and heelide hem that hadden need of cure. And the day bigan to bowe doun, and the twelue comen and ſeiden to him, leeue the puple that thei

* or graues

go and tarne into caſtels and tounes that ben aboute that thei tymte mete for we ben here in a deſert place. And he ſeide to hem, geve ye to hem to ete, and thei ſeyden, ther be not to us mo than fyve loves and tweye fiſches, but peraventure that we gon and bien mete to al pupel. And the men weren almeeſt fyve thouſynde, and he ſeide to hiſe diſciples make ye hem to lite to mete by companyes a fifti togider, and thei diden ſo, and thei maden alle men to lite to mete. And whanne he hadde take the fyve loves and tweye fiſches he bihelde into hevene, and bleſſide and brak, and ȝaf to hiſe diſciples that thei ſchulden ſette forth bifore the cumpanyes. And alle men eeten: and weren fulfilled, & that that lefte to hem of brokun metes was taken up twelve coffyns. And it was don whanne he was aloone preyinge: his diſciples weren with him, and he axide hem and ſeide, whom ſeyen the puple that I am? And thei answerden and ſeiden, Jon Baptiſt, other ſeyen Elie, and other ſeyen oon of the formere is risen. And he ſeide to hem, but who ſeyen ye that I am? Symount Petre answerde and ſeide, the Crist of God. And he blamynge hem comaundide to that thei ſchulden ſeye to no man: and ſeide that ſone, for it behoueth manie thingis ſone to ſuffre many thingis, and to be reproued of the eldre men and of the princis of prestis & of the Scribis, and to be ſlayn and the thridde dave to ryſe ageyn. And he ſeyde to alle, if ony wole come after me denye he himſelf, and take he his croos every day: and ſue he me. For he that wole make hys lyf ſaaf ſchal leſe it, and he that leeſe his lyf for me ſchal make it ſaaf. And what profiteth it to a man if he wynne al the world and leeſe himſelf and do perysyng of himſelf? For whoo ſchameth me and my wordis in this gendrure of avoutreris and ſynneris, and the ſone of man ſchal ſchame him whanne he cometh in his maieſte and of the fadris and of the holy aungels. And I ſeye to you verili ther ben ſumme ſtondynge here which ſchulen not taaſte deeth til thei ſeen the rewme of God. And it was don aftir theſe wordis, almeeſt eighte dayes: and he took Petre & James & Jon, and he ſtiede into an hil to preye. And while he preiede the ſemple of his cheer was chaungid and his cloth- ing was whijt ſchynynge. and lo! two men ſpaken with him, and Moyſes & Elie weren ſeyn in maieſte, and thei ſeiden his goyng out which he ſchulde fulfille in Jeruſalem. And Petre and thei that weren with him weren heuy of ſleep, and thei woken and ſeyen his maieſte and the two men that ſtoden with him. And it was don whanne thei ſtoden awey fro him Petre ſeyde to Jheſus, comaundour, it is good that we be here, and make we here thre tabernaclis, oon to thee and oon to Moyſes and oon for Elie, and he wiſte not what he ſchulde ſeye. But while he ſpak theſe thingis a cloude was maad and ouerſchadewide hem, and thei dredden whanne thei entriden into the cloude. And a vois was maad out of the cloude and ſeide, this is my derworthe ſone here ye him. And while the vois was maad Jheſus was foundun aloone, and thei weren ſtille and to no man telden in thoo dayes, ouzt of tho thingis that thei hadden ſeyn. But it was don the tother day whanne thei comen doun of the hil much puple mette him. And lo! a man of the cumpanye criede and ſeide, maiſter I biſeke thee biholde my ſone, for I haue no mo. And lo! a ſpirit takith him and ſodenly he crieth, and hurtleth him doun and to drayde him, and ſkeyſeth the ſpirit and heeleth the child, and * ȝeldith him to his fadir. And alle men wondriden in alle thingis that he did. He ſeyde to his diſciples, Putte ye ſo in youre eeris thingis that ben ſpoken of me, for it is to come that the ſone of man ſchal be bitrayed into the hondis of men. And thei knewen not this word and it was hidde fro hem that thei ſchulden not feele it, and thei dredden to axe him of this word. For a thought entride into hem, who of hem ſchulde be more. And Jheſus ſeyde to hem, he that reſceyueth this litil child in my name reſceyueth me, and whoeuer reſceyueth me reſceyueth him that ſente me, and whoeuer is leſſe among you alle he is the greteſt. And Jon answerde and ſeyde, comaundour, we ſeiden a man caſtinge out deuelis in thi name, and we letten him, for he ſuede not thee with us. And Jheſus ſeyde to him, nyle ye forbede, for he that is not azens you is for you. And it was don whanne the daies of his takyng up weren fulfilled, he ſtabliſſide his face to go to Jeruſalem. And he ſente aungels bifore him, and thei goynge weiden and entriden into a caſtel of the Samaritans to make redy to him. And thei reſceyueden him not bicauſe his face was of a goynge into Jeruſalem. And whanne James & Jon his diſciples ſeyen this thei ſeyden, Lord wolt thou that we ſeyen that fier come doun fro heven & waſte hem. And he turnede and blamyde hem & ſeide, ye witen not whoſe ſpirites ye ben. For the mones ſon cam not to leſe mennes ſoulis but to ſaue, and thei wenten to another caſtel. And it was don, whanne thei walkeden in the weye a man ſeide to him, I ſchal ſue thee whidir euer thou go. And Jheſus ſeyde to him, foxis han dennis and briddis of the eir han neſtis, but mannes ſone hath not where he reſte his heed. And he ſeyde to another, ſue thou me, and he ſeyde, Lord, graunte me firſte to go and birye my fadir. And Jheſus ſeyde to him, late the dede men birye her dede men. But go thou and telle the kyngdom of God. And another ſeyde, Lord I ſue thee but firſte ſuffre me for to leeve alle thingis that ben at home. And Jheſus ſeyde to him, no man that putteth his hond to the plow and biholdynge bacward is able to the rewme of God.

Chap. X.

AND aftir theſe thingis the Lord Jheſus ordeyned A. ſeventi othere and ſente hem tweyne and tweyne bifore his face into euery citee and place where he was to come. And he ſeyde to hem, the ripe is myche but the werkmen ben fewe. Therfore preye ye the lord of the ripe corn that he caſte werkmen into his ripe corn. Go ye, lo! I ſende you as lambren amyddis wolues. Bere ye not ſiluer ne ſcrippe ne ſchon, and greete ye no man by the weye. Into what hous ye ſchulen entre ſeye

* yeldith

ſaye ye pees to this hous. And if a sone of pees be there, youre pees schal reste on him, but it noon, it schal turne agen to you. And dwelle ye in the same hous eting and drinkyng of thilke thingis that ben at hem, for a werkman is worthi his hire, nyle ye passe fro hous into hous. And in whatsumeuere Cytee ye entren, and thei resceyuen you, eteye thilke thingis that ben leyd forth to you. And heleue the syke men that ben in thilke cytee: and seye ye to hem, the kyngdom of God schal neighe into you. Into what cytee ye entren & thei resceyuen you not, go ye out into the stretis of it, and seye ye. We wipen of agens you the poudir that cleuyde to us of youre cytee, nethelis wite ye thus thing that the rewme of God schal come nygh. I seye to you that to Sodom it schal be esier than to that cytee in that day. Woo to thee Corasaym: woo to thee Bethsaida, for if in Tyre and Sydon the vertues hadden ben don, which han be don in you, sum tyme thei wolden han sete in hayre and aischis, & haue don penaunce. Nethelis to Tyre & Sydon it schal be esier in the doom: than to you. And thou Capharnaum art enhaunsid til to heuene thou schalt be drenchid til into helle. He that heerith you: heerith me, and he that dispisith you dispisith me, and he that dispisith me dispisith him that sente me. And the two and seuenti disciplis turneden agen with joye and seyden, Lord, also deuelis ben suget to us in thi name. And he seide to hem I seigh Sathanas as leyt fro heuene as leyght. And lo I haue geuen to you power to trede on Serpentis and Scorpiouns, and on al the vertu of the enemy: and no thing schal anoye you. Nethelis nyle ye ioye in this thing that spiritis ben suget to you, but ioye you that youre names ben writen in heuenes. In thilk our gladide in the holy Goost and seide, I knowleche to thee fadir Lord of heuene and of erthe, for thou hast hid these thingis fro wise men and prudent: and hast shewid hem to smale children, yhe fadir for so it plesede bifore thee. Alle thingis ben youen to me of my fadir, and no man woot who is the sone, but the fadir, and to who the sone wole schewe. And he turnyde to his disciplis and seide, blessid be the yghen: that seen tho thingis that ye seen. For I seye to you that manye profetis and kyngis wolden haue seyn tho thingis that ye seen: and ther yghen not, and here tho thingis that ye heren: and thei herden not. And lo a wise man of the lawe roos up: temptinge him and seyinge, maister what thing schal I do to haue euerlastinge lif. And he seide to him, what is wryten in the Lawe? how redist thou? He answerde and seide, thou schalt loue thi Lord God of alle thin herte: and of alle thi soule and of alle thi strengthis. and of alle thi mynde, and thi neighbore as thi silf. And Jhesus seide to him thou hast answerde rightly, do thou this thing & thou schalt lyue. But he willinge to justifie himsilf seide to Jhesus, and who is my neighbore? And Jhesus biheeld, and seide, a man cam doun fro Jerusalem into Jerico: and fel among theuys, and thei robbiden hym, and woundiden hym, and wenten awey: and lefte the man half alyue. And it bifel that a preest cam doun the same weye and passide forth whanne he hadde seyn him. Also a Dekene whanne he was bi this the place and sigh him, passide forth. But a Samaritan goynge the weye. cam bi this him, & he sigh him and hadde reuthe on him and cam to him and bond his woundis togidere and helde yn oyle and wyn, and leyde him on his beest, and ledde into an ostrye. and dide the cure of him. And another day he broughte forth tweie pens and gaf to the osteler, and seyde haue thou cure of him, and whateuer thou schalt gete ouer I schal yelde to thee whanne I come ayen. Who of thise thre semeth to thee was neighbore to him that fel among theues? And he seide, he that dide merci with him, & the seide to him go thou and do thou in like manere. And it was don while thei weren in the weye he entride into a castel, and a woman Martha bi name resceyuede him into hir hous. And to this was a sister Marye by name, which also sat bisides the feet of the Lord, and herde his word. But Martha bisiede about ful mychil seruyce, and stood and seide, Lord recchist thou not that my Sister hath left me aloone to serue? Therefore seye thou to hir, that she helpe me. And the Lord answerde and seide to hir, Martha, Martha, thou art bisy: and art troublid aboute ful manye thingis. But o thing is necessarye, Marie hath chosun the best part: which schal not be takun awey fro hir.

Chap. XI.

AND it was doon whanne he was preiynge in a place as he ceesside, oon of his disciplis seyde to hym, Lord teche us to preye: as Jon taughte his disciplis. And he seyde to hem whanne ye preien: seye ye, fadir halowid be thi name, thi kyngdom come to; gyve to us to day oure eche dayes breed, And forgyve to us oure synnes as we forgiuen to eche man that owith to us, and lede us not in to temptacioun. And he seide to hem, who of you schal haue a frend and schal go to him at mydnyght and schal seye to him, frend lene to me thre loues, for a frend of mine is comen to me fro the weye and I haue not what I schal sette bifore him. And he within forth answere and seye, nyle thou be greef to me, the dore is now schit, and my chyldren ben with me in the bed. I may not rise and gyue to thee. And if he schal dwel ther knokynge: I seye to you, though he schal not rise and gyue to him, for that, that he is his frend, nethelis for his contynuel axyng he schal rise and gyue to him as many as he hath nede to. And I seye to you, axe ye and it schal be geuun to you, seke ye and ye schulen fynde, knocke ye and it schal be openyd to you. For eche that axith takith, and he that sekith fyndith and to a man that knockith it schal be openyd. Therfore who of you axith his fadir frend whether he schal gyue him a ston? or if he axith fish, whether he schal gyue him a serpent for fish? Or if he axe an egge, whether he schal take him a Scorpioun? Therfore if ye whanne ye ben yuel knowen gyue goode giftis to youre children: how myche more youre fadir of heuene schal gyue a good Spirit to men that axen him? And Jhesus was castinge out a feend: and he was doumbe, and whanne he hadde cast out the feend the doumbe man spak and the puple wondride. And summe of hem seiden, in Belzebub prince of Deuelis he castith out Deuelis. And other temptynge axiden of him a tokene fro heuene. And Jhesus knowynge the thoughtis of hem seide to hem, euery rewme departid in it silf schal be desolat, and hous fallith on hous. And if Sathanas be departid in him silf, how schal his rewme stonde? for ye seyn that I caste out

fendis in Belfebub. And if I in Belfebub caſte out fendis in whom caſten out youre ſones? therfore thei ſchulen be youre domes men. But if I caſte out fendis in the fyngir of God: thanne the rewme of God is comun among you. Whanne a ſtrong armed man kepith his hous, alle thingis that he weldith ben in pees. But if a ſtronger thanne he come upon him and ouercome him, he ſchal take awey al his armure wherin he truſtide, and ſchal departe abrood hiſe robbryes. He that is not with me is agens me, and he that gaderith not togidere with me: ſcaterith abrood. Whanne an unclene Spirit goith out of a man: he wandrith by drie placis and ſekith reſt, and he findinge not, ſeith I ſchal turne agen into myn hous fro whennes I cam out. And whanne he cometh he findith it ſwepid and ſchapun and fayre arayed. Thanne he goith and takith with him ſeuene other ſpiritis worſe than himſelf: and thei entren and dwellen there, and the laſt thingis of that man ben maad worſe than the former. And it was don whanne he hadde ſeid theſe thingis: a womman of the cumpanye reride hir voys and ſeide to him, bleſſid be the wombe that baar thee: and bleſſid be the teetis that thou haſt ſokun. And he ſeyde, but yhe, bleſſid ben thei that heeren the word of God and kepen it. And whanne the puple runnen togidere: he bigan to ſeye, this generacioun is a weiward generacioun, it ſekith a tokene: and a tokene ſchal not be gouun to it: but the tokene of Jonas the profete. For as Jonas was a tokene to men of Nynyue, ſo mannes ſone ſchal be to this generacioun. The Queene of the ſouth ſchal riſe in the doom with men of this generacioun and ſchal condempne hem, for ſche cam fro the endis of the erthe for to here the wiſdom of Salamon, and lo here is a gretter than Salamon. Men of Nynyue ſchulen riſe in doom with this generacioun: and ſchulen condempne it: for thei diden penaunce in the prechynge of Jonas, and lo here is a grettere than Jonas. No man teendith a lanterne: and puttith in hidlis, neither undir a buſſhel, but on a candilſticke that thei that gon in herbergh. The lanterne of thi bodi is thin yghe, it thin yghe be ſymple: al thi body ſchal be lighty, but it it be weyward, al thi body ſchal be derkful. Therfore ſe thou: leſte the lighte that is in thee be derknefſis: Therfore if al thi body ſhal be bright, and haue no part of derknefſis: it ſchal be al bright, and as a lanterne, of brightneſſe: it ſchal geue light to thee. And whanne he ſpak, a farſee preyede him that he ſchulde ete with him, and he entride and ſat to the mete. And the farſee bigan to ſeye withynne himſelf whi he was not waſchen bifore mete. And the lord ſeide to him, now ye farſees clenſen that, that is withoute forth of the cuppe and the plater; but that thing that is withynne of you is ful of rauenye and of wickidnes. Foolis whether he that made that that is withoute forth: made not alſo that that is withynne? Nethelis that that is *ouerplus: geue ye almes: & lo al thingis ben clene to you. But woo to you farſees that tithen mynte and ruwe and ech eerbe: and leeuen doom and the charite of God: for it bihoue to do theſe thingis and not to leeue tho. Woo to you farſees that louen the firſte chaieris in ſynagogis and ſalutaciouns in chepyng. Woo to you that ben as ſepulcris that ben not ſeyn withinne and men walkinge aboue and witen not. But oon of the wiſe men of the lawe anſwerde: and ſeide to him, maiſter thou ſeiynge theſe thingis alſo to us doist diſpite. And he ſeyde, alſo woo to you wiſe men of lawe, for ye chargen men with birthuns whiche thei moun not bere: and ye you ſilf with youre o fyngir touchen not the heuynethis: Woo to you that bilden toumbis of profetis and your fadris ſlowen hem. Truli ye witnetten that ye conſenten to the werkis of youre fadris, for thei ſlowen them but ye bilden her ſepulcris. Therfore the wiſdom of God ſeyde, I ſchal ſende to hem profetis and Apoſtlis: and of hem thei ſchulen ſle and perſoe; That the blood of alle profetis that was ſched fro the making of the world: be ſought of this generacioun, fro the blood of Abel juſt unto the blood of Sacarye, that was ſlayn betwixe the auter and the hous, ſo I ſeye to you it ſchal be ſought of this generacioun. Woo to you wiſe men of the lawe: for ye han take awey the keye of kunning, and ye you ſilf entriden not: and ye han forbedun hem that entriden. And whanne he ſeyde theſe thingis to hem, the farſees and wiſe men of Lawe bigunnen greuouſly to agenſtonde, & ſtoppe his mouth of many thingis. Aſpiynge & ſekinge to take ſum thing of his mouth: to accuſe hym.

Chap. XII.

AND whanne myche puple ſtood aboute ſo that thei treeden ech other, he bigan to ſeye to hiſe diſcipilis, be ye war of the ſourtowgh of the farſees: that is Ypocriſye. For no thing is hid that ſchal not be ſchewid, nether hid that ſchal not be wiſt. For whi tho thingis that ye han ſeide in derknefſis, ſchulen be ſeid in light, and that that ye han ſpokun in eere in couchis: ſchal be prechid in rooufs. And I ſeye to you my frendis, be ye not aferde of hem that ſleen the body: and after theſe thingis han no more what thei ſchulen do. But I ſchal ſchew to you whom ye ſchulen drede, drede ye him that after he hath ſlayn: he hath power to ſende into helle, and ſo I ſeye to you drede ye him. Wher two ſparowis ben not ſeeld for twey halpens: and oon of them is not in forgetyng bifore God? But alſo alle the heeris of youre heed been noumbrid, therfore nyle ye drede, ye ben of moore priys than manye ſparowis. Treuli I ſeye to you: ech man that knowleeth me bifore men mannes ſone ſchal knowleche him bifore the aungels of God. But he that denyeth me bifore men: ſchal be denyed bifore the aungels of God. And ech that ſeith a word agens mannes ſone: it ſchal be forgyuun to him, but it ſchal not be forgyuun to him that blaſtemeth agens the holy Goſt. And whanne thei leeden you into ſynagogis, and to magiſtratis and poreſtatis: nyle ye be buſy how or what ye ſchulen anſwere, or what ye ſchulen ſeye. For the holy Goſt ſchal teche you in that our what it bihoueth you to ſeye. And oon of the puple ſeide to him maiſter ſeye to my brother that he departe with me the eritage. And he ſeyde to him, man, who ordeynede me a domes man or a departer on you? And he ſeide to hem, ſe ye and be ye war of alle couetiſe, for the lyf of a man: is not in the abundaunce of the thingis, which he weeldith. And he tolde to hem a lykenefſe & ſeide, the feeld of a riche man brought forth pleenteouſe of fruytis. And he thoughte within himſelf and ſeyde, what ſchal I do? for I haue not whidir Y gader my fruytis; And he ſeith, this thing I ſchal do. I ſchal throwe doun my bernes: and I ſchal make gretter, and thidir I ſchal gedere alle thingis that growen to me in my goodis. And I ſchal

* or ouermuche.

God. And he feide to hise disciplis, therfore I
schulen be clothid.
to mannes lif
to
I fowen not neither repen, to which
with them, how
to
to
is leest what ben ye bisy of othere thingis? Biholde
ye
uelen not, nether spynnen, and I seye to you, that
neither Salamon in al his glorie was clothid as oon
of these. And if God clothith
is
Nay ye
ye
Nay ye
Nay ye
in youre hondis.
her lorde; whanne
from the weddingis, that whanne
hat whanne the lord schal
and make hem sitte to
and serue hem. And if he
ward, and if he come in the
gynne to smyte children and hondmaydens: and

for come ye in these and be ye heelid: and not in the day of saboth But the Lorde answerde to him & seyde, Ypocrite, wher ech of you unneth not in the saboth his oxe or asse fro the cracche: and ledith to watir? Bihovede it not this doughter of Abraham whom Sathanas hath boundun lo eighteene yeeris: to be unboundun of this bond in the day of the saboth? And whanne he seide these thingis alle his aduersaries weren aschamed: and al the puple joyede in alle thingis: that weren glorious

CHAP. XIII.

AND tuni men weren pres ot in that time that
teelde to him
Galilees whos blood
Pilat meynde with the sacrifices of hem. And he
answerd and seide to hem weenen ye that these
men Galilees weren synneris more than alle Galilees for that thei suffriden siche thingis? I seye to you nay, alle ye schulen perisch in lyk maner but ye haue penaunce. And as the eyghtene on which the tour in Siloa fel doun & slowgh hem, gessen ye for thei weren dettours more than alle men that dwellen in Jerusalem? I seye to you nay, but also ye schulen perisch. Sche spak this lyknesse; a man hadde a fige tree
plauntid in his vyneyerd, and he came seekinge fruyt in it, and foond noon. And he seyde to the tilier of the vyneyerd, Lo thre yeeris ben fro whanne I come seekinge fruyt in this fige tree and I fynde
not: kitte it doun wherto occupieth it the
erthe? And he answeringe seide to him Lord,
and I schal
it
in tyme comynge
he was
Wha
for
to
Ypocrite
to

hem. Stryue ye to entre by the ſtreyt gate: for I ſeye to you, many ſeken to entre: and thei ſchulen not mowe. For whanne the housbonde man ſchal ſtonde and the dore is cloſid: ye ſchulen bigynne to ſtonde without forth and knocke at the dore and he ſchal anſwere and ſeye to you: I knowe not you of whennis ye ben. Than ye ſchulen bigynne to ſeye we han etun bifore thee and drunkun: and in oure ſtreetis thou haſt taught. And he ſchal ſeye to you, I knowe not you of whennis ye ben, goo awey fro me alle ye werkeris of wickidnes. There ſchal be wepyng and gryntyng of teeth whanne ye ſchulen ſe Abraham & Iſaac & Jacob & alle the profetis in the kyngdom of God and you to be ſent out. And men ſchulen come fro the eſt and weſt and fro the north & ſouth: and ſchulen ſitte at the mete in the rewme of God. And lo thei that weren the laſte ſchulen be firſte, and thei that weren the firſte ſchulen be the laſte. In that day ſum of the Farisees neigh, and ſeiden to him go out and go hens for Eroude wole ſle thee. And he ſeyde to hem go ye and ſeye to that foxe lo I caſte out fendis and I make perfightly heelthis, to day and to morowe: and the thridde day I am endid. Netheles it bihoueth me to day & to morowe and the day that ſued to walke: for it fallith not a profete to peryſche out of Jeruſalem. Jeruſalem, Jeruſalem that ſlest profetis and ſtonyſt hem that ben ſent to thee, how ofte wolde I gadere togidir the children as a brid gaderith his neſt undir fetheris: & thou woldiſt not? lo youre hous ſchal be leſte to you deſert, and I ſeye to you that ye ſchulen not ſe me: til it come whanne ye ſchulen ſeye, bleſſid is he that cometh in the name of the Lord.

Chap. XIV.

A. AND it was doon whanne he hadde entrid into the hous of a prince of the men of the lawe to ete breed thei aſpieden him. And lo a man ſyk in the dropeſie was ſumdeel him. And Jheſus anſwerynge ſpak to the men of lawe, and to the Farisees and ſeide, wher it be leeueful to heele in the ſabot? And thei weren ſtille, and he took and heelide him and lafte hym go. And he anſwerde to hem and ſeide, whos aſſe or oxe of you ſchal falle into a pitte, and he ſchal not anoon drawe him out in the day of the ſabot? And thei mighten not anſwere to him to theſe thingis. He ſeyde alſo a parable to men bedun to a feeſte, and bihelde hou thei cheſyn the firſte ſtrange placis: & ſeyde to hem. Whanne thou art bedun to bridale: ſitte not at the mete in the firſte place, leſte perauenture a worthier than thou be bedun of him; and leſte he come that clepide thee and hym & ſeye to thee gyue place to this, and thanne thou ſchalt bigynne with ſchame: to holde the loweſte [illegible] and ſitte doun in the laſte place that whanne he cometh that bad thee to feeſte: he ſeye to thee friend come higher, thanne worſhip ſchal be to thee bifore men that ſitten at the mete. For ech that enhaunſith him: ſchal be lowid, and he that mekith him ſchal be highed. And he ſeyde to him that hadde bedun him to the feeſte, whanne thou makiſt a mete or a ſopar: nyle thou clepe thi frendis, neither thi britheren neither cosyns, neither neighbouris, ne riche men, leſte perauenture thei bidde thee eftſoonis to the feeſt and yelde agen to thee. But whanne thou makeſt a feeſt clepe pore men, feble, croked, and blynde. And thou ſchalt be bleſſid: for thei han not wherof to yelde to thee, for it ſchal be yolden to thee, in the reſurrexioun of iuſt men. And whanne oon of hem that ſaten togidir the bord herde these thingis he ſeyde to him, bleſſid is he that ſchal ete breed in the rewme of God. And he ſeyde to him a D. man made a greet ſoper and clepide manye. And he ſente his ſeruaunt in the houre of ſoper to ſeye to men that weren bedun that thei ſchulden come, for now alle thingis ben redy. And alle bigunnen to excuſe at ones, the firſte ſeyde I haue bouȝt a toun, and I haue nede to go out and ſe it, I preie thee, haue me excuſid. And the tother ſeide, I haue bouȝt fyue ſokis of oxen and I go to preue hem, I preie thee haue me excuſid. And another ſeide I haue wedid a wijf and therefore I may not come. And the ſeruaunt turnede agen and telde these thingis to his lord, thanne the housholdere was wrooth, and ſeide to his ſeruaunt go out ſoone in to the preciſe ſtretis of the citee and bringe in hidir pore men and feble and croked and blynde. And the ſeruaunt ſeide, Lord it is don as thou haſt comaundid and yet there is roume. And the lord ſeide to the ſeruaunt, go out into weyes & hegges and conſtreyne men to entre that myn hous be fulfild. For I ſeye to you that no man of tho men that ben clepid ſchal taaſte my ſoper. And manye pupplis wenten with him: and he turnede and ſeide to hem, If ony man cometh to me, and hatith not his fadir and modir, and wijf and ſones and britheren and ſiſtris, and yit his owne lijf, he may not be my diſciple. And he that berith not his croſſe and cometh after me may not be my diſciple. For who of you willynge to make a tour: wher he firſt ſitte not and kountith the coſtis that ben nedeful, if he haue to performe? leſte after that he hath ſet the foundement and mowe not performe: alle that ſeen bigynne to ſcorne him. And ſeye, for this man bigan to bilde: and myghte not make an ende. Or what king that wole go to to a batel ayens another king: whether he ſitte not firſt and bithenkith if he may with ten thouſynde go ayens him that cometh ayens him with twenti thouſynde? Elles yit while he is afer he ſendynge ambaſſatours, preieth the thingis that ben of pees. So euereche of you that forſakith not alle thingis that he hath, may not be my diſciple. Salt is good, but if ſalt vaniſſhe in what thing ſchal it be ſauerid? Neither in erthe tedder in coumbile it is profitable but it ſchal be kaſt out, he that hath eeris to heere [illegible]

Chap. XV.

AND Pupplicans and ſynful men weren neyghynge to him to heere him. And the Farisees and the ſcribis grucchiden: ſeynge, for this reſſeyueth ſynful men: and eeth with hem. And he ſpak

ſpeke to hem this parabol, and ſeide, What man of you that hath an hundrid ſchepis, and if he hath loſt oon of hem, whether he forſakith not nynty and nyne in deſert, and goith to that that perischide ſchuldris, and he cometh hoom, & clepith togidir hiſe frendis and neighbouris, and ſeith to hem, be ye glade with me, for I haue founden my ſcheep that hadde perischid. And I ſeye to you, to joye ſchal be in heuene vpon o ſynful man doinge penaunce: more than on nynty and nyne juſte that han no nede to penaunce. Or what womman hauynge tenne platis, and if ſche hath loſt oon platte, whether ſche lizte not a lanterne, and turneth vpſodoun the hous, and ſeeketh diligently til ſche fynde? And whanne ſche hath founden, ſche clepith togidir frendis & nei[gh]bouris and ſeith, be ye glad with me: for I haue founden the platte that I hadde loſt. So I ſeye to you joye ſchal be bifore aungelis of God vpon o ſynful man doinge penaunce. And he ſeyde a man hadde twey ſones: And the yonger of hem ſeide to the fadir, Fadir, ſyue me the portioun that bilongith to me, and he departide to hem the catel. And not aftir manye daies, whanne alle thingis weren gedrid togidir: the yongere ſone wente forth in pilgrymage into a fer cuntrey, and there he ſcaterede his catel lyuynge leccherously. And after that he hadde endid alle thingis, a ſtrong hunger was maad in that cuntrey, and he bigan to nedi. And he went and drouy[gh] hymſelf to oon of the citeseyns of that cuntrey, and he ſente hym into his toun to feed ſwyn. And he coueitide to fille his wombe of the coddis that the ſwyn eeten, and no man gaf him. And he turnede ayen into himſelf and ſeide, how manye hyred men of my fadir habunden looues, and I perische here in hungur? I ſchal ryſe and go to my fadir, and I ſchal ſeye to him, Fadir I haue ſynnede in heuene & bifore thee, nowt worthi I am eftſoones to be clepid thi ſone, make me as oon of thi hyred men. And he roos vpped and cam to his fadir. And whanne he was zit fer, his fadir ſiy him and was ſtirid bi merci, and ranne to his ſone and fel vpon his nol[e] and keſte him. And the ſone ſeide to him, fadir I haue ſynnede into heuene and bifore thee, and now I am not worthi to be clepid thi ſone. And the fadir ſeide to his ſeruauntis, Swithe bringe ye forth the firſte ſtole and clothe ye him, and gyue ye a ryng in his hond: and ſchoon on hiſe feet. And bringe ye a fat calf and ſleygh ye: and ete we, and make we feeſte. For this my ſone was deed: and he hath lyued eft, he peryſchide, and he is foundun. And thei bigunnen to be glad. Sotheli his eldir ſone was in the feeld: and whanne he cam, and drouy[gh] nyʒ to the hous, he herde ſymfonye and a croude. And he clepide oon of the ſeruauntis: and axide what theſe thingis weren. And he ſeide to him, thi brother is comen: and thi fadir ſlough a fatt calf, for he reſeyuede him ſaaf. And he was wrooth: and wo'de not come yn, therfor his fadir yede out: and bigan to preye him. And he anſwerde to his fadir: and ſeyde, lo ſo manye yeeris I ſerue thee: and I neuere brak thi comaundement, and thou neuere gaue to me a kide: that I with my frendis ſchulde haue etun. But aftir that this thi ſone that hath deuourid his ſubſtance with hoores, cam, thou haſt ſlayn to him a fat calf. And he ſeide to him, ſone thou art euermore with me: and alle my thingis ben thine. But it bihotte to make feeſt

and to haue ioye [illegible] for this thi brother was [illegible] and lyuede eft, he perischide, and he is foundun.

CHAP. XVI.

HE ſeide alſo to hiſe diſcipilis, ther was a riche man that hadde a ſtywerd, and this was diſcreyued to him as he hadde waſted his goodis. And he clepide him and ſeide to him, what here I this thing of thee? yeelde reckenyng of thi Baylyf, for thou myght not now be baylyf. And the baylyf ſeide withynne himſilf, what ſchal I do: for my lord takith awey fro me the baylie delue may I not: I ſchame to begge I woot what I ſchal do: that whanne I am remoued fro the baylie thei reſceyue me to her hous. Therfor whanne alle the dettouris of his lord weren gedrid togidir, he ſeide to the firſte how miche owiſt thou to my lord? And he ſeide an hundrid barels of oyle, and he ſeide to him take thi dettebook, and ſitte ſoone and write fifti. Afterward he ſeide to another & how myche owiſt thou to my lord? which anſwerde: an hundrid cores of wheete. and he ſeide to him, take thi lettris and write foureſcore. And the lord preiſide the baylif of wickidneſs: for he hadde don prudently, for the ſones of this world ben more prudent in her generacioun than the ſones of liʒt. And I ſeye to you, make ye to you frendis of the richeſe of wickidneſs, that whanne ye ſchulen fayle: thei reſceyue you into euerlaſtinge tabernaclis. He that is trewe in the leeſte thing: is alſo trewe in the more, and he that is wickid in a liſil thing: is wickid alſo in the more. Therfore if ye weren not trewe in the wickid thing of richeſe who ſchal bitake to you that that is verrey? And if ye weren not trewe in other mennes thing; who ſchal geue to you that that is youre? No ſeruaunt may ſerue to tweye Lordis, for either he ſchal hate the toon & loue the tother, either he ſchal drawe to the toon: and ſchal diſpiſe the other, ye moun not ſerue to God and to richeſe. But the fariſees that weren coueytous, herden alle theſe thingis: and thei ſcorneden him. And he ſeide to hem, ye it ben that iuſtifien you bifore men, but God hath knowen youre hertis, for that that is hiʒ to men is abhomynacioun bifore God. The lawe and profetis to Ioon, ſitthe that tyme he rewmeth God is euangelyſt: and eche man doth violence into it. Forſothe it is ſpied heuene and erthe to paſſe than falle o title of the lawe. Euery man that forſakith his wyf and weddith another doth auoutrie, and he that weddith the wyf forſaken of the husbonde doth auoutrie. Ther was a riche man, c. and was clothid in purpur and white ſilk, and eet euery day ſolempnel. And there was a begger Lazarus by name: that lay at hiſe gate ful of bilis, and coueytide to be fulfilld of the crummys that fellen doun fro the riche mannes boord: and no man gaf him, but houndis camen and lickeden hiſe bilis. And it was don that the begger deide and was borun of aungels into Abrahams boſum, the riche man was deed alſo, and was biried in helle. And he reiſide hiſe eyen, whanne he was in turmentis and ſayh Abraham afer and Lazar in his boſum. And he criede and ſeide, fadir Abraham haue merci on me and ſende Lazarus that he dippe the ende of his fynger in water, to kele my tunge: for I am turmentid in this flawme. And Abraham ſeide to him, ſone haue mynde; for thou haſt reſceyued goode thingis in thi liif. Lazarus alſo yuele thingis, but he

* a Fermour *Wall. Hen.* a Fermour, or *Infl.* MS Sidn.

he is now coumfortid and thou art turmentid. And in alle theſe thingis a greet derk place is ſtabliſchid betwixe us and you, that thei that wolen fro henns paſſe to you moun not, neither fro thenns paſſe ouer hidur. And he ſeide thanne I preie the fadir that thou ſende him into the hous of my fadir; For Y haue fyve bretheren: that he witneſſe to hem: leſte alſo thei come into this place of turmentis. And Abraham ſeide to him thei han Moyſes and the prophetis: here hem. And he ſeide, nay fadir Abraham: but if any of deed men go to hem thei ſchulen do penaunce. And he ſeide to him, if thei here not Moyſes and prophetis: neith eiy of deed men riſe ayen thei ſchulen bileeue to him.

Chap. XVII.

AND Jheſus ſeide to hiſe diſcipilis: it is impoſſible that ſclaundris come not, but wo to that man by whom thei comen. It is more profitable to him if a mylne ſtoon be put aboute his necke: and he be caſt into the ſee, than that he ſclaundir oon of theſe litil. Take ye heede to you ſilf, if thi brother hath ſynnyd agens thee: blame him, and if he do penaunce forgyue him. And if ſeuene ſithis in the day he do ſynne agens thee, and ſeuene ſithis in the day he be conuertid to thee, and ſey it forthinkith me: forgyue thou him. And the Apoſtlis ſeiden to the Lord, encreeſſe to us feith. And the lord ſeyde, if ye han feith as the corn of Seneuey: ye ſchulen ſeye to this more tre, be thou drawun up by the roote, and be ouerplauntid into the ſee: and it ſchal obeye to you. But who of you hath a ſeruaunt eringe or leſewinge oxis which ſeith to him, whanne he turneth agen fro the feeld, anoon go and ſitte to mete. And ſeith not to him make redy that I ſoupe, and girde thee and ſerue me while Y ete & drinke? Wher he hath grace to that ſeruaunt for he dide that that he comaundid him? I geue not I geile. So ye whanne ye han don alle thingis that ben comaundid to you ſeye we ben vnprofitable ſeruauntis, we haue do that that we oughten to do. And it was don the while Jheſus wente into Jeruſalem: he paſſide thorugh the myddil of Samarye & Galilee. And whanne he entride into a caſtel: ten leprouſe men camen agens him, whiche ſtoden afer: And reſiden her vois and ſeiden, Jheſus comaundour, haue merſy on us. And as he ſigh hem: he ſeyde, go ye: ſchewe ye you to the preſtis, and it was don the while thei wenten, thei weren clenſid. And oon of hem as he ſigh that he was clenſid: wente agen, magnifiynge God with greet vois. And he fel doun on the face biſore hiſe feet: and dide thankyngis, and this was a Samaritan. And Jheſus answerde and ſeyde, whether ten ben not clenſid: and where ben the nyne? There is noon foundun that turneſide agen: and gaf glorie to God but this alone. And he ſeide to him: rise up go thou: thi feith hath maad thee hool. And he was axid of the Iewis whanne the reume of God ſchulde come: and he answerde to hem and ſeide, the reume of God ſchal not come with aſpying. Neither thei ſchulen ſeye beere or lo there: for lo the reume of God is among you. And he ſeyde to his diſciplis, for ſothe dayes ſchulen come whanne ye ſchulen deſire o day of mannis ſone: and ye ſchulen not ſe. And thei ſchulen ſeye to you: lo here and lo there. Nyle ye go: nether ſue. For as leuenyng ſchyneth of the firmament into tho thingis that ben vnder heuene ſchal mannis ſone be in his day. But firſt it bihoueth him to ſuffre many thingis and be reiectid of this generacioun. And as it was don in the dayes of Noe: ſo it ſchal be in the dayes of mannis ſone. Thei eeten and drunken, weddiden wyues and weren gouun to weddyngis: til into the day in the whiche Noe entride into the ſchip, and the greet flood cam and loſte alle. Also, as it was don in the dayes of Loth, thei eeten and drunkun, boughten and ſelden: plauntiden and bildiden: But the day that Loth went out of Sodom the Lord reyned fier and brymſtoon fro heuene and loſte alle. Lijk this thing it ſchal be in what day mannis ſone ſchal be ſchewid. In that our he that is in the roof and hiſe veſſels in the hous: come he not doun to take hem awey: and he that ſchal be in the feeld alſo turne not ayen bihynden. Be ye myndful of the wif of Loth. Who euer ſeke to make his lijf ſaaf ſchal loſe it: and who euer loſeth it ſchal quikene it. But Y ſeye to you, in that nyght tweyne ſchulen be in o bed: oon ſchal be takun and the tother forſakun. Tweye wymmen ſchulen be gryndinge togidire, the ton ſchal be takun: and the tother left. Thei anſwerden and ſeyden to him, where lord? which ſeyde to hem, whereuer the body ſchal be thidur ſchulen be gaderid togidir alſo the egles.

Chap. XVIII.

AND he ſeide alſo to hem a parable, that it bihoueth to preie euermoore, and not faile, And ſeide there was a juge in a citee: that dredde not God, neither ſchamede of men. And a wydewe was in that citee, and ſche cam to him and ſeyde, venge myn auerſarye. And he wolde not longe tyme: but aftir thei thingis he ſeide with inne himſelf, thouȝ I drede not God, and ſchame not of man, Nethelees for this widewe is heuy to me, I ſchal venge hir, leſt at the laſte ſche comynge, condampne me. And the lord ſeide, here ye what the domes man of wickidneſſe ſeith. And wher God ſchal not do vengeance of his chiſen cryinge to him day and nyght: and ſchal haue pacience in hem? Sothely I ſeye to you, for ſoone he ſchal do vengeance of hem. Nethelees geyn this that mannis ſone comynge ſchal fynde feith in erthe? And he ſeide alſo to ſum men that truſten in hem ſelf, that thei weren rightful, and deſpiſiden other, this parable ſeiynge. Tweyne men wenten vp into the temple to preie, the toon a fariſe: and the tother a puplican. And the fariſe ſtood & preiede by him ſilf theſe thingis: and ſeyde, God I do thankyngis to thee, for I am not as thei men, raueynours, vniuſte, aduoutrers, as also this puplican. I faſte twies in the woke. I ȝyue tithis of alle thingis that I haue in poſſeſſioun. And the puplican ſtood afer: and wolde not reiſe his eyen to heuen, but ſmoot his breſte and ſeide, God be merciful to me ſynner. Treuli I ſeye to you this gede doun into his hous: and was juſtified fro the tother, for eche that enhauntith him ſchal be maad low, and he that mekith him ſchal be enhauntid. And thei broughten to him yonge children: that he ſchulde touche hem: and whanne the diſcipilis ſayen this thing: they blameden hem. But Jheſus clepide togidere hem and ſeyde ſuffre ye children to come to me: and nyle ye forbede hem, for of ſiche is the kyngdom of heuenes. Treuli I ſeye to you, who euer ſchal not take the kyngdom of God as a child, he ſchal not entre into it. And a prince axide him: and ſeide, good maiſter in what thing doinge ſchal I weelde euerlaſtinge lijf? And Jheſus ſeide to him, what ſeiſt thou me good, no man is good

han money schulen entre into the kyngdom of God! For it is lighter a camel to passe through a nedles eighe then a riche man to entre into the kyngdom of God. And they that herden these thyngis seiden, Who may ben savid? And he seide to hem, The thingis that ben unpossible anentis men, ben possible anentis God. But Petre seide, Lo we han left alle thingis, and han folowid thee. And he seide to hem, Treuli I seie to you, ther is no man that hath left hous, or britheren or britheren or wijf, or children, or feeldis for the kyngdom of God, And schal not resseyve manyfold more in this tyme, and in the world to comynge lijf euerlastynge. And Jhesus took the twelue disciplis, and seide to hem, Lo we stien to Jerusalem, and alle thingis schulen be fulfillid that ben writun bi the prophetis of mannus sone. For he schal be bitrayed to heithen men, and he schal be scornyd and scourgid and spet. And after that thei han scourgid him, thei schulen sle him, and the thridde day he schal rise ayen. And thei vndurstoden nothing of these, and this word was hid fro hem, and thei vndurstoden not the thingis that weren seide. But it was don, whanne Jhesus cam nyh to Jerico, a blynde man sat bisidis the weye & beggide. And whanne he herde the puple passynge, he axide what this was. And thei telden to him, that Jhesus of Nazareth passide. And he criede, and seide, Jhesu the sone of Dauith haue merci on me. And thei that weren bifore blamyden him, that he schulde be stille, but he criede myche more, thou sone of Dauith haue merci on me. And Jhesus stood & comaundide him to be brouyt forth to him, and whanne he cam nyh, he axide him, and seide, What wolt thou that I do to thee? and he seide, Lord that I se. And Jhesus seide to him, Se thou; thi feith hath maad thee saaf. And anoon he siy, and sewide him, and magnifiede God. And al the puple as it herde, gaf heriynge to God.

Chap. XIX.

AND Jhesus* entride and walkide thorouy Jerico. And lo! a man Sacheus was named, and he was a prince of puplicans, and he was riche. And he souyte to se Jhesus who he was, and he myyte not for the puple, for he was litil of stature. And he ran bifore, and stiede into a Sycomore tree to se him, for he was to passe thidir. And Jhesus whanne he was comen to the place, hiyede up, whanne he cam to the place, and seide to him, Sacheu, haste doun; for to day I mot dwelle in thin hous. And he hiyede doun, and resseyvede him glad. And whanne alle men hadden seyn this thing, thei grutchiden, seiynge, that he is entrid to herbere with a synful man. But Sacheu stood, and seide

to the Lord, † lo Lord I geue the half of my good to pore men, and if I have any thing defraudid any man, I yelde foure fold to myche. And Jhesus seith to him for to day heelth is maad to this hous: for that he is Abrahams sone. For mannes sone cam to seke and to make saaf that thing that perischide. Whanne thei herden these thingis he addide and seide a parable, for that he was nyyh Jerusalem, and for thei gessiden that anoon the kyngdom of God schulde be schewid. Therefore he seide, a worthi man went into a fer cuntre to take to him a kyngdom and to turne ayen. And whanne hise tene seruauntis were clepid: he gaf to hem ten pundis and seide to hem, chaffare ye til I come. But his citeseyns hatiden him & sente a message after him, and seiden, we wolen not that he regne on us. And it was doon, that he turnede ayen whanne he hadde take the kyngdom, and he comaundide hise seruauntis to be clepid to whiche he hadde geue money to wite how myche he ouyte hadde wonne by chaffaryngis. And the firste cam & seyde, Lord thi besaunt hath wonnen ten besauntis. And he seide to him, wel be thou good seruaunt, for in litil thing thou hast ben trewe thou schalt be hauynge power on ten citees. And the tother cam and seide, Lord thi besaunt hath maad fyue besauntis. And to this he seide, and be thou on fyue citees. And the thridde cam and seide, Lord, lo thi besaunt that I hadde put up in a napkyn. For I dredde thee, for thou art a sterne man, thou takist away that that thou leidist not, and thou repist that that thou hast not sowun. He seith to hym, wicke seruaunt, of thi mouth I deme thee, wistist thou that I am a sterne man, takynge away that thing that I leide not, and repynge that thing that I sowe not? And wi hast thou not yeuen my money to the borde, and I comynge schulde haue axid it with vsure? And he seide to men that stoden bisidis, take ye away fro him the besaunt, and geue ye to him that hath ten besauntis. And thei seiden to him, Lord lo he hath ten besauntis. And I seie to you, that to ech man that hath schal be youun, and he schal haue plenteuousness; but fro him that hath not, and that thing that he hath schal be takun awei fro him. Nebelees bringe ye hidur myne enemyes that weren not willynge that I regnede on hem, and sle ye bifore me. And whanne these thingis weren seid, he wente bifore and stiede up to Jerusalem. And it was doon whanne Jhesus cam nyyh to Bethfage and Bethanye at the mount that is clepid of Olyuete, he sente hise tweyne disciplis, and seide, goe ye into the castel that is ayens you, into which as ye entren ye schulen fynde a colt of an asse tyed on which neuer man sat; vnbynde ye him and bringe ye to me. And if ony man axe you why ye vnbynden this ye schulen seye to him, for the Lord hath nede of him. And thei that weren sente wenten forth and foundun, as he hadde seid to hem, a colt stondynge. And whanne thei vnbounden the colt, the lordis of him seiden to hem, whi vnbynden ye the colt? And thei seiden, for the Lord hath nede to him. And thei ledden it to Jhesus, and castynge her clothis on the colt and settiden Jhesus on hym. And whanne he wente thei strowiden her clothis in the weye. And whanne he cam nyyh to the comynge doun of the mounte of Olyuete, al the puple that cam doun bigunnen to make ioie and to herie God with greet voys of alle the vertues that thei hadden seyn, and seiden, blessid be the kyng that comith in the name of the Lord.

* wente yn. † to lorde, the halfe of my good I gyve,

Lord: pees in heuene & glorye in high thingis. And fumme of the farisees † fro among the puple feiden to him, mayſtir blame thi diſciplis. And he answeryde, I ſeye to you for if thes ben ſtille the ſtoonys schulen crie. And whanne he neighed he ſigh the citee and wepte on hir ſelue, ſeiynge. For if thou hadſt knowen thou ſchuldeſt wepe also, & thes thingis ben in pees to thee, but now thei ben hidde fro thin yghen. For daies ſchulen comen on thee, and thin enemyes ſchulen cumpaſe thee with a ſege, and thei ſchulen preſſe thee on euery ſide, and caſte thee euen to the erthe, and thi ſones that ben in thee, and thei ſchulen not leue in thee a ſtoon on a ſtoon: for thou haſt not knowen the tyme of thi viſitacioun. And he entride into the temple: and bigan to caſt out men ſillinge thereinne and byinge. And ſeyde to hem, it is writen, that myn hous is an hous of preier: but ye han maad it a denne of theues. And he was techynge euery day in the temple, and the princis of preſtis and the Scribis * and the princis of the puple ſouȝten to leſe him. And thei fondun not what thei ſchulden do to him, for al the puple was occupyed & herde him.

Chap. XX.

AND it was don in oon of the daies whanne he taughte the peple in the temple, and prechide the Goſpel: the princis of preſtis and Scribis camen togidere with the eldre men. And thei ſeiden to him, ſeye to us in what power thou doſt theſe thingis? or who is he that ȝaf to thee this power? And he answeryde and ſeide to hem, and I schal axe you a word: answere ye to me. Was the baptym of Ion of heuene or of men? And thei thouȝten with hemſilf and ſeiden, if we ſeien, of heuene, he ſchal ſeie, whi than bileeuede ye not to him? And if we ſeien of men, al the puple ſchal ſtone us: for thei ben certeyn that Ion is a Prophete. And thei answeriden that thei knewen not whennes it was. And Ieſus ſeide to hem, neither I ſeye to you in what power I do theſe thingis. And he bigan to ſeie to the puple this parabol, A man plauntide a vyneyerd and lettide it to tilieris, and was pilgrym longe tymes. And at the ſeſon he ſente a ſeruaunt to the tilieris, that thei ſchulden gyue to hym of the fruyt of the vyneyerd: which beeten him, and letten him go voide. And he thoughte yit to ſende another ſeruaunt, and thei beten him alſo and turmentiden him ſoore: & letten him go. And he thoughte yit to ſende the thridde: and him alſo thei woundiden: and caſtiden out. And the lorde of the vyneyerd ſeide, what ſchal I do? I ſchal ſende my derworthe ſone: peraventure whanne thei ſe him: thei ſchulen drede. And whanne the tilieris ſighen him: thei thouȝten withinne hemſilf and ſeiden, this is the eir, ſle we him that the eritage be oure. And thei caſtiden him out of the vyneyerd and killiden him. what ſchal thanne the Lord of the vyneyerd do to them? He ſchal come and deſtrie theſe tilieris: and geue the vyneyerd to othere, and whanne this thing was herd: thei ſeiden to him, God forbede. But he biheelde hem: and ſeide, what thanne is this that is wrytun, the ſtoon which men bildinge repreueden [illegible] that ſchal falle on that ſtoon ſchal be ſo bruſid, but on whom ſoeuer it ſchal falle it ſchal al to breke him. And the princis of preſtis and the Scribis ſouȝten to leie on him hondis in that hour, and thei dredden the puple, for thei knewen that to hem he ſeide this liknes. And thei aspieden and ſenten aspiers that ſchulden feyne hem iuſt, that thei ſchulden take him in word and bitake him to the power and myȝt of the prince of the lond and iuge, and ſeiden, maiſtir we witen that rectly thou ſeiſt and techeſt and takeſt not the perſoun, but thou techeſt in treuthe the weie of God. Is it leueful to us to ȝyue tribut to the emperour, or nay? And he conſeyuede the coueytyſe of hem, and ſeide to him, what tempten ye me? Schewe ye to me a peny, whos licnes and ſupirſcripcioun hath it? Thei answeriden and ſeiden, of the emperour. And he ſeide to hem, ȝyue ye therfore to the Emperour tho thingis that ben the Emperours, and to God tho thingis that ben of God. And thei myȝten not reprue his word bifore the puple, and thei wondriden in his answere, and holden pees. Summe of the Scribis that ſeiden the ayen riſyng to ben forth to ſaien & axiden him, and ſeiden, maiſtir, Moyſes wroot to us, if the brother of ony man hath a wyf and he dieth and he was without children, that his brother take his wyf and reſt ſeed to his brother. And ſeuene brethern weren: and the firſt took a wyf, and is deed without children. And the ſecounde took hir wyf and reſt ſeed. And the thridde took hir alſo: and alſo alle ſeuene took hir and left not ſeed but ben deed. And the laſteſt of alle the woman is deed. Therfor in the reſurrexioun whos wyf of hem ſchal ſche be? for ſeuene hadden hir to wyf. And Ieſus ſeide to hem, the ſones of this world wedden and ben ȝouun to weddingis. But thei that ſchulen be had worthi of that world & of the riſyng ayen fro deeth, neither ſchulen wedde neither ben wedded neither moren deie, for thei ben euene with aungels, and ben the ſones of God ſithen thei ben the ſones of the riſyng ayen fro deeth. And that deed men ryſen ayen, and Moyſes ſchewide bi the buſch, as he ſeith, the Lord God of Abraham, and God of Iſaac, and God of Jacob. And God is not of deed men, but of lyuynge men, for alle men liuen to him. And ſomme of the Scribis answerynge ſeiden, maiſtir thou haſt wel ſeid. And now durſten no more axe him ony thing. But he ſeide to hem, how ſeien men that Crist is the ſone of Dauith? and Dauith ſeith in the book of Saumes, the Lord ſeide to my Lord ſitte thou on my riȝt half, til that I put thin enemyes a ſtool of thi feet. Therfor Dauith ſeith him Lord, and hou is he his ſone? And in heryng of alle the puple he ſeide to his diſciplis, be ye war of Scribis, that wolen walke in ſtoolis and loue firſte chaieris in ſoperis, and the firſte chaieris in ſynagogis and the firſte ſittyngis in feſtis. That deuouren the houſis of widowis, and feynen longe preyngis, thei ſchulen take the more dampnacioun.

Chap. XXI.

AND he biheeld and † ſaugh tho riche men that caſtiden her ȝiftis into the treſorye. But he ſigh alſo a litel pore widowe caſtynge tweye ferthingis. And he ſeyde, treuli I ſeye to you, that this poore widowe keſte more than alle men. For whi

* of the puple † ſigh.

whi alle these of thing that was plenteous to hem casten in to the giftis of God, but this widewe of that [illegible] to hir cast al hir livelod that sch[illegible] And whanne [illegible] of the temple [illegible] was purtrid with gode stoonis, and giftis [illegible], These thingis that ye seen, daies schulen [illegible] in whiche a stoon schal not be leste on a stoon, which schal not be vndon. And thei axiden him and seiden, comaundour whanne schulen these thingis be? and what tokene schal be whanne thei schulen biginne to be doon? And he seyde, se ye that ye be not disseyued, for many schulen come in my name: seying for I am: & the tyme schal neighe, therfor nyle ye go after them. And whanne ye schulen here batellis and stryues withinne: nyle ye be aferd: it bihoueth first these thingis to be don: but not yit anoon is the ende. Thanne he seide to hem, folk schal rise agens folk: and rewme agens rewme: grete mouyngis of erth schulen be by places: and pestilencis and hungris, and dredis fro heuene: and grete tokenes schulen be. But bifore alle these thingis thei schulen sette her hondis on you, and schulen pursue, bitakynge into Synagogis and kepingis, drawynge to kyngis & to justisis for my name. But it schal falle to you into witnessyng. Therfor putte ye in youre hertis not to thenke bifore hou ye schulen answere. For I schal gyue to you mouth and wisdom, to which alle youre aduersaries schulen not mowe agenstonde and agenseye. And ye schulen be takun of fadir and modir & brithren and cosyns and frendis, and [illegible] of you. And ye schulen be in hate to alle men for my name. And an heer of youre heed schal not perische. In youre pacience ye schulen welde youre lyues. But whanne ye schulen se Jerusalem be cumpassid with an oost, thanne wite ye that the desolacioun of it schal neighe. Thanne thei that ben in Judee flen to the mounteynes; and thei that ben in the myddil of it go awey, and then that ben in the cuntrees entre not into it. For these ben dayes of venjaunce: that alle thingis that ben writun, be fulfillid. And woo to hem that ben with childe, and norischen in tho dayes, for a greet disese schal be on the erthe: and wrathhe to this puple. And thei schulen falle by the scharpnesse of swerd: and thei schulen be lad prisoneris into alle folkis, and Jerusalem schal be defoulid of Hethen men: til the tymes of naciouns be fulfillid. And tokenes schulen be in the sunne and the moone and in the sterris; and in the erthe ouerleiynge of folkis, for confusioun of soun of the see and of floodis. For men schulen wexe drie for drede and abidynge that schulen come to al the world, for vertues of heuene schulen be moued, and thanne [illegible] with greet power and magestie. And whanne these thingis bigynnen to be maad, biholde ye and reise ye youre heedis, for youre redempcioun neigheth. And he seide to hem a likenesse, se ye the fige tree and alle trees; Whanne thei bryngen forth now of hem self trust ye with that somer is nygh. So ye whanne ye seen these thingis to be don, wite ye that the kyngdom of God is nygh. Treuli I seie you that this generacioun schal not passe til alle thingis be don. Heuene and erthe schulen passe, but my wordis schulen not passe. But take ye heede to you silf: lethe peraventure youre hertis be greuid with glotenye & drunkenesse, and bisynesses of this lyf, and thilke day come sodeyn on you. For as a snare it schal come on alle men that sitten on the face of al erthe. Therfor wake ye, preynge in eche tyme, that ye be heuedworthi to flen alle these thingis, that ben to come: and to stonde bifore mannis sone.

And in dayes he was techinge in the temple, but in nyghtis he gede out and dwellide in the mount that is clepid of Olyuete. And al the puple roos eerli to come to him in the temple, and to heere him.

Chap. XXII.

AND the haly day of the therfloues that is seid A. pask [illegible] And the princis of prestis and the scribis soughten how thei schulden sle him, but thei dreddiden the puple. And Satanas entride into Judas that was clepid Scarioth, oon of the twelue. And he went and spak with the princis of prestis and with the Magistratis hou he schulde bitraye him to hem. And thei joyeden and maden couenaunt to gyue him money. And he bihighte and he soughte oportunyte to bitraie him, withouten puple. But the dayes of therfloues camen in whiche it was nede that the Sacrifice of pask were maad. And he sente Petre & Joon, & seide, go ye and make ye redi to vs the pask that we eten. And thei seiden, where wolt thou that we make redy? And he seide to hem, Lo whanne ye schulen entre into the citee a man bereth a vessel of watir to you, sue ye him into the hous into which he entreth. And ye schulen seie to the housbonde man of the hous, the maister seith to thee, where is a chamber where I schal ete pask with my disciplis? And he schal schewe to you a greet soupinge place strewid: and there make ye redy. And thei geden and foundun as he seide to hem, and thei maden redy the pask. And whanne the our was come: he sat to the mete and the twelue Apostlis with him. And he seide to hem, with desier I haue desirid to ete this pask with you bifore that I suffre. For I seye to you that fro this tyme I schal not ete it til it be fulfilid in the rewme of God. And whanne he hadde take the cuppe he dide graciis and seide, take ye and departe ye among you. For I seye to you that I schal not drinke of the kynde of this vyne: til the rewme of God come. And whanne he hadde take bred he dide thankyngis and brake & gaf to hem and seide, this is my body that schal be youn for you: do ye this thing in mynde of me. He took also the cuppe after that he hadde soupid and seide, this cuppe is the newe Testament in my blood that schal be sched for you. Nethelees lo the hond of him that bitraieth me is [illegible] at the table. And mannes sone goth after that it is determyned, netheles wo to that man by whom he schal be bitraied. And thei bigunnen to seke among hem who it was of hem that was to do this thing. And stryf was maad among hem whiche of hem schulde be seyn to be grettist. But he seyde to hem, kyngis of hethen men ben Lordis of hem, and thei that han power on hem ben clepid gode doeris. But ye not so, but he that is grettist among you be maad as yonger; and he that is biforegoere as a seruaunt. For who is gretter: he that sittith at the mete, or he that mynistrith? wher not he that sittith at the mete? and I am in the myddil of you as he that mynistrith. And ye ben that han lastid with me in my temptacyouns. And I dispose to you as my fadir hath disposid to me a rewme. That ye ete and drinke on my boord in my rewme: and sitte on trones and deme the twelue kynredis of Israel. And the Lord seide to Symound, Symound, lo Satanas hath axid you that he schulde rdile as whete. But I haue preyed for thee: that thi feith fayle not; and thou sum tyme conuertid; confirme thi bretheren. Which seide to him, Lord I am redi to go into prisoun, and into deeth with thee. And he seide

fulde, I fleye to thee Petre, the cok fchal not crowe to day, or thou thrife forfake, that thou knowe it me. And he fayde him: wherfore I fende you without fachel and fcrippe and fchon, whether ony thyng falide to you? And thei hauen nothing. Therfore he feide to hem, but now he that hath a fachel fende and fcrippe, and he that hath noon felle his coote and bye a fwerd. For I feye to you; that it behoueth that thing that is writun to be fulfillid in me, and he is arettid with wickide men: for tho thingis that ben of me han ende. And thei feiden, lord lo tweye fwerdis here, and he feide to hem it is ynow. And he gede out: and wente after the cuftum to the hil of Olyues and the difciplis fueden him. And whanne he cam to the place he feyde to hem, preye ye leſte ye entren into temptacioun. And he was takun awey fro hem fro ftoonis caſte, & he knelide and preiede and feyde, fadir if thou wolt do awey this cuppe fro me: nethelees not my wille be don but thin. And an aungel apperide to him fro heuene and confortide him. And he was maad in Agonye and preiede the lenger, and his fwoot was maad as dropis of blood rennynge doun into the erthe. And whanne he was riſen fro preier, and was comun to hise difciplis he foond hem ſlepynge for heuyneſſe. And he feide to hem, what ſlepen ye? ryſe ye and preie ye, leſt ye entre into temptacioun. Yit while he ſpak to hem, lo a cumpany, and he that was clepid Judas oon of the twelue, went before hem, and he cam to Jhesus to kiſſe him. And Jheſus ſeide to him, Judas bitrayeſt thou mannes ſone with a coſs? And thei that weren aboute him, and ſighen that was to come ſeiden to him, Lord wher we ſmytun with fwerd? And oon of hem ſmoot the ſeruaunt of the prince of prieſtis and kitte of his right eere. But Jheſus anſwerde and ſeide, ſuffre ye til hidir, and whanne he hadde touchid his eere he helide him. And Jheſus ſeide to hem that camen to hym, the princis of preſtis and magiſtratis of the temple and eldre men, as to a theef ye han comun out with fwerdis and ſtaues. Whanne I was with you eche day in the temple, ye helden not out the power of bindyng. And thei token hold of him, and ledden to the hous of the princis of preſtis. And Petre ſuede him afer. And whanne fier was kyndlid in the myddil of the gret hous and thei weren ſittynge togidere, Petre was ſittynge in the myddil of hem. Whom whanne a damaſele hadde ſeyn ſittynge at the fier and hadde biholden him ſum what ſeyde, and this was with him. And he denyede him and ſeide, womman I knowe him not. And aftir a litil another man ſeyn him and ſeide, and thou art of hem, and Petre ſeide a man I am not. And whanne a ſpace was maad as of an oure, another affermede and ſeyde, treuli and this was with him, for and he was of Galilee. And Petre ſeide man I wot not what thou ſeyſt. And anoon yit while he ſpak the cok crewe. And the Lord turnede aboute, and bihelde Petre, & Petre hadde mynde of the word of Jheſu as he hadde ſeid to him, for bifore that the cok crowe thries, thries thou ſchalt denye me. And Petre wente out and wepte bitterli. And the men that heelden hym iſcornyden him, and ſmyten him. And thei blindfelden him: and ſmyten his face, and axiden him: and ſeiden, areed thou Criſt to us, who is he that ſmoot thee? Alſo thei blaſfemynge ſeiden agens him manye other thingis. And as the day was come: the eldre men of the puple and the princis of preſtis, and the ſcribis camen togidere: and ledden him into her counceil, and ſeiden, if thou art Criſt ſeye to us, and he ſeide to hem, if I ſeye to you ye ſchulen not bileue to me. And if I axe, ye ſchulen not anſwere to me, neither ye ſchulen delyuere me. But aftir this tyme: mannes ſone ſchal be ſittynge on the right half of the vertu of God. Therfor alle ſeiden, thanne art thou the ſone of God? and he ſeide ye ſeyen that I am. And thei ſeiden, what yit deſiren we witneſſing? for we us ſilf han herd of his mouth.

CHAP. XXIII.

AND al the multitude of hem ariſen: and ledden him to Pilat. And thei — gonnen to the Emperour and ſeiynge — is Criſt a kyng. And Pilat axide him and ſeide, art thou kyng of Iewis? and he anſwerde and ſeide, thou ſeiſt. And Pilat ſeide to princis of preſtis and to the puple: I fynde no cauſe of deeth in this man. And thei woxen ſtrongere & ſeiden, that he meueth the puple — al Iudee, bigynnynge fro Galilee til hidir. And Pilat herynge Galilee axide if he were a man of Galilee. And whanne he knewe that he was of the power of Herode he ſente him to Herode, which was at Jheruſalem in thoſe dayes. And Herode ſeynge Jheſu ioyede ful myche, for he hadde longe tyme wold ſe him, for he herde many thingis of him, and hopide ſum ſygne to be don of him. And he axide him in many wordis, and he anſwerde not to him. And the princis of preſtis and the ſcribis ſtoden and greetli accuſiden him. And Herode with his oſt diſpiſide him and mokide, and clothide him with a whyt cloth, and ſente him agen to Pilat. And Eroude & Pilat weren maad frendis fro that day for bifore thei weren enemyes togidere. And Pilat clepide togidere the princis of preſtis and the maiſtratis of the puple, and ſeide to hem, ye han brought to me this man as turnynge awey the puple: and lo I axinge bifore you fynde no cauſe in this man of thoſe thingis, in whiche ye accuſen him, Neither Herode, for he hath ſent him hidir, and lo no thing worthi of deeth is don to him. And therfor I ſchal amende him and delyuere him. But he moſte nede delyuere hem oon by the feeſt day, and al the puple cryede and ſeide, do him awey and delyuere to us Barabas: Which was ſent into priſoune for diſturblyng maad in the Citee and for man ſleyng. And eftſoone Pilat ſpak to hem: and wolde delyuere Jheſus. And thei undircrieden and ſeiden, crucifie crucifye him. And the thridde tyme he ſeide to hem, for what yuel hath this don? I fynde no cauſe of deeth in him, therfor I ſchal chaſtiſe him and I ſchal delyuere. And thei contynueden with greete voicis axynge that he ſchulde be crucified: and the voicis of hem weren ſtrongere, and Pilat demede her axynge to be don. And he delyuerede to hem hym that for manſlaughte & ſedicioun was ſent into priſoun, whom thei axiden; but he bitook Jheſus to her wille. And whanne thei had led him [illegible] Symount of Syrene comynge fro the feeld, and leiden on him the Croſs to bere after Jheſu. And there ſuede him myche puple and of wymmen that bewaileden and biwreiden him. And Jheſu turnede to hem and ſeide, doutris of Jheruſalem nyle ye wepe on me but wepe ye on youre ſelf and on youre children, for lo daies ſchalen come: in whiche it ſchal be ſeid, blyſſid ben barein wymmen, and wombis that han not childrun and tetis that han not geuen ſouke. Thanne thei biginnen to ſey

to mountcins, falle ye doun on us, and to fmale hillis hucre ye us. For if in a grene tre thei don thefe thingis, what fchal be don in a drie? Alfo othere twcie wickid men weren led with him, to be flayn. And after that thei camen into a place that is clepid of Caluarye, there thei crucfieden him, and the theuys, oon on the right half, & the tother on the luft half. But Jhefus feide, fadir forgyue hem for thei witen not what thei don, and thei departiden hife clothis, and keften lottis. And the puple ftood abidinge, and the princis fcorniden him with hem and [illegible] he made hol, mak he himfelf fad, if this be Crift the chofen of God. And the knyghtis [illegible] & [illegible] him and profreden to him vynegre, and feiden, if thou art kyng of Iewis make thi fclf. And the fuperfcripcioun was writun ouer him with greeke lettris & latyn and hebrew, this is the kyng of Iewis. And oon of the theues that hangiden blafpheme him, and feide, if thou art Crift make thi fclf and vs, but the tother answeringe reprefide him, and feide, nether tu dreift God that art in the fame dampnacioun. And treuli we iuftli, for we han refceyued worthi thingis to werkis but this dide no thing of yuel. And he feide to Jhefus, Lord haue mynde of me whanne thou comeft into thi kyngdom. And Jhefus feide to him, treuli I feye to thee, this day thou fchalt be with me in paradis. And it was as myddil the fixte our and derknes were maad in al the erthe vnto the nynthe our. And the funne was maad derk, and the veil of the temple was rent atwo. And Jhefus crieng with a voice fcride, fadir into thin hondis I take my Spryt, and he feyenge this thing 3af up the Goost. And the Centurien fei3 that thing that was don, magnifiede God and feide verili this man was iuft. And al the puple of hem that camen togidere to this fpectacle and fei3en the thingis that weren don, bigunnen for to bete her breftis and turnen azen. But alle hise knowen ferren afer, and wymmen that hadden him fro Galile temen fei3en thingis. And lo a man, bi name Joseph of Arymathie a citee of Jewrie that was a decurien, a good man and a iuft. He nas not conformed to the counfel and to the dede of hem and he abood the kyngdom of God. This Joseph cam to Pilat and axede the body of Jhefus and took it doun and wlappede it in clene lynnen cloth and leyde him in a grave bewun in which yit nei3 man hadde be leid. And the day was the comynge in of Sabatis and the Sonnedai bigan to schyne. And the wymmen fuyenge that camen with him fro Galile 3eyngiden the grave and how his body was leyd. And thei turnedin azen and maden redi fwete fmellynge fpicis and oynementis; but in the Sonnedai thei reftiden after the comaundement.

Chap. XXIV.

1 BUT in o day of the woke ful eerli thei camen to the graue, and broughten fwete fmellynge fpicis, that thei hadden arayed. And thei foundun the ftoon turnyd awey fro the graue. And thei geden in and foundun not the bodi of the lord Jhefus. And it was don the while thei weren aftonyed in thought of this thing lo twey men ftodun bifidis hem in fchynyng cloth. And whanne thei dredden and bowiden her femblaunt into erthe, thei feiden to hem, what feeken ye him that lyueth with deede men? He is not here: but he is rifun: haue ye munde how he fpak to you whanne he was yit in Galilee, and feide for it bihoueth mannes fone to be bitakun into the hondis of fynful men: and to be crucifyed: and the thridde day to rife agen? And thei bithouten on hi3 wordis, and thei turnyden agen fro the grave and tolden alle thefe thingis to the elleuene and to alle othere. And there was Marye Magdaleyn and Joone and Marye of James and othere wymmen that weren with hem that feiden to Apoftlis thefe thingis. And the wordis weren feen bifore hem as nedeles, and thei leueden not hem; and thei rifen up erli, and bihelden in the grave, and bowiden doun: and figh the lynnen cloth liggynge ane, and he wente by himfelf wondringe on that that was don. And lo tweyne of hem weren in that day into a caftel, that was fro Jerufalem the fpace of fixty furlongis, by name Emaws. And thei fpaken togidere of alle thefe thingis that hadden bifalle. And it was don the while thei talkiden, and foughten by hemfilf: Jhefus himfilf neighide, and wente with hem. But her yghen weren holdun, that thei knewen him not. And he feide to hem, what ben thefe wordis that ye fpeken togidere wondringe: and ye ben fcrewful? And oon whos name was Cleophas anfwerede and feide, thou thi filf art a pilgrim in Jerufalem, and haft thou not knowun what thingis ben don in it thefe dayes? To whom he feyde, what thingis? and thei feiden to him, of Jhefus of Nazareth, that was a man prophete mygtti in werk and word before God and al the puple. And how the highefte prefts of vs Princis betoken him to dampnacioun of deeth: and crucifieden him. But we hopeden, that he fchulde haue ayen bowt Israel and now on alle thefe thingis the thridde day is to day that thi fi thingis weren don. But wymmen of oure fcrewen vs, that weren at the grave. And whanne it was not foundun his bodi, thei camen and feiden that thei hadden fen a vifioun of aungelis, which feiden that he lyueth. And fum of hem that weren with vs, weren at the grave, and foundun fo as the wymmen feiden, but him thei fyen not. And he feide to hem, O vnwyfe and flowe of herte to bileue in alle thingis that the profetis fpaken. Whether not it bihoued Crift to fuffre thefe thingis, & fo to entre into his glorie? And he bigan at Moyfes & at alle the profetis and declaride to hem in alle fcriptures that weren of him. And thei camen nygh the caftel whidir thei 3eden, and he made countenaunce that he wolde 3ede further. And thei conftreyneden him and feiden, dwelle with vs, for it is rawith to nyght, and the day is now bowit fpent, and he entride with them. And it was don the while he fat at the mete with hem, he took bread and blefide & brak, and took to hem. And the yghen of hem weren openede, and thei knewen him, and he vanifchide out of her yghen. And thei feiden togidere, whether oure herte was not brennynge in vs, while he fpak to vs in the weye, and openede to vs Scripturis? And thei rifen up in the fame our and wenten agen into Jerufalem, & foundun the elleuene gaderid togidre, and hem that weren with hem, feiynge, that the lord is rifun verily: & apperide to Symount. And thei telden what thingis weren don in the weye, and how thei knewen him in the breking of bred. And the while thei fpaken thefe thingis Jhefus ftood in the myddil of hem and [illegible] Pees to 3ou, I am, nyle 3e drede. And thei weren afraied & agaft and gelden hem to a fpirit. And he feide to hem, what ben 3e troubelid and thoughtis comen vp in 3oure hertis? Se 3e my hondis and my feet for I my felf am, feele 3e and fe 3e, for a Spirit hath not flefch and boones as 3e feen that I haue. And whanne he had thus feid, he fchewide to hem hondis and feet and his

And

And yit while thei bileueden not and wondriden for
joye he ſeide, han ye here ony thing that ſchal be
etun? And thei profriden to him a part of a fiſch
rooſtyd, and an honycomb. And whanne he hadde
etun afore them he took that that lefte and 3af to
hem, and ſeyde to hem, theſe ben the wordis that I
ſpak to you, whanne I was yit with you, for it is nede
that alle thingis ben fulfild, that ben writun in the
Lawe of Moyſes and in the prophetis, and in Sal-
etimus, Thanne he openede to hem wit, that thei
ſchulden undirſtonde Scripturis. And he ſeyde to
hem, for thus it is writun and thus it bihoued Crist
to ſuffre and rise ayen fro deeth in the thridde day
and Penaunce and remiſſioun of ſynnes, to be prech-
id in his name into alle folkis bigynnynge at Jeru-
ſalem. And ye ben witnesſis of theſe thingis. And a.
I ſchal ſende the biheeſt of my fadir into you, but
ſitte ye in the citee til that ye ben clothid with
vertu fro an high. And he ledde hem forth into
Bethanye: and whanne hise hondis weren lift up, he
bleſſide hem. And it was don the while he bleſſide
hem, he departide fro hem, and was borun into he-
uene. And thei worſchipiden & wenten ayen into
Jeruſalem, with gret joye: and weren euer more in
the temple herijnge & bleſſinge God.

Here endith the Goſpel of Luk and bigynneth the prologe on Jon.

THis is Jon euangeliſt oon of the diſciplis of the lord the which is a virgyn choſun of god, whom god clepide from the Spouſaylis whanne he wolde be wedid, and bi this virgynyte is ghouun to him in the goſpel, in this that he is ſeide loued of god bifore othere diſciplis, and god hongyng in the croys bitook his modir in kepynge to him, that a vergyn ſchulde kepe a vergyn. thus Jon in the goſpel bigynneth aloone the werk of incoruptible word, and witneſſith, that the kyndely ſone of god is natural man, and that the li3t was man [illegible] he ſchewith the firſte myracle which god dide at the weddyngis, * to ſchewe where the lord is preied to the feeste the wyn of the weddyngis owith to fade, that whanne alle elde thingis ben chaungid alle newe thingis that ben ordeyned of crist appere. Jon wroot this goſpel in aſye aftir that he hadde writun the apocalips in the ile of pathmos. nethles he wroot the goſpel aftir alle the goſpellers, that alſo an incoruptible entre ſchulde be † gholdun to a vergyn in the apocalips to him ‡ to whom an incoruptible bigynnyng is ghouen in genetis *in the bigynnyng of holy ſcripture*, the croſt ſeith *in the apocalips* § I am the bigynnyng and the ende. and this Jon is he that knew that the day of his passyng was ſchewid and he clepide to gydre hise diſciplis in eſſene, and ſchewide crist by many prestygis of myracles, and [illegible] into a diuerſe place of his beryyng. and whanne he hadde maad prayer he was put to his fadris, and was ſo myche withoute ſorewe of deeth, how myche he is founden clene fro corupcioun of fleiſch. Jerom *in his prologe on Jon ſeith al this.*

JON, Chap. I.

IN the bigynnyng was the word, and the word was at God, and God was the word. This was in the bigynnyng at God. Alle thingis weren maad by hym, and withouten him was maad no thing, that thing that was maad. In him was lijf, and the lijf was the light of men. And the light ſchyneth in derknesſis and derknesſis token not it. A man was ſent fro God, to whom the name was Jon. this man came into witnessyng, that he ſchulde bere witnessyng of the light, that alle men ſchulden bileue by him. He was not the light, but that he ſchulde bere witnessyng of the light. Ther was a verey light, which lightneth eche man that cometh into this world. He was in the world, & the world was maad by him, and the world knew him not. He came into hise owne thingis, and hise reſceyueden him not. But hou manye euere reſceyueden him, he gaf to hem power to be maad the ſones of God, to hem that bileueden in his name: the whiche not of blodis, neither of the wille of fleiſch, neither of the wille of man, but ben borun of God. And the word was maad man, and dwellide among us (and we han ſeyn the glorye of him, as the glorye of the oon bigetun ſone of the
a. fadir) ful of grace and of treuthe. Jon berith witneſſyng of him and crieth, & ſeith, this is whom I ſeide, he that ſchal come aftir me, is maad bifore me, for he was toſore me. And of the plente of him we alle han taken, and grace for grace. For the lawe was gouun by Moyſes, but grace and treuthe is maad by Jheſus Crist. No man ſigh euere God, no but the oon bigetun ſone, that is in the boſum of the fadir, he hath teeld out. And this is the witneſſyng
a. of Jon, whanne Jewis ſenten fro Jeruſalem Preſtis and dekenes to him, that thei ſchulden axe him, who art thou? He knowlechide and denyede not; and he knowlechide, for I am not Crist. And thei axiden him, what thanne? art thou Elie? and he ſeide, I am not. art thou a profete? and he anſweride, nay. Therfor thei ſeiden to him, who art thou? that we gyue anſwere to theſe that ſenten us: what ſeiſt thou of thi ſilf? He ſeyde I am the vois of a crier in deſert, dreſſe ye the weye of the lord, as Iſaye the profete ſeide. And thei that weren ſent, weren of the Farisees. And thei axiden him, and ſeiden to him, what thanne baptiſiſt thou if thou art not Crist, neither Elye, neither a profete? Jon anſwerde to hem, and ſeyde, I baptiſe in water: but in the myddil of you hath ſtonden oon, that ye knowen not, He it is that ſchal come after me; that was maad bifore me, of whom I am not worthi to looſe the thwong of his ſchoo. Theſe thingis weren don in Bethanye biyonde Jordan, were Jon was baptisinge. Another
b. day

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* in legendibus demonſtraret † *geten* MS. ‡ Ex MS Pepys, *ato* in cæteris, omnino deeſt. § eus in principio canonis. In ſome MSS the words going before are added here, thus, *to him alſo an incorruptible end ſhuld be rendred by a Virgyn in the apocalips.* § Ego ſum alpha et ω.

day Jon figh Jhesus comynge to him, and he seide, Lo the Lomb of God, lo he that doth awey the synnes of the world. This is he that I seyde of, attir me is comun a man, which was made bifore me, for he was rather than I. And I knew him not: but that he be schewid in Israel, therfor I cam baptisinge in water. And Jon bar witnessing, and seide, that I seigh the Spirit comynge doun as a culuur fro heuene, and dwellide on him. And I knew hym not, but he that sente me to baptise in water, seide to me, on whom thou seest the Spirit comynge doun, and dwellinge on him, this is he that baptisith in the holy Gost. And I sigh and bar witnessing, that this is the sone of God. Another day Jon stood and

a. tweyne of his disciplis. And he biheld Jhesus walkynge, and seith, Lo the Lomb of God. And tweyne disciplis herden him speking, and fewedden Jhesus. And Jhesus turnede, and seigh hem suynge him, and seith to hem, What seken ye? and thei seiden to him, Rabi, that is to sey, Maister, where dwellest thou? And he seith to hem, Come ye and se ye. And thei camen and sayen where he dwellide, and dwelte with him that day, and it was as the tenthe hour. And Andreu the brother of Symount Petre, was oon of the tweyne that herden of Jon, and hadden folwid him. This fond first his brother Symount, and seith to him, We han found Messie, that is to sey, Crist. And he ledde him to Jhesus. And Jhesus biheld him, and seide, Thou art Symount the sone of Jonas, thou schalt be clepid Cephas, that is to sey Petre. And on the morewe he wolde go out into Galile, and he findith Philip and he seith to him, Sue thou me. And Philip was of Bethsayda, the Cytee of Andreu and Petre. Philip fond Nathanael, and seide to him, We han found him of whom Moyses wroot in the lawe and Prophetis, Jhesu of Nazareth, the sone of Joseph. And Nathanael seide to him, Of Nazareth may ony good thing be? Philip seith to him, Come and se. Jhesus siy Nathanael comynge to him, and seith of him, Lo verily a Israelite in whom is no gile. Nathanael seith to him, Of what thing knowist thou me? Jhesus answerde and seide to him, Or ever Philip clepide thee, I sigh thee under the fige tree, whanne thou were under the fige tree, I sigh thee. Nathanael answerde to him, and seide, Rabi, thou art the sone of God, thou art king of Israel. Jhesus answerde and seyde to him, for I seide to thee, I sigh thee under the fige tree, trowist thou? thou schalt se more than these thingis. And he seide to hem, treuly treuly I seye to you, ye schulen se heuene openyd, and the aungelis of God ryngynge up and comynge doun on mannes sone.

Chap. II.

1. AND the thridde day weddingis weren maad in the Cane of Galilee, and the modir of Jhesus was there. And Jhesus was clepid, and his disciplis to the weddingis. And whanne wijn failide, the modir of Jhesus seide to him, thei han not wijn. And Jhesus seide to hir, what to me and to thee womman? myn our cam not yit. His modir seith to the mynystris, what euer thing he seye to you, do ye. And there weren set sixe stoonen cannes aftir the clensing of the Jewis, holdinge ech tweyne either thre * metretis. And Jhesus seith to hem, fille ye the pottis with water, and thei filliden hem up to the mouth. And Jhesus seide to hem, drawe ye now, & bere ye to the architriclyn. and thei baren

[illegible] made wijn, and wiste not whennus it was, but the mynystris wisten that drowen the water, the architriclyn clepith the spouse, and seith to him, eche man first settith good wijn, and whanne men ben drunken, thanne that is worse. Thou hast kept good wijn [illegible] Or ever the tyme of Cristis passioun, and the tyme of his comynge to glorie. This bigynnyng of tokenes did Jhesus in Cane of Galilee, and schewide his glorie, and his disciplis bileeueden in him. After this he cam doun to Capharnaum, he and his modir, and his britheren, and his disciplis, and there dwelliden not many daies. And the paske of Jewis was nyh, and Jhesus stiede up to Jerusalem. And he foond in the temple men selynge oxen, and scheep, and culuers, and chaungeris of money sitynge. And whanne he had maad a scourge of litle cordis, he drof alle out of the temple, and scheep, & oxen & chaungeris money, & he scadride the moneis, and turnede upsodoun the bordis, And he seide to men that selden culuers, Take ye fro hennes these thingis, and make ye not the hous of my fadir an hous of marchaundise. And his disciplis hadden mynde that it was writun, The [illegible] Jewis answeriden and seiden to him, What tokene schewist thou to us that thou doist these thingis? Jhesus answerde and seide to hem, Vndo ye this temple, and in three daies I schal reise it up. The Jewis seiden to him, Sixe and fourti yeer was bildid, and thou in three daies schalt reise it up? But he spak of the temple of his body. Therfor whanne he was risun fro deeth, his disciplis hadden mynde that he seide these thingis *of his body:* and thei bileueden to the Scripture, and to the word that Jhesus seide. And whanne Jhesus was at Jerusalem in Pask in the feeste day, manye bileueden in his name, seynge his signes that he dide. But Jhesus trowide not himsilf to hem, for he knew alle men. And for it was not nede to him, that ony man schulde bere witnessyng: for he wiste what was †† in man.

Chap. III.

[illegible] And [illegible] dean [illegible] And he came to [illegible] we witen that thou art maistir comun fro God: for no man may do these tokenes that thou doist, but God be with him. Jhesus answerde and seide to him, treuli treuli I seye to thee, but a man be borun eft he may not se the kyngdom of God. Nycodeme seith to him, how may a man be borun whanne he is old? whether he may entre eft into his modir wombe, and be borun eft? Jhesus answerde, Treuli treuli I seye to thee, but a man be borun of watir and of the holy Gost, he may not entre into the kyngdom of God. That that is borun of the flesch is flesch, and that that is borun of the Spiryt is Spirit. Wondre thou not for I seyde to thee, it bihoueth you to be borun eft. And the Spirit breethith where he wole, and thou herist his vois, but thou wost not fro whennus he comith, ne whidir he goith. So is euery man that is borun of the Spirit. Nycodeme answerde and seide to him, how moun these thingis be don? Jhesus answerde and seide to him, thou art a maister of Israel and knowist not these thingis? Treuli, treu-

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* metretas *Lat.* metures. *MS Sidn.* a galoun, or more. *Wiclif, Hereford, Exampl.* † fulfilled †† *of man:* MS. Cay, sed ex correctione interlineari, non a prima manu. MS Sidn. al. de verbonis, habet *of man*, et recte quod

ll I seye to thee for we speken that that we witen, and we witnessen that that we han seyn; and ye taken not oure witnessing. If I haue seid to you erthely thingis, and ye bileuen not, how if I seye to you heuenly thingis schulen ye bileue? And no man stieth into heuene, but he that cam doun fro heuene, mannes sone that is in heuene. And as Moyses areride a serpent in desert, so it bihoueth mannes sone to be rerid: That ech man that beleeueth in
p. him perische nor, but haue euerlastinge lyf. For God louede so the world, that he gaf his oon bigetun sone, that ech man that bileueth in him perische not, but haue euerlastinge lyf. For God sent not his sone into the world, that he juge the world, but that the world be saued by him. He that bileueth in him, is not demyd: but he that bileueth not, is now demyd, for he bileueth not in the name of the oon bigetun sone of God. And this is the doom, for light cam into the world, and men loueden more derknessis than light, for her werkis weren yuele. For ech man that doith yuel, hatith the lyght, and he cometh not to the lyght, that hise werkis be not repreued. But he that doth treuthe, cometh to the light, that hise werkis be schewid, that thei be don in God. After these thingis, Jhesus cam and hise disciplis into the lond of Judee, and there he dwellide with hem, and baptisede. And Jon was baptisinge in Ennon, bisidis Salym, for many watris weren there, and thei camen and weren baptisid. And Jon
2. was not yit sent into prisoun. Therfor a questioun was maad of Jones disciplis with the Jewis, of the purificacioun. And thei camen to Jon, and seiden [illegible] Jordan, to whom thou hast borun witnessing, lo he [illegible], and all men comen to him. Jon answerde, and seide, a man may not take ony thing, but it be gouun to him fro heuene. ye youre silf beren witnessing to me, that I seide I am not Crist, but I am sent bifore him. He that hath a wyf, is the housbonde, but the frend of the spouse, that stondith and herith him, joyeth with joye, for the voys of the spouse is this thing my joie is fulfild. It bihoueth him to wexe, but me to be maad lasse. He that cum from aboue, is aboue alle; he that is of the eerthe, speekith of the eerthe: he that cometh fro heuene is aboue alle. And he witnessith that thing that he hath seyn and herd; and no man takith his witnessing. But he that takith his witnessing, hath confermed that God is feithfast. But he whom God hath sent, speekith the wordis of God for not to meture, God geuith the Spirit. The fadir loueth the sone, and he hath gouun alle thingis in his hond. He that bileueth in the sone, hath euerlastinge lyf: but he that is unbeleeueful to the sone, schal not se euerlastinge lyf; but the wraththe of God dwellith in him.

Chap. IV.

THerfore as Jhesus knew that the farisees herden that Jhesus makith and baptisith mo disciplis, than Jon, tho Jhesus baptisede not, but hise disciplis, He lefte Judee, and wente agen into Galilee. And it bihoue him to passe by Samarye.
2. Therfore Jhesus cam into a Citee of Samarye, that is seid Sycar, bisidis the place that Jacob gaf to Joseph his sone. And the welle of Jacob was there, and Jhesus was wery of the journey, and sat upon the welle: and the our was as it were the sixte.

And a womman cam fro Samarye to draw water: and Jhesus seith to hir gyue me drinke. And hise disciplis weren goon into the cytee, to [illegible]. Therfore thilk womman of Samarie seith [illegible], how thou art a Jew, & [illegible] a womman of Samarie? [illegible] and seide to hir, if thou wistist the gift of God, and who it is that seith to thee, geue me drink, Thou peraventure woldist have axid of him, and he schulde haue gyuun to thee quyk water. The womman seith to him, Sire, thou hast not wherein to draw, and the pitt is deep: wherof thanne hast thou quyk water? Wher thou art grettere than oure fadir Jacob, that gaf to us the pitt? and he drank therof, and hise sones, and hise beestis. Jhesus answerde and seyde to hir, ech man that drynkith of this water, schal thirst eftsoone. But he that drinkith of the water that I schal gyue him, schal not thirste without ende: but the water that I schal gyue him, schal be maad in him a welle of water springynge up into everlastinge lyf. The womman seith to him, Sire, gyve me this water that I thirste not, neither come hider to draw. Jhesus seith to hir, go clepe thi housbonde, and come hider. The womman answerde and seide, I have noon housbonde. Jhesus seith to hir, thou seidest wel, that I have noon housbonde. For thou hast had fyve housbondis, and he that thou hast, is not thin housbonde: this thing thou seidist sotheli. The womman seith to him, I see that thou art a profete. Oure fadris worshipeden in this hil; and ye seyen, that at Jerusalem is a place, where it bihoueth to worschipe. Jhesus seith to hir, womman, bileue thou to me, for the our schal come, whanne neither in this hil, neither in Jerusalem ye schulen worschipe the fadir. [illegible] we worschipen that we knowen, for helthe is of the Jewis. But the our comith, and now it is, whanne verri worschipperis schulen worschipe the fadir in spirit & treuthe. For and the fadir seketh hise worschipperis. God is a spirit, and hise worschipperis bihoueth to worschipe in spirit & treuthe. The womman seith to him, I woot that Messias is comun, that is seid Crist; therfore whanne he cometh, he schal telle us alle thingis. Jhesus seith to hir, I am he, that speekith with thee. And anoon hise disciplis camen, and wondriden that he spak with the womman: nethelees no man seide to him, what sekist thou? or what spekist thou with hir? Therfor the womman left hir water pot, and wente into the cytee, & seide to the men. Come ye, and se ye a man that seide to me alle thingis, that I haue don: whether he be Crist? And thei wenten out of the cytee, and camen to him, in the mene while hise disciplis preieden him, and seiden, Maistir [illegible]. But he seide to hem, I haue mete to ete that ye knowen not. Therfore the disciplis seiden togidere, whether ony man haue brought him mete to ete? Jhesus seith to hem, my mete is, that I do the wille of him that sent me, that I performe the werk of him. Wher ye seyen not, that yit foure monethis ben; & ripe corn cometh? lo I seye to you, lifith up youre yghen, and se ye the feeldis, for thei ben now white to repe. And he that repith takith hire, and gaderith fruyt into euerlastinge lyf; that bothe he that sowith and he that repith haue * joye togidere. In this thing is the word trewe, for another is that sowith, and another that repith. I sent you to repe

* MS Cay. oon joye.

that that ye han not trauelid, othere men han trauelid, and ye han entrid into her trauelis. And of that cytee manye Samarytans bileueden in him, for the word of the womman, that bar witnessyng, that

[illegible]

lilee: And he bar witnessing, that a profete in his owne cuntre hath noon honour. Therfor whanne he

[illegible]

wyn. And a litel kyng was, whos sone was syk at Capharnaum. Whanne this haelde herd that Jhesus

[illegible]

him, lord, comedoun bifore that my sone dye. Jhesus seith to him, go, thi sone lyueth. the man bileuede to the word that Jhesus seide to him, and he wente. And now whanne he cam doun, the seruauntis camen agens him, and teelden to him and seiden, that his sone lyuede. And he axide of hem the our in which he was amendid: and thei seiden to him, fro yisterday in the seuenthe our the feuere lefte him. Therfor the fadir knew that thilk our it was, in which Jhesus seide to him, thi sone lyueth; and he bileuede, and alle his hous. Jhesus dide eite this secounde tokene, whanne he cam fro Judee into Galilee.

Chap. V.

After these thingis was the feeste day of Jewis, and Jhesus wente up to Jerusalem. And in Jerusalem is a watching place, that in e-

[illegible]

kid, and drye, abidynge the mouyng of the watir. For the aungel of the Lord cam doun certeyn tymes into the watir, and the watir was mouyd: and he that first cam doun into the cisterne, after the mo-

[illegible]

he syke man answerde

[illegible]

Cisterne, for the while

[illegible]

fore me. Jhesus seith

[illegible]

fond him in the temple, and seide to him, lo, thou art maad hool: nyle thou do synne, leste ony worse thing bitalle to thee. Thilke man wente, and teelde to the Iewis, that it was Jhesus that made him hool.

[illegible]

he brak the Saboth, but he

[illegible]

to you,

but that that he seeth the fadir doinge: [illegible] euer thingis he doith, she

tho thingis. For the fadir loueth the sone, and schewith to him alle thingis that he doith; and he schewe to him grettere werkis than these, that ye

[illegible]. For as the fadir ryseth deed men, and quykeneth so the sone quykeneth whom he wole. For neither

[illegible]

honouren the fadir. he that

honourith not the fadir that sente him. Treuli treuli I seye to you; that he that herith my word, and

[illegible]

wille, but the w

[illegible]

wolden glade at an our in his li

[illegible]

fadir gaf to me to perfourme hem, thilk werkis that

[illegible]

lykenesse. And ye han not his word dwellynge in you: for ye bileuen not to him, whom he sente. Seke ye Scriptures, in whiche ye gessen to

[illegible]

or if

[illegible]

aren bileue alle me; for he wrote of me. But if ye bileuen not to hise lettris how schulen ye bileue to my wordis?

Chap.

Chap. VI.

A FTIR thes thingis Jhesus went ouer the see of Galilee, that is tyberias. And a gret mul-

ride to him, the looues of twey e hundrid penis fi-
fiden not to hem, that ech man take a litil what.
Oon of hise disciplis, Andreu the brother of Sy-
mound Petre seith to him, a child is here, that hath
fyve barly looues, and twey e fischis, but what ben
these among so manye? Therfor Jhesus seith, make
ye hem sitte to the mete. and ther was myche hey
in the place. & so the men saten to the mete as
thousind in noumbre. And Jhesus
andwhanne he hadde do thankyngis, he departide to
men that saten to the mete. and also of the fischis
as myche as thei wolden. And whanne thei weren
fillid, he
fyve barly looues and twey e fischis that lefte to hem
that hadden eten. Therfor the men whanne thei
the boot: and thei dreddeu.
the boot was at the lond, to which thei wenten. On
that Jhesus entride not with hise disciplis into the
boot, but hise disciplis aloone wenten; But othere
bootis, and camen † to Caluarie, seekinge Jhesus.
thei seyden to him, Raby,
fesus answerde to hem, and

sadris eeten manna in desert? as it is writun, he
gaf to hem breed fro heuene to ete. Therfor Jhe- ‖
sus seith to hem, treuli, treuli, I seye to you; Moy-
geueth you verey breed fro heuene. For it is ve-
I am breed of lyf: he that cometh to me schal not
out, that cometh to me. For I cam doun fro he-
uene, not that I do my
that sente me. And
Heuene. And thei seiden, whether this is not Jhe-
sus the sone of Joseph, whos fadir and modir we
han knowun? how thanne seith this, that I cam doun
of Heuene? Therfor Jhesus
aim: and I schal agen rise him in the laste day.
It is writun in profetis; § and alle men schulen be a-
ble for to be taught of God. ech man that herd of
the fadir, and hath lernede,
for the lyf of the world. The
den togidere, and
of mannes sone, and drinke his blood, ye schulen
you. He that eetith my fleisch, and
ol, hath euerlastinge lyf, and I schal
agen reise him in the laste day. For my fleisch is
verey mete, and my blood is verey drinke. He that
fro Heuene: not as youre fadris eeten manna and
he diede. He that eetith this breed, schal lyue in
the disciplis heringe, seiden, this word is hard, who
may here it? But Jhesus witinge at himself, that
hise disciplis gruchiden of this thing, seide to hem,
this thing sclaundrith you: Therfor if ye seen
one styinge where he was bifore? It is
the Spirit that quykeneth, the fleisch profitith no
thing: the wordis that I haue spokun to you, ben
Spirit, and lyf. But ther ben sumne of you, that
bileuen not. for Jhesus wiste fro the bigynnyng,
him. And herfor I seide to you, that no

* Matt. † Matt. § Jer. 31

man may come to me, but it were gouun to him [illegible] wenten alak, and wenten not now with him. Therfor Jhesus seide to the twelve wher ye woln also [illegible] awey? And Symount Petir answerde to him, Lord, to whom schulen we go? thou hast wordis of euerlastinge lyf. And we bileuen, and han knowen, that thou art Crist, the sone of God. Therfor Jhesus answerde to hem, wher I chees not you twelve and oon of you is a fend? And he seide this of Judas of Symount Scarioth: for this was to betraie him, whanne he was oon of the twelue.

Chap. VII.

A. AFTIR these thingis Jhesus walkide into Galilee: for he wolde not walk into Judee, for the Jewis soughten to sle him. And ther was nyh a feeste day of the Jewis * Scenofegya. And hise britheren seiden to him, passe fro hennis, and go into Judee, that also thi disciplis seen thi werkis that thou doist. For no man doth ony thing in hidlis, and himself sekith to be opin: if thou doist these thingis, schewe thi silf to the world. For neither his britheren bileueden in him. Therfor Jhesus seith to hem, my tyme cam not yit: but youre tyme is euermore redi. The world may not hate you; sothely it hatith me, for I bere witnessing therof, that the werkis of it ben yuele. Go ye up to this feest day: but I schal not go up to this feest day, for my tyme is not yit fulfillid. Whanne he hadde seid these [illegible] britheren weren gon up, thanne he gede up to the feeste day, not openly, but as in priuyte. Therfor the Jewis soughten him in the feeste day, and seiden, where is he? And myche grucching was of him among the puple: for summe seiden, that he is good: and othere seiden, nay; but he disseyueth the puple. Nethelis, no man spak opinly of him, for drede of c. the Jewis. But whanne the myd fist feeste day cam, Jhesus wente up into the temple, and taughte. And the Jewis wondriden, and seiden, how can this man lettris, sithen he hath not lerned? Jhesus answeride to hem, and seide, myn doctryn is not myn, but his that sente me. If ony man wole do his wille he schal knowe of the techinge; wher it be of God, or I speke of my silf. He that spekith of hymsilf, sekith his owne glorye: but he that sekith the glorye of him, that sente him, is sothfast, and unrighteousnesse is not in him. Wher Moyses gaf not to you a lawe and noon of you doth the lawe? what seken ye to sle me? And the puple answeride and seide, thou hast a Deuel: who sekith to sle thee? Jhesus answerde and seide to hem, I haue doon oo werk, and al ye wondren. Therfor Moyses gaf to you Circumcisioun, not for it is of Moyses, but of the fadris, and in the Saboth ye circumciden a man. If a man take circumcisioun in the Saboth, that the Lawe of Moyses be not brokun, han ye indignacioun to me, for I made al a man hool in the Saboth? Nyle ye deme after the face, but deme ye a rightful doom. Therfor summe of Jerusalem seiden, wher this is not he, whom the Jewis seeken to sle? And lo, he spekith openly, and thei seyen nothing to him: wher the princis knewen verili, that this is Crist? But we knowen this man of whennis he is: but whanne Crist schal come, no man woot of whennis he is: Therfor Jhesus criede in the temple, techinge, and seide, ye knowen me, and ye knowen of whennes I am: and I cam not of my silf, but he is trewe that sente me, whom ye knowen not: I knowe him, and if I seye that I knowe him not, I schal be lyk to you a lier. but and I knowe him for of him I am, and he sente me. Therfor thei soughten to take him: and no man sette on him hondis, for his our cam not yit. And manye of the puple bileueden in him, and seiden, whanne Crist schal come, wher he schal do mo tokenes, than tho that this doth? Farisees herden the puple musynge of him these thingis, and the princis and farisees senten ministris to take him. Therfor Jhesus seid to hem, yit a litil tyme and I am with you, and I go to the fadir that sente me. ye schulen seke me, & ye schulen not fynde: and where I am, ye moun not come. Therfor the Jewis seiden to hemself, wher it schal this go, [illegible] to scatering of hethen men, and wole teche the hethen men? What is this word which he seide, ye schulen seke me, and schulen not fynde: and where I am ye moun not come? But in the laste day of the greet feeste Jhesus stood and criede, and seide, if ony man thirsith, come he to me, and drynke. He that bileueth in me, as the Scripture seith; flodis of qwike water schulen flowe fro his wombe. But he seide this thing of the Spirit, whom men that bileueden in him, schulen take: for the Spirit was not yit gouun; for Jhesus was not yit glorified. Therefore of that cumpanye whanne thei hadden herd these wordis of him thei seiden, this is verily a profete. Othere seiden, this is Crist. but summe seiden, wher Crist cometh fro Galilee? Whether the Scripture seith not, that of the seed of Dauith; and of the castel of Bethleem, where Dauith was, Crist cometh? Therfore dissencioun was maad among the puple for him. For summe of hem wolden haue taken him; but no man sette hondis on him. Therfor the mynystris camen to bischopis and farisees; and thei seiden to hem, whi broughten ye not him? The mynystris answeriden, neuere man spak so as this man spekith. Therfore the farisees answeriden to hem, wher ye ben disseyued also? Wher ony of the princis, or of the farisees bileueden in him? But this puple that knowith not the lawe, ben cursid. Nycodeme seith to hem, he that cam to him by nyght, that was oon of hem. Wher oure lawe demeth a man, but if it haue firste herd of him, and knowe what he doth? Thei answeriden and seiden to him, wher thou art a man of Galilee also? Seke thou Scripturis, and se thou that a profete risith not of Galilee. And thei turneden agen ech into his hous.

Chap. VIII.

A. PUT Jhesus wente into the mount of Olyuete: And eerli, eft he cam into the temple, and al the puple cam to him; and he sat, and taughte hem. And Scribis and farisees bringun a womman takun in auoutrie; and thei settiden hir in the myddil, And seiden to him, maister, this womman is now takun in auoutrie. And in the lawe Moyses comaundide us, to stoone siche: therfor what seist thou? And thei seiden this thing temptynge him, that thei myghten accuse him. and Jhesus bowide himsilf doun, and wroot with his fyngir in the erthe. And whanne thei abyden axinge him, he reisede himsilf and seid to hem, he of you that is withouten synne, firste caste a stoone into hir, and eft he bowide himsilf, and wroot

wroot in the erthe. And thei herynge theſe thingis, wenten awey oon after another, and thei bigunnen fro the eldir men, and Jheſus dweite aloone, and the womman ſtondinge in the myddil. And Jheſus reiſide himſilf, and ſeide to hir, womman where ben thei that accuſiden thee? no man hath dampned thee? Sche ſeide, no man, lord. Jheſus ſeide to hir, nether I ſchal dampne thee: go thou, and now afterward nyle thou ſynne more. Therfor eft Jheſus ſpak to hem, & ſeide, I am the light of the
c. world: he that lueth me, walketh not in derkneſſis, but ſchal haue the light of lyf. Therfor the fariſees ſeiden, thou berſt witneſſing of thiſilf; thi witneſſing is not trewe: Jheſus anſweride and ſeide to hem, and if I bere witneſſing of my ſilf, my witneſſing is trewe: for I woot fro whennes I cam, and whidur I go, but ye witen not fro whennes I cam ne whidur I go. For ye demen after the fleſch, but I deme no man. And if I deme, my doom is trewe: for I am not aloone, but I and the fadir that ſente me. And in your [illegible]
[illegible]
[illegible]
[

And thei feiden to him,
Othere men feiden, how may a
ful man do these signes? and stryf was among hem.
Therfor thei seyen eftsoone to the blind man, what
seide that he is a profete. Therfore
thei clepiden his fadir & modir that hadden seyn.
deden the Jewis
rid, that if ony man + knowleeth him Crist, he schulde
be don out of the synagoge. Therfor his fadir &
modir seiden, that he hath age, axe ye him. Ther-
for eftsoone thei clepiden the man that was blynd,
and seiden to him. gyue thou glorie to God. we
witen that this man is a synnere. Thanne he sei',
if he is a synner, I woot nere: o thing I woot, that
en? He answeride to him, I seide to yo
, and ye herden, what wolen ye eftsoone here?
ye wolen be maad hise disciplis? Thei
siden him, and seiden, be thou hise d
s. We witen that
spak to Moyses; but we knowen not this, of whennes
he is, thilk man answeride & seide to hem, for in
this is a wondirful thing, that ye witen not of whennes
he is, and he hath opened myn yghen. And we wi-
this were of God, he myghte not do
answerden and seiden to him, thou
synnes and techist thou us? and thei outten him out.
Jhesus herd that thei hadden put him out; and
whanne he hadde foundun him, he seide to him, bi-
leuest thou in the sone of God? He answerde and
seyde, lord, who is he, that I bileeue in him? And
Jhesus seide to him thou hast seyn him, and he it is
that spekith with thee. And he seide, lord, I bi
and he fel doun and worschipide h
fus seide to him, I cam into this world into doom:
that thei that seen not se; and thei that seen be maad
blynd. And summe of the fariseis herden that weren
, and thei seiden to him, wher we ben blynde?
k to hem, if ye weren blinde, ye schulde not
have synne; but now ye seyen, that we seyn, youre
synne dwelith it is.

Chap. X.

A. Treuli treuli I seye to you, he that cometh not in by the dore into the foold of scheep, but

fieth by another weye, is a nyght theef and a da
perde of the scheep. To this the porter openyth; and the scheep heeren his vois: and he clepith his owne scheep by name, and ledith hem out. And whanne he hath don out hise owne scheep, he goth tofore hem, & the scheep suen him: for thei knowen his vois. But thei suen not an alien, but fleen fro him: for thei han not knowen the vois of aliens: Jhesus seide to hem this prouerbe: but thei knewen not, what he spak to hem. Therfor Jhesus seide to hem eftsoone, treuli, treuli, I seye to you, that I am the dore of the scheep. As manye as han come, but the scheep
ony man schal
& schal go out, and he schal fynde lese
theef cometh not, but that he stele,
and I cam that thei haue lyf, and hau
teuously. I am a good scheepherde
herde gyueth his lyf for hise scheep.
hyne, and that is not the scheparde:
not the scheep hise owne, seeth a wolf comynge, and leeu-eth the scheep and fleeth: and the wolf rauyschith, and disparpl th the scheep. And the hirid hyne fleeth, for he is an hirid hyne, and it perteyneth not to him of the scheep. I am a good scheparde,
I knowe my scheep, and my scheep knowen me. As the fadir hath knowen me, I knowe the fadir, and I
my lyf for my scheep. I haue other
not of this toold & it bihoueth me to bringe
togidere; and thei schulen here my voys and it
the fadir loueth me, for I putte my lyf, that eftsoone
of my hut: I haue power to putte it, and I haue power to take it agen. this maundement I haue taken of my fadir.
Jewis, for these wordis. And manye of hem seiden, he hath a Deuel, and maddith: what heren ye him?
he yghen of
of the tem- n.
r. And
e of Sala-
I and the fadir ben on
stoones to stone him. Jhesus answeride to hem, I haue schewid you manye goode werk
f my fadir; for which work of h
the Jewis answerden to him, we stonen thee not of
blasemye, and for thou sithen
art a man, makist thiself God. Jhesus answer-
It he
tus, to whiche the word of God was maad, and Scripture may not be undoon! Thilk that the fadir hath halowid, and hath sent into the world, ye seyen that thou blasemest; for I seide, I am God-

dis

and be euc, that the Lord is in this, and I wote not
dir. Therfore thei soughten to take him: and he
went out of [illegible] And he wente eftsoone o-
uer Jordan, into that place where Jon was first bap-
tisinge; and he dwelte there And manye camen to
him, and seiden; for Jon dide no myracle: and alle
thingis whateuer Jon seide of this, weren sothe. And
manye bileueden in him.

Chap. XI.

A. AND [illegible]
[illegible] and Martha, and hir sistir Marye, and Lazarus.
[illegible] place tweye d[illegible] And
[illegible] de to hise dis-
[illegible]
world. But if he walke in the night, he stomblith,
for light is not in him. He seith these thingis: and
after these thingis he seith to hem, Lazarus oure frend
[illegible] Therfor
[illegible] gesiden that he seide of slepynge [illegible]
therfor
And I haue joye for [illegible] t ye bileue, for I was
[illegible] but go[illegible] Therfor Thomas, that
[illegible]
And bethanye was b[illegible] tene furlongis. And manye of the Jewis camen to
Marye and Martha, to coumforte hem of her bro-
c. ther. Therfor as Martha herde that Jhesus cam,
she ran to him: but Marye sat at home. Therfor
Martha seide to [illegible]
[illegible] I am agen rising and lyf:
[illegible] Crist the sone of the lyuynge God, that
[illegible] of this world. And whanne she hadde
[illegible]
[illegible] seith thee. [illegible] and
[illegible] to him. [illegible]
ter, but he was yet in that place, where Martha hadde
[illegible] the Jewis that weren

with hir in the hous, and coumfortiden hir, whanne
thei sighen Marye that she roos swythe, & wente
out thei seueden hir, and seiden, for she goith to the
graue, to wepe there. But whanne Marye was come
where Jhesus was, she seynge him, fel doun to hise
[illegible], and seyde to him, lord, if thou haddist be here,
my brother hadde not be deed. And [illegible]
[illegible] weren with hir, he made noise in spirit, and trou-
blid himsilf, and seide, where han ye leyd him? thei
seyen to him, lord, come and se. And Jhesus wepte
Therfore the Jewis seiden, lo how he louede him
[illegible], whi this man, that [illegible]
[illegible]
eft makynge noise in himsilf, cam to the graue and
ther was a denne, and a stoon was leid theronne. And
Jhesus seith, take ye awey the stoon. Martha, the sis-
ter of him that was deed, seith to him, lord, he stink-
[illegible]
[illegible] the stoon and Jhesus lift up hise yghen, and
[illegible]
[illegible]
[illegible] with a voice and
[illegible] him, and I knowe
[illegible] Therfore of the Jewis that
[illegible] and Martha, and sawen what thingis
[illegible], bileueden in him. But summe of hem
[illegible] farisees, and seiden to hem, what thingis
[illegible] don. Therfore the bischopis and the a.
[illegible] a counsel agens Jhesus, and seiden,
what don we? for this man doth manye myracles.
If we leeuen him thus, alle men schulen bileue in him;
[illegible] ne, and schulen take oure
[illegible]
name, whanne he was bischop of that yeer, seide to
hem, ye witen nothing, ne thinken, that it spedith
to you, that a man dye for the puple, and that al
the folk perische not. But he seide not this thing of
himsilf but whanne he was bischop of that yeer;
[illegible]
And not only for the folk, but that he schulde gadere
into oon, the sones of God, that weren scatered.
Therfore fro that day, thei soughten to sle him.
Therfore Jhesus walkide not thanne openly among
the Jewis, but he wente into a cuntrey bisidis deser,
into a [illegible] Efrem, and there he dwellide
with hise disciplis. And the pask of the Jewis was
nygh, and manye of the cuntrey wenten up to Jeru-
[illegible] the pask, to hal we hemsilf Therfore
thei soughten Jhesus, and spak togidere, stondinge in
the temple, what gessen ye, for he cometh not to
the feeste day? For the bischopis and the farisees
[illegible], that if ony man knowe
[illegible], that I schewe, that he take

Chap. XII.

THan Jhesus [illegible] sixe dayes a. bifore
bethanye where Lazarus hadde be deed, whom
Jhesus reisede. And thei maden to him a soper there,
and Martha mynystride to him: and Lazarus was
[illegible]

[illegible] * leye MS *pouere me.*

con of men that faten at the mete with him. Therfore Marye took a pound of oynement, of trewe narde, precious, and anointide the feet of Jhesus, and wipte his feet with hir heeris: and the hous was fulfillid of [illegible]. Therfore Judas Scarioth, [illegible], that was to betraye him, seide, Why is not this oynement [illegible] for three hundrid pens, and is not youun to pore men? But he seide this thing, not for he hadde charge of pore men, but for he was a theef, and hadde the purs, and bar tho thingis that were sent. Therfore Jhesus seide, Late thou hir, that in the dai of my birying she kepe this. For ye shulen alwei haue pore men with you, but ye shulen not alwei haue me. Therfore a gret cumpanye of Jewis knewen that he was there, and thei camen not for Jhesu oonli, but that thei schulden se Lazar, whom he hadde reisid fro deth. But the princis of prestis thouten counsel, that thei schulden sle Lazar also, for manye of the Jewis for him wenten awei, & bileueden in Jhesu. On the morwetide a myche puple that camen to the feeste day, whanne thei herden that Jhesus cam into Jerusalem, token braunchis of palmes, & camen forth a3ens him, and criede, Osanna, blessid is the kyng of Israel that comith in the name of the lord. And Jhesus foond a 3onge asse, and sat on him, as it is writun. Drede not thou, dou3ter of Sion, lo thi kyng comith, sitting on the colt of an asse. His disciplis knewen not these thingis at the first, but whanne Jhesus was glorified, thanne thei hadden mynde that these thingis weren writun of him, and thei diden these thingis to him. Therfore the puple bar witnessing that was with him, whanne he clepide Lazar fro the grave, & reiside him fro deths. And therfore the puple cam and mette with him, for thei herden that he hadde don this signe. Therfore the Farisees seiden among hem silf, Se 3e that we profiten nothing? lo al the world wente after him. And there were summe hethen men of hem that hadden come up to worschipe in the feeste day: And these camen to Filip, that was of bethsayda of Galilee, and preieden him, and seiden, Sire, we wolen se Jhesus. Filip cometh and seith to Andrew: and eft, Andrew and Filip seyden to Jhesus. And Jhesus answerede to hem, and seyde the our cometh, that mannes sone be clarified. Treuli treuli I seye to you, but a corn of wheete fallinge in the erthe, and be deed, it dwellith aloone: but if it be deed, it bringith myche fruyt. He that loueth his lyf, schal leese it: and he that hatith his lyf in this world, kepith it into euerlastinge lyf. If ony man serue me, sue he me; and where I am there my mynystre schal be: if ony man serue me, my fadir schal worschipe him. Now my soule is troublid, & what schal I seye? fadir, saue me fro this our: but therfor I cam into this our. Fadir, clarifie thi name. and a vois cam fro heuene, and seide, and I haue clarified, and eft I schal clarifie: Therfor the puple that stood, and herde, seyde, that thunder was maad: othere men seiden, an aungel spak to [illegible]. Jhesus answerede, and seide, This vois cam not [illegible]. Now is the doom of this world, now the prince of this world schal be sent out [illegible], I schal draw alle thingis to me silf. And he seide this, signifying bi what deth he was to die. The puple answerede to him, We han herd of the lawe, that Crist dwellith in to the world, and hou seist thou, that it bihoueth mannes sone to be arerid? who is this mannis sone? And thanne Jhesus seith to hem 3it a litil ligt is in 3ou: walke 3e the while ye han ligt, that derknessis cacche you not: he that wandrith in derknessis woot nete whidur he goeth. While ye han light, bileue ye in light, that ye be the children of light. Jhesus spak these thingis, and wente and hidde him fro hem. And whanne he hadde don so many3e miracles bifore hem, thei bileueden not in him: That the word of Isaye the profete schulde be fulfillid, whiche he seyde, lord, who bileuede to oure hering? and to whom is the * word of the lord schewid? Therfor thei myghten not bileue, for eft Isaye seide, He hath blyndid her yghen, and he hath maad hard the herte of hem; that thei see not with yghen, and undirstonde with herte, and that thei be conuertid, and I heele hem. Isaye seide these thingis, whanne he saygh the glorie of him, & spak of him. Natheles, of the princis manye bileueden in him; but for the farisees, thei knowlechiden not, that thei schulden not be putt out of the synagoge. For thei loueden the glorie of men, more than the glorie of God. And Jhesus criede, and seyde, he that bileueth in me, bileueth not in me, but in him that sente me. He that seeth me, seeth him that sente me. I ligt cam into the world, that eche that bileueth in me dwelle not in derknessis. And if ony man herith my wordis, and kepith hem, I deme him not: for I cam not that I deme the world, but that I make the world saaf. He that dispisith me, and takith not my wordis, hath him that schal juge him: thilk word that I haue spokun schal deme him in the laste day. For I haue not spokun of my silf; but thilk fadir that sente me, gaf to me a maundement what I schal seye, and what I schal speke. And I woot, that his maundement is euerlastinge lyf: therfor tho thingis that I speke, as the fadir seide to me, so I speke.

CHAP. XIII.

BIFORE the feeste day of pask, Jhesus witynge that his our is comun, that he passe fro this world, to the fadir, whanne he hadde loued hise that weren in the world, into the ende he loued hem. And whanne the soper was maad, [illegible] Symount Scarioth schulde betraye him. He witynge that the fadir gaf alle thingis to him into his hondis, and that he yede out fro God, and goith to God, ryseth fro the soper, and leyde doun his clothis, & [illegible] he cam to Symount Petir: and Petir seith to him, [illegible] to him, what I do, thou woost not now; but thou schalt wite afterward. Petir seith to him, thou schalt neuere waische my feet: Jhesus answeride to him, if I schal not waische thee, thou schalt not haue part with me. Symount Petir seith to him, lord, not oonli my feet, but bothe the hondis and the heed. Jhesus seide to him, he that is waischun, hath no nede, but that he waische the feet, but he is al cleene: and ye ben cleene, but not alle. For he wiste who was he that schulde betraye him; therfor he seide, ye ben not alle cleene. And so after that he hadde waischun the feet of hem, he took hise clothis, and whanne he was set to mete agen, eft he seide to hem, ye witen what I haue don to you? ye clepen me maister, and lord: and ye seyen wel; for I am. Therfor if I Lord and maister, haue waischun youre

feet

and ye schulen waische oon anotheris feet. For I haue gouun ensaumple to you, that as I haue don to you, so do ye. Treuli treuli I seye to you, the seruaunt is not grettere than his lord, neither [illegible] I seye to you, he [illegible] reuli seith me: [illegible] hym that sente [illegible] I schal areche a sop of breed. and whanne he hadde wett bred, he gat to Judas of Symount of Scarioth. And after the mothel, thanne Sathanas [illegible] of hem [illegible] to him, bie tho thingis [illegible] to the feeste day [illegible] geue summe thing to nedy men. [illegible] he hadde takun the m[illegible] it was nyght. [illegible] God schal [illegible] I schal clarifie [illegible] with you, [illegible] I seye now. I geue [illegible] but ye leue togidere, [illegible] togidere. In this [illegible] Symount Petir seide [illegible] that thou [illegible] for the [illegible] putte the [illegible] the cok schal not crowe, [illegible] thryes me thries. and he seith to hise [illegible]

Chap. XIV.

A. Be [illegible] I schal come eft, and take you to me, that where I am, ye be. And whidir I go ye witen, and ye witen the weye. Thomas seith to him, lord, we witen not [illegible] gouth, and how moun we witen the weye. Jhesus seith to him, I am weye, treuthe, and lyf. no man cometh to the fadir but by me. If ye hadden known me, forsothe ye hadden known my fadir and forward ye schulen knowe him, & ye han seyn him. Philip seith to him, lord, schewe us the fadir and it is ynow to us. Jhesus seith to him, so long tyme I am with you and han

ye not knowen me, Philip? he that seeth me, seeth also the fadir; how seist thou schewe to us the fadir? Bileuest thou not, that I am in the fadir, and the fadir is in me? the wordis that I speke to you, I speke not of my silf: but the fadir dwellinge in [illegible] the fadir, and the [illegible] thilke werkis. Treuli, treuli I [illegible] bileueth in me, also he schal do the werkis [illegible] and he schal do grettere werkis than these; for I [illegible] to the fadir. [illegible] ye axen the fadir [illegible] thing, that the fadir be [illegible] I [illegible] but ye schulen knowe him, for [illegible] and he schal be in you. I [illegible] I schal come to [illegible] I [illegible] I [illegible] he that hath my comaundementis, [illegible] kepith hem, he it is that loueth me: and he that loueth me schal be loued of my fadir, and I schal [illegible] and I schal schewe to hym my silf. Judas [illegible] not he of Scarioth, lord what is doon [illegible] schalt schewe thiself to us and not to the world? Jesus answerde and seide to him, if ony man loueth me he schal kepe my word and my fadir schal loue hym and we schulen come to him and we schulen [illegible] with him. he that loueth me not kepith [illegible] which [illegible] mannes that sent me. these thingis I haue [illegible] to you dwellynge among you, but thilk [illegible] goost the counfortour, whom the fadir schal sende in my name, he schal teche you alle thingis, and schal schewe to you alle thingis whatsoeuere thingis I schal seie to you. pees I leeue to you, my pees I ghyue to you, not as the world ghyueth I ghyue to you. be not youre hert [illegible] han herd that I seide to you I go and come to you. if ye louyden me, forsothe ye schulden haue ioie for I go to the fadir, for the fadir is grettere than I. and now I haue seid to you bifore that it be don, that [illegible] speke manye [illegible] the world knowe, that I loue the fadir, [illegible] the fadir ghaf a comaundement to me [illegible] go we hennys.

Chap. XV.

I am a verri vyne and my fadir is an erthe tiliere A. [illegible] branche in me that berith not fruyt he schal [illegible] that it be more fruytful. now ye ben [illegible] the word that I haue spokun to you, [illegible] dwelle in me and I in you. As the [illegible] of himself, but if it dwelle in the [illegible] B. [illegible] I am a vyne, ye ben braunchis [illegible] and my fadir is an erthe tiliere. [illegible] fruyt, for without me ye moun [illegible] bere, and if ony man dwelle not in me he is [illegible] and schal wexe drie, and men schulen gadere hem [illegible] and thei schulen be brent. if ye schulen dwelle in me [illegible] ye schulen axe

axe and it ſchal be doon to ghou. in this thing my fadir is clarified, that ghe brynge forth tul mych [illegible] ghe be maad my [illegible] me I haue loued ghou dwelle ye in my [illegible] kepe my comaundements ghe ſchulen [illegible] ghoure ioie be fulfilled. [illegible] that ghe loue togidre as I louyde ghou. no man hath more loue than this that a man putte his lyf for hiſe frendis. ghe ben my frendis if ghe doen tho thingis that I comaunde to ghou. now I ſchal not clepe ghou ſeruauntis, for the ſeruaunt woot not what his lord [illegible] ghou frendis, for al thingis [illegible] fadir I haue maad knowun to [illegible] me but I chees ghou, and [illegible] go and brynge forth fruyt and ghoure fruyt dwelle, that what euere thing ghe
8. axen the fadir in my name, he ghyue to ghou. these thingis I comaunde to ghou, that ghe loue togidre. [illegible] the ſeruaunt is not grettere than his lord. if thei han pursued me, thei ſchulen pursue ghou also. if thei han kept my word, thei ſchulen kepe ghoure also. but thei ſchulen do to ghou alle these thingis for my name, for thei knowen not him that sente me. If I hadde not come and hadde not spoken to hem thei ſchulden not haue synne, but now thei han noon excusacioun of her synne. he that hatith me hatith also my fadir. if I hadde not doon werkis in hem whiche noon other man dide thei ſchulden not haue synne, but now bothe thei han seien and han hatid me and my fadir. but that the word be fulfillid that is writen in her lawe for thei hatiden me in hate withouten cause. but whanne the coumfortour ſchal come which I ſchal sende to ghou fro the fadir [illegible] which cometh of the fadir, he ſchal bere witnessyng of me, and ghe ſchulen bere witnessyng, for ghe ben with me fro the biginnyng.

Chap. XVI.

THESE thingis I haue spoken to ghou, that [illegible] make ghou withouten the synagogis; but the our cometh, [illegible] that ech man that [illegible] that he doeth seruyse to god. and thei ſchulen do to ghou these thingis for thei han not knowen the fadir neither me. but these thingis I spak to ghou, that whanne the our of hem ſchal come ghe haue mynde that I [illegible] to ghou. I seide not to ghou these thingis fro the biginnyng for I was with ghou. and now I go to [illegible] me and no man of ghou axith me
2. whidir thou goist; but for I haue spoken to ghou [illegible] heuynesse hath fulfillid ghoure herte. [illegible] of synne, for the han not bileued in me. and of riht-wisnesse for I go to the fadir and now ghe ſchulen not see me. but of doom for the prince of this world is now demed. ghit I haue many thingis for to seie to ghou but ghe moun not bere hem now. but whanne thilk spyryt of treuthe cometh he ſchal teche ghou al treuthe. for he ſchal not speke of hymsilf but what euere thingis he ſchal heere he ſchal speke, and he ſchal telle to ghou tho thingis that ben to come. he ſchal clarifie me, for of myn he ſchal take and ſchal telle to ghou alle thingis whiche euere the fadir hath ben myne, therfore I seide to ghou for of myn he ſchal take and ſchal telle to ghou. a litil and thanne
16. ghe ſchulen not se me, and eftsoone a litil and ghe ſchulen se me, for I go to the fadir. therfore summe of hiſe disciplis seiden togidre, what is this thing [illegible] and eftsoone a litil and ghe ſchulen se me, for I go to the fadir. therfore thei seiden, what is this that [illegible] we witen not what he spekith. [illegible] that thei wolden axe him, and he [illegible] ghe ſchulen seke me treuli, treuli, I seie to ghou that ghe ſchulen morene and wepe, but the world ſchal haue ioie, and ghe ſchulen be sorouful, but ghoure sorowe ſchal turne into ioie. a womman whanne ſche berith child hath heuynesse for hir tyme is come, but whanne ſche hath born a sone now sche thenkith not on the peyne for ioie for a man is born into the world. and therfore ghe han now sorowe but eftsoone I ſchal se ghou and ghoure herte ſchal haue ioie and no man ſchal take fro ghou ghoure ioie. and
23. in that dai ghe ſchulen not axe me ony thing. treuly, treuly, I seie to ghou, if ghe axen the fadir ony thing in my name he ſchal ghyue to ghou. til now ghe axiden no thing in my name; axe ghe and ghe [illegible] take that ghoure ioie be ful. I haue spoken to ghou these thingis in prouerbis, the our cometh whanne now I ſchal not spek to ghou in prouerbis but openli of my fadir I ſchal telle to ghou. in that dai ghe ſchulen axe in my name, and I seie not to ghou that I ſchal pray the fadir of ghou, for the fadir hymsilf loueth ghou, for ghe han loued me and han bileued that I wente out fro god. I wente out fro the fadir and I cam into the world, eftsoone I leeue the world and I go to the fadir. hiſe disciplis seiden to him, lo now thou spekist openli and thou seist no prouerbe, now we witen that thou woost alle thingis [illegible] to thee that ony man axe thee, in this thing we bileuen that thou wentest out fro god.
30. [illegible] now ghe bileuen, lo the our cometh and now it cometh, that ghe be disparplid [illegible] and leue me aloone and I am not alone for the fadir is with me. these thingis I haue spoken to ghou that ghe haue pees in me. in the world ghe ſchulen haue distresse, but triste ghe I haue ouercome the world.

Chap. XVII

THESE thingis iesus spak. and whanne he
1. [illegible] heuene he seide, fadir the our cometh clarifie thi sone that thi sone clarifie thee. as thou hast ghouun to him power of [illegible] that al thing that thou hast ghouun to him he ziue to hem euerlastynge lyf: and this is euerlastynge lyf that thei knowe thee verri god aloone and whom thou hast sent iesus crist. I haue clarified thee on the erthe, I haue endid the werk that thou hast ghouun to me to do. and now fadir [illegible] thou me at thi lift with the clerenesse that I

* *fecide.* MS. 5 reliqui, re[illegible]

I hadde at thee bifore the world was maad. I haue ſchewid thi name to tho men whiche thou haſt ghoun to me of the world. thei weren thine, and thou haſt ghoun hem to me and thei han kept thi word. and now thei han knowun that alle thingis that thou haſt ghoun to me ben of thee. for the wordis that thou haſt ghoun to me I ghaf to hem. and thei han taken and han knowen verili that I wente out fro thee, and thei bileuyden that thou ſentiſt me. I preie for hem, I preie not for the world. but for hem that thou haſt ghoun to me. for thei be thine, and alle my thingis ben thine and thi thingis ben myne and I am clarified in hem. and now I am not in the [illegible] and thou in me, that thei be endid into oon, and that the worlde knowe that thou ſentiſt me and haſt loued hem as thou haſt loued alſo me. fadir thei whiche thou ghaueſt to me I wole that where I am that thei be with me, that thei ſe my clerenetie that thou haſt ghoun to me, for thou louediſt me bifore the mak- [illegible] to hem and ſchal make knowun, that the loue bi which thou haſt loued me be in hem and I in hem.

Chap. XVIII.

When he hadde ſeid these thingis he went out with hiſe diſciplis ouer the * ſtrende of cedron, where was a ghard into which he entride and hiſe diſciplis. and iudas that bitraiede him knew the place, for ofte iheſus cam thidir with hiſe diſciplis. therfore whanne iudas hadde take the cumpanye of knyghtis and mynyſtris of the biſchopis and of the [illegible] cam thidir with lanternes and † brondis and armys. and iheſus wiſt alle thingis that weren to come on him, wente forth and ſeide to hem, whom ſeken ye? thei answeren to him, iheſu of nazareth. iheſus ſeith to hem I am. and iudas that bitraiede him ſtood with hem. & whanne he hadde ſeid to hem I am, thei wenten abak and feiden down to the erthe. and eft he axide hem whom ſeken ye? & thei ſeiden iheſu of nazareth. he answerde to hem, I ſeide to ghou that I am, therfore if ye ſeken me ſuffre ghe these to go awei, that the worde which he ſeide ſchulde be fulfillid, for I loſte not ony of hem whiche thou haſt ghoun to me. therfore Symound petir hadde a ſwerd and drough it out and ſmoot the ſeruaunt of the biſchop and kittide of his right eere; and the name of the ſeruaunt was malcus. therfore ieſus ſeide to petir, putte thou thi ſwerd into thi ſcheethe: wolt thou not that I drynke the coppe that [illegible] kepte the dore and broughte yn petir. and the damyſel kepere of the dore ſeide to petir wher thou art alſo of this manys diſciplis? he ſeide I am not. and the ſeruaunts and mynyſtris ſtooden at the coolis, for it was cold and thei warmyden hem: and petir was with hem ſtondynge and warmynge him. and the biſchop axide iheſus of hiſe diſciplis and of his techyng. ieſus answeride to him, I haue ſpoken openli to the world, I taughte euermore in the ſynagoge and in the temple whidir alle the iewis camen togidre, and I [illegible] hem that herden what I haue ſpoken to hem, lo thei [illegible] witneſſyng of yuel, but if *I ſeide* wel [illegible] to caitas the biſchop, and ſymound petir ſtood and warmyde him, and thei ſeiden to him, wher also thou art his diſciple? he denyede and ſeide I am not. oon of the biſchopis ſeruauntis, cosyn of him whos eere petir kitte of, ſeide, ſigh I thee not in the *a ghard with him? and petir eftſoone denyede. and anoon the cok crewe. thanne thei ledden iheſus to [illegible] and ſeide, what accuſyng bringen ghe aghens this man? thei answeriden and ſeiden to him, if this were not a myſdoere we haddem not bitaken him to thee. thanne pilat ſeith to hem, take ghe him and deme [illegible] him after ghoure lawe. and iewis ſeiden to him, it is not leſful to us to ſle ony man; that the word of iheſus ſchulde be fulfillid which he ſeide, ſignyfiynge bi what deeth he ſchulde die. therfore eftſoone pilat entride into the moothalle and clepide ieſus and ſeide to him. art thou kyng of iewis? ieſus answerde and ſeide to him, ſeiſt thou this thing of thi ſelf, either othere han ſeid to thee of me? pilat answerde, where I am a iew? thi folk and biſchopis bitooken thee to me. what haſt thou doon? ieſus answeride, my kyngdom is not of this world. if my kyngdom were of this world my mynyſtris ſchulden ſtryue that I ſchulde not be taken to the iewis, but now my kyngdom is not here. and ſo pilat ſeide to him [illegible] that I am a kyng. to this thing I am born, and to this I am comun into the world to bere witneſſyng to treuthe. ech that is of treuthe heerith my voys. pilat ſeith to him, what is treuthe? and whanne he hadde

* torrentem. † facibus & armis. †* cohors ** horto. ‡ prætorium.

hadde ſed this thing eſt he wente out to the iewis and ſeide to hem I fynde no cause in hym but it is a custom to ghou that I delyuere oon to ghou in pask, therfore woten ghe that I delyuere to ghou the kyng of iewis? alle criden eftsoone and seiden, not this but barraban, and barrabas was a theef.

Chap. XIX.

THerfore pilat took thanne ielus and scourgide. & [illegible] ſetten on his heed, and diden aboute hum a cloth of purpur and camen to hym and ſeiden, heil kyng of iewis, and thei ghauen to hun buffetis. eftsoone pilat wente out and ſeide to hem, lo I bryngc him out to ghou, that ghe knowe that I fynde no cause in hem, and ſo ielus wente out berynge a crowne of thornys and a cloth of purpur, and he ſeide to hem lo the man, but whanne the bifchopis and mynystris hadden ſeen hym, thei crieden and ſeiden, crucifie, crucifie him. pilat ſeith to hem, take ghe hym [illegible] ſe ghe, for I fynde no cause in him. the iewis answeriden to him we han a lawe, and in the lawe he owith to die, for he made him godus ſone therfore whanne pilat hadde herd this word he dredde the more, and he wente into the moothall eftsoone and ſeide to ielus, of whennys art thou? but ielus ſhaf noon answere to him. pilat ſeith to him ſpeſtu thou not to me? woost thou not that I haue power to crucifie thee and I haue power to de- [illegible] not haue ony power aghens me but it were ghoun to thee fro aboue. therfore he that bitook me to thee hath the more ſynne, fro that tyme pilat ſoughte to delyuere him. but the iewis crieden and ſeiden, if thou delyuerſt this thou art not the * emperours frend; for ech man that makith himſilf king aghenſeyth the emperour. and pilat whanne [illegible] for dome hun in a place that is ſeid † lithostrotos, but in ebreu golgatha. and it was pask euen as it were the ſixte our, and he ſeith to the iewis, lo ghoure kyng. but thei crieden & ſeiden, take awei, take awei, crucifie him. pilat ſeith to hem, ſchal I crucifie ghoure kyng? the bifchopis answeriden, we han no kyng but the emperour. and thanne pilat bitook him to hem that he ſchulde be crucified. and thei tooken ielus and ledden him out and he bar to himſilf a croſs, and wente out into that place that is ſeid caluarie in ebrew golgatha, where thei crucifieden him and othere tweyne with him oon on [illegible] hide and oon on that ſide and ielus in the myd[illegible] and pilat wroot a title and ſette on the croſs. and it was writun IESUS OF NAZARETH KING OF IEWIS. therfore manye of the iewis radden this title, for the place where ielus was crucified was nygh the cytee, and it was writun in ebrew, greek and latyn therfore the bifchopis of the iewis ſeiden to pilat, nyle thou write kyng of iewis but for he ſeide I am kyng of iewis. pilat answeride, that that I haue writen I haue writen. therfore the knyghtis whanne thei hadden crucifieden him tooken hise clothis and made foure partis, to ech knyght a part, [illegible] and woaun al aboute, therfore thei ſeiden togidre, litte we not it, but caſte we lott whos it is. that the ſcripture be ful filid ſeiynge, thei partiden my clothis to hem, and on my cloth they keſten lott. and the knyghtis diden theſe thingis. but bifidis the croſs of ielus ſtoden his modir and the ſiſter of his modir marie cleophe and marie maudeleyn. therfore whanne ielus hadde ſeen his modir and the diſci- [illegible] ynge whom he louyde, he ſeith to his modir, [illegible] mar lo thi ſone. afterward he ſeith to the diſciple, [illegible] thanne he took hir [illegible] ſeith, I thirſte. and a vetel was ſet ful of vynegre, and thei ſeiden yn ſtope aboute the ſpounge ful of vynegre and putten to his mouth. therfore whanne ielus hadde taken the vynegre he ſeide, it is ey- [illegible] [illegible] [illegible]

ſche ſigh tweyne aungelis ſittynge in whit, oon at the heed and oon at the feet where the bodi of ihus was leid, and thei ſeyn to hir, womman what wepiſt thou? ſche ſeide to hem for thei han take awei my lord, and I woot not where thei hun leid him. whanne ſche hadde ſeid theſe thingis ſche turnyde backward and ſigh ihesus ſtondynge, and not wiſt that it was ieſus. ieſus ſeith to hir, womman what wepiſt thou? whom ſekiſt thou? ſche gessynge that he was a gardyner ſeith to hym, ſyre, if thou hast taken him up, ſeie to me where thou hast leid him and I ſchal take him awei. ieſus ſeith to hir, marie. ſche turnyd and
to ſeie maiſtir. ieſus
me, for I haue not yit ſtighed to my
go to my britheren & ſeie to hem, I ſ
and to ghoure faðir, to my
god. marie magdelyn cam tellynge to the diſciplis, that I ſigh the lord and theſe thingis he ſeide
D. to me. therfore whanne it was euen in that dai oon of the ſabotis and the ȝatis weren ſchut where the diſciplis weren gederid for drede of the iewis, ieſus cam and ſtood in the myddil of the diſciplis, and he ſeith to hem, pees to ghou. and whanne he hadde ſeid this he ſchewide to hem hondis and ſide. therfore the diſciplis ioieden for the lord was ſeen. and he ſeith to hem eſt, pees to ghou. as the faðir ſente me, I ſende ghou. whanne he hadde ſeid this he blew on hem and ſeide, take ȝe hooli gooſt. whos ſynnes ghe forgyuen tho ben forgyuen to hem, and whos ghe withholden tho ben withholdun.
T. but thomas oon of the twelue that is ſeid didymus was not with hem whanne ieſus cam. therfore the othere diſciplis ſeiden, we han ſeen the lord. and he ſeide to hem but I ſe in hise hondis the ſtichyng of the nailis, and putte my fyngir into the place of the nailis, and putte myn hond into hise ſide I ſchal not bileue. and aftir eighte daies eftſoone hise diſciplis weren withynne, and thomas with hem, ieſus cam while the ȝatis weren ſchut, and ſtood in the myddil and ſeide pees to ghou. afterward he ſeith to thomas, putte yn here thi fyngir and ſe myne hondis, and putte hidir thin hond & putte into my ſide, and nyle thou be unbileſul but feithful. thomas anſweride and ſeide to him, my lord and my god. ieſus ſeith to him, thomas for thou haſt ſeen me thou bileuydiſt, bleſſid ben thei that ſighen not and han bileued. and ieſus dide manye otheere ſignes in the ſight of hise diſciplis whiche ben not writun in this book: but theſe ben writun, that ȝe bileue that ieſus is crist the ſone of god, and that ghe bileuynge haue lyf in his name.

Chap. XXI.

A Ftirward ieſus eftſoone ſchewide him to hi diſciplis at the ſee of tiberias, and he ſchewide him thus. there weren togidre ſymound petir and thomas that is ſeid didymus, and nathanael that was of the cane of galilee and the ſones of zebedee & tweyne othere of hise diſciplis. ſymound petyr ſeith to hem, I go to fyſche. thei ſeyn to him, and we comen with thee. and thei wenten out and wenten into a boot, and in that nyght thei took-

[illegible] pe-
tir, it is the lord. ſymound pe[illegible] ſide
hirde that it is the lord, gyrte him with a coote
[illegible], bringe ghe
of the nettis whiche ȝe han taken now. ſymound petyr wente up and drough the nett into the lond ful of grete fiſchis an hundrid fifty and thre. and whanne thei weren ſo manye the nett was not broken. ieſus ſeith to hem, come ghe ete ghe. and no man of hem that ſaten at the mete durſt axe him who art thou? witynge that it is the lord. and ieſus cam and took breed and ȝaf to hem and fiſch alſo. now this thridde tyme ieſus was ſchewid to hise diſciplis whanne he hadde risen aghen fro deeth. and whanne * thei hadden eten ieſus ſeith to ſymound petir, † ſymound of ioon loueſt thou me more than theſe? he ſeith to him, ghe lord thou woost that I loue thee. ieſus ſeith to him ſede thou my lambren. eft he ſeith to him, ſymound of ioon loueſt thou me? he ſeith to him ghe lord, thou woost that I loue thee. he ſeide to him ſede thou my lambren. he ſeith to him the thridde tyme, ſymound of ioon loueſt thou me? petir was heuy for he ſeith to him the thridde tyme loueſt thou me? and he ſeith to him, lord, thou knowiſt alle thingis, thou woost that I loue thee. ieſus ſeith to him ſede my ſchiep. treuli treuli I ſeie to thee, whanne thou were ȝongere thou girdidiſt thee and wandridiſt where thou woldiſt. but whanne thou ſchalt wexe eldere thou ſchalt holde forth thine hondis and a nothir ſchal girde thee and ſchal lede thee whidir thou wolt not. he ſeide this thing ſig-
[illegible] od and
[illegible] him,
[illegible]
is it that ſchal outreie thee? therfore whanne petir hadde ſeien this, he ſeith to ieſu, lord but what this? ieſus ſeith to him, ſo I wole that he dwelle til that I come, what to thee? ſue thou me. therfore this word wente out among the britheren that thilk diſciple dieth not. and ieſus ſeide not to him that he dieth not, but ſo I wole that he dwelle til I come what to thee? this is thilk diſciple that berith witneſſyng of theſe thingis and wreot hem. and we witen, that his witneſſyng is trewe. and ther ben alſo manye othere thingis that ieſus dide, whiche if thei ben writun bi ech bi hymſilf, I deme that the world hymſilf ſchal not take tho bookis that ben to be writun.

Here endith the goſpel of ioon and bigynneth a proloȝ on the epiſtle to Romayn.

ROMAYNS.

RO̅maynes be in the cuntrei of italie, thei weren diſſeyved firſt of falſe profetis that is falſe teachers, and under the name of crist hadden falſe faith, and profeta, *that is into ceremonyes either fleſchli kepyng of moyſes lawe, and of profetis accordynge with the ceremonyes, which thyng is contrarie now to the treuthe and feith of the gospel* Wherfor aghen clepith theſe romayns to hem ſelf the treuthe of the gospel and writith to hem this pistle fro corinthe. * Jerom *in his prolog on this epistle seith this.*

Chap. I.

PAUL the seruaunt of ieſus crist clepid an apoſtle, departid into the goſpel of god which he hadde bihote tofore bi hiſe proſetis in hooli ſcripturis of his ſone, which is maad to hym of the ſeed of dauith bi the fleiſch, and he was bifore ordeyned the ſone of god in vertu bi the ſpyryt of halowyng of the aghenriſyng of deede men of ieſus crist oure lord, bi whom we han reſſeyued grace and the office of apoſtil to obeie to the feith in alle folkis for his name, amorg whiche ghe ben alſo clepid of ieſus crist: to alle that ben at rome derlyngis of god and clepid hooli. grace to ghou and pees of god oure fadir and of the lord ihesus crist. firſt I do [illegible] to my god bi ieſus crist for alle ghou for [illegible] is ichewid in al the world. [illegible] is a witnesse to me to whom I ſerue in my spyryt in the goſpel of his ſone that [illegible] I make mynde of ghou euermy preyer, and beſeche if in ony maner I haue ony weie in the wille of god to come to ghou for I deſyre to ſe ghou to parten ſumwhat of ſpyritual grace that [illegible] in ghou bi feith that is bothe ghoure and myn togidre. and bicheren I nyle that ghe unknowe that ofte I purpoſide to come to ghou and I am lett to this tyme that I haue ſom fruyt in ghou as in othere folkis to greckis and to barbaryns to wiſe men and to unwiſe men I am dettour, ſo that that is in me is redy to preche the goſpel alſo to ghou that ben at rome. for I ſchame not the goſpel for it is the vertu of god into heelthe to ech man that bileueth, to the iew firſt and to the greek. for the rightwiſnesſe of god is ſhewid in it of feith into feith, as it is writun for a juſt man lyueth of feith. for the wrathbe of god is ſchewid fro heuene on al unpitee & wickidneſſe of tho men that withholden the treuthe of god in unrightwyſneſſe. for that that is of god that is knowun is ſchewid to hem, for god hath ſchewid to hem. for the unvyſible thingis of him that ben undirſtondun ben biholdun of the creature of the world [illegible] and the euerlaſtinge vertue of him and the godheed, ſo that thei moun not be excuſid. for whanne thei hadden knowen god, thei glorifieden him not as god neithir diden thankyngis but thei vanyſchiden in her thoughtis, and the unwiſe herte of hem was derkid. for thei ſeiynge that hemſilf weren wiſe thei weren maad foolis & thei chaungiden the glorie of god uncorruptible into the liknesſe of an ymage of a deedli man and of bridis and of four footid beeſtis and of ſerpentis. for which thing god bitook hem into the deſires of her herte into uncleanneſſe that thei punyſche with wrongis her bodies in hemſilf. the whiche chaungiden the treuthe of god into leeſyng, and heneden and ſeruyden to a creature rather than to the creator that is bleſſid into worldis of worldis, amen. therfore god bitook hem into paſſioums of ſchenſchipe. for the women of hem chaungiden the kyndeli uſe into that uſe that is aghens kynde. alſo the men forſooken the kyndeli uſe of womman. and brennydenin her deſyres togidre, and men into men wroughten filthehede, and reſſeyuyden into hemſilf the mede that bihofte of her errour. and as thei preuyden that thei hadden not god in knowyng, god bitook hem into a repreuable witt, that thei do tho thingis that ben not couenable, that thei be fulfillid with al wickidneſſe, malice, fornycacioun, couetyſe † weiwardneſſe, ful of envye, manſleyngis, ſtryf, gile, yuel wille, priuy bacbiteris, detractouris, hateful to god, [illegible] touris, proude and highe ouer meſure, [illegible] yuele thingis, not obeyynge to fadir and moder, unwiſe, unmanerli, withouten love, withouten boond of pees, withouten merci: the which whanne thei han knowe the rightwiſneſſe of god understoodun not, that thei that [illegible] ben worthi to deth, not oonli that [illegible] but alſo thei that conſenten to hem that doen.

Chap. II.

WHerfore thou art unexcuſable ech man that demeſt. for in what thing thou demeſt another *man* thou condempneſt thi ſilf, for thou doiſt the ſame thingis which [illegible] demeſt. & we witen, that the doom of god is aſtir treuthe aghens hem that doen ſiche thingis. but geſſiſt thou man that demeſt hem that doen ſiche thingis. and thou doſt tho thingis, that thou ſchalt aſcape the doom of god? wher thou diſpiſiſt the richeſſis of his goodneſſe, and the pacience and the long abidyng, knowſt thou not that the benygnyte of god ledith thee to forthinkyng. but aſtir thin hardneſſe and unrepentaunt herte thou treſoriſt to thee wrathbe in the dai of wrathbe and of ſchewing of the rightful doom of god, that ſchal ghelde to ech man aſtir hiſe werkis: ſotheli to hem that ben bi pacience of good werk, glorie and honour and uncorupcioun to hem that ſeken euerlaſtynge lyf. but to hem that ben of ſtryf and that aſſenten not to treuthe but bileuen to wickidneſſe, wrathbe and yndignacioun, tribulacioun and angwiſch into ech ſoule of man that worchith yuel, to the iew firſt and to the greek. but glorie and honour and pees to ech man that worchith good thing to the iew firſt and to the greek, for acceptioun of perſones is not anentis god. for who euere han ſynned withouten the lawe ſchulen periſſche withouten the lawe, and who euere han ſynned in the lawe thei ſchulen be demed bi the lawe. for the heereris of lawe ben not juſt anentis god,

* *this feith Jerom in his prologe on this pistle to romayns.* † requisa.

god, but the doers of the lawe ſchulen be maad iuſte. for whanne hethene men that han not lawe doen kyndeli tho thingis that ben of the lawe, thei not hauynge ſuch maner lawe ben lawe to hemſilf that ſchewen the werk of the lawe writun in her hertis. for the conſcience of hem gheldith to hem a witneſsyng bitwix hemſilf of thoughtis that ben accuſynge or defendinge in the dai whanne god ſchal deme the [illegible] but if thou art named a iew and reſtist in the lawe and haſt glorie in god, & haſt knowe his wille. and thou lerned bi the lawe preueſt the more profitable thingis, and triſtiſt thi ſilf to be a ledere of blynde men, the light of hem that be in derknellis, a techere of unwiſe men, a maiſtir of ghonge children that haſt the fourme of kunnyng and of treuthe in the lawe. what thanne techiſt thou another and techiſt not thi ſilf? thou that prechiſt that me ſchal not ſtele, ſteleſt. thou that techiſt that me ſchal not do lecherie, doiſt lecherie. thou that wlatiſt mawmetis, doiſt ſacrilegie. thou that haſt glorie in the lawe, unworſchipiſt god bi brekyng of the lawe. for the name of god is blaſfemed bi ghou among hethen men as it is writen. for circumciſioun profitith if thou kepe the lawe, but if thou be a treſpaſſour aghen the lawe, thi circumciſioun is maad prepucie. therfore if prepucie kepe the rightwyſnelle of the lawe, wher his prepucie ſchal not be arettid into circumciſioun? and the prepucie of kynde that fulfillith the lawe ſchal [illegible] thee that bi [illegible] treſpaſſor aghen the lawe. for [illegible] is not a iew, neither it is [illegible] that is opynli in the fleiſch, but he that is a iew in hid. [illegible] the circumciſioun is of herte in ſpirit not in the letter, whos preiſyng is not of men but of god.

Chap. III.

WHAT thanne is more the avauntage of a iew? or what profit [illegible] and what it profitith circumciſioun? moche bi alle weies. firſt forſothe bicauſe the wordis of god weren bitaken to hem and what if ſum of hem han not bileuyd? wher the unbileue of hem ſhal make the bileue of god idel? god forbede. for [illegible] and ech man a liere, as it is writen, that thou be iuſtified in thi wordis and ouercome whanne thou art demed. and if our wickidneſſe commendith the riytwiſnelle of god, what ſchulen we ſeie? wher god is wickid that bringith yn wraththe? after man I ſeie, god forbede. ellis hou ſchal god deme this world? for if the treuthe of god [illegible] ſyntere? and not as we ben blaſfemed, and as ſum men ſeyn, that we ſeyn, do we yuel that goode thingis come, whos [illegible] is iuſt? what thanne? paſſen we hem? nay for we han [illegible] ſchewid bi skile, that alle bothe iewis and grekis ben [illegible] as it is writen, for ther is noon iuſt, ther is no man undirſtondynge, ther is noon ſekynge god. alle bowiden awei togidre, thei ben maad unprofitable, ther is noon that doith good thing, ther is noon tilto oon. the throte of hem is an opyn ſepulchre, with her tungis thei diden gilefulli, the venym of ſnakis is undir her lippis. the mouth of whom is ful of curſyng and bitternelle, the feet of hem ben ſwifte to ſchedi blood. ſorowe and cutſidneſſe ben in the weies of hem, and thei knewen not the weie of pees, the dredc of god is not bifore her ighen. and we witen, that what euer thingis the lawe ſpekith it ſpekith to hem that ben in the lawe, that ech mouth be ſtoppid and ech world be maad ſuget to god, for of the werkis of the lawe ech fleiſch ſchal not be iuſtified bifore him, for bi the lawe ther is knowing of ſynne. but now withouten the lawe the rightwiſnelle of god is ſchewid that is witnelid of the lawe and the profetis. and the rightwyſnelle of god is bi the feith of ieſu crist into alle men and on alle men that bileuen in him. for ther is no departyng, for alle men ſynnyden and han nede to the glorie of god, and ben iuſtified freeli bi his grace of the aghenbiyng that is in crist ieſu. whom god ordeynyde forghyvere bi feith in his blood, to the ſchewyng of his rightwyſnelle for remyſſioun of bifore goynge ſynnes, in † the beringe up of god to the ſchewing of his rightwiſnelle in this tyme, that he be iuſt and iuſtifyinge him that is of the feith of ieſu crist. where thanne is thi glorifyng? it is excludid. bi what lawe? of dedis doyng? nai but bi the lawe of feith. for we demen a man to be iuſtified bi the feith withouten werkis of the lawe. whether of iewis is god oonly, wher he is not alſo of hethen men? ghis and of hethen men. for oo god is that iuſtifieth circumciſioun *, of feith, and prepucie bi feith. diſtrien we therfore the lawe bi the feith? god forbede. but we ſtabliſſchen the lawe.

Chap. IV.

WHAT thanne ſchulen we ſeie, that abraham our fadir attir the fleiſch foond? for if a[illegible] bi the werkis of the lawe [illegible] hath [illegible] and to [illegible] but not anentis god. for what ſeith the ſcripture? abraham bileuyde to god, and it is arettid to him to riytwiſnelle. and to him that worchith [illegible] bi grace but bi dette. ſothelı to him that worchith not but bileueth into him that iuſtifieth a wicke man, his feith is arettid to riytwyſnelle after the purpos of goddis grace. as dauith ſeith, the bleſſidneſſe of a man whom god aretteth [illegible] werkis of the lawe, bleſſid ben thei whos wickidneſſis ben forghoun and whos ſynnes ben hid. bleſſid is that man to whom god arettide not ſynne. thanne whether dwellith this bleſſulneſſe oonli in circumciſioun, or alſo in prepucie? for we ſeyn that the feith was arettid to abraham to riytwyſnelle. hou thanne was it arettid? in circumciſioun or in prepucie? not in circumciſioun but in prepucie. and he took a ſigne of circumciſioun a tokene of riytwyſnelle of the feith which is in prepucie, that he be fadir of alle men bileuynge bi prepucie. that it be arettid alſo to hem to riytwyſnelle, and that he be fadir of circumciſioun, not oonli to hem that ben of circumciſioun, but alſo to hem that ſuen the ſteppyngis of the feith, which [illegible] in prepucie of oure fadir abraham. for not bi the lawe is biheeſt to abraham or to his ſeed, that he ſchulde be eyr of the world, but bi the rightwyſnelle of † feith. for if thei that ben of the lawe ben eyris feith is diſtried, biheeſt is doon awei, for the lawe worchith wraththe. for where is no lawe there is no treſpas *neither is treſpaſſyng*. therfor rightfulneſſe is of the feith, that bi grace biheeſt be ſtable to ech ſeed not to that ſeed oonli that is of the lawe, but to that that is of the feith of abraham, which is fadir of us alle, as it is writun, for I haue ſett thee fadir of manye folkis bifore god to whom thou haſt bileued. [illegible] god [illegible] thingis that ben not as tho that ben. which abraham aghens hope bileuyde into hope, that he ſchulde be

* bowen † [illegible] *, by. †, the feith

be maad fadir of many
thus ſchal thi ſeed
as the grauel that is in the brynke of the
he was not maad unbeleſul in the bileue, neither he
bihield his bodi thanne
almoost of an hundrid gh
alſo in the
ghyuynge glorie to
what euere thingis
nothyng.

CHAP. V.

THerfore we iuſtified of feith haue we pees at god bi oure lord ihesu crist bi whom we han nygh gyng to bi feith into this grace in which we ſtonde and han glorie in the hope of the glorie of goddis children, and not this oonli, but alſo we glorien in tribulacioun, witynge that tribulacioun worchith pacience, and pacience preuyng, and preuyng hope, and hope confoundith not. for the charite of god is ſpreed abrood in oure hertis bi the hooli goſt that is ghoun to us. and while that we weren ſike after the tyme what dede crist for wickid men? for unnethis dieth ony man for the iuſt man, and ghit for a good man perauenture ſumman dar die. but god commendith his charite in us, for if whanne we weren ghit ſynners † after the tyme crist was deed for us
in his blood ſchulen be ſaaf fro wraththe bi him, for if whanne we weren enemyes we ben reconceiled to god bi the deeth of his ſone, mych more we reconceiled ſchulen be ſaaf in the lyf of him. and not oonli this but alſo we glorien in god bi oure lord ihesu crist, bi whom we han reſeyued now reconceilyng. therfore as bi oo man ſynne entride into this world, and bi ſynne deeth, and ſo deeth paſſide forth into alle men in which man alle men ſynneden. for tilto the lawe ſynne was in the world, but ſynne was not reetid whanne lawe was not. but deeth regnyde fro adam tilto moſes alſo into hem that ſynneden not in liknette of the treſpaſſyng of adam the which is liknette of crist to comynge. but not as gut ſo the gilte. for if thorugh the gilt of oon manye ben deede, mych more the grace of god, and the ghifte in the grace of oo man ihesu crist hath aboundid into manye men. and not as bi oo ſynne ſo bi the ghifte. for the doom of oon into condempnacioun, but grace of manye giltis into iuſtifiacioun. for if in the gilt of oon deeth regnyde thorugh oon, mych more *. men that taken plentee of grace and of ghyuyng and of rightwyſnette ſchulen regne in lyf bi oon ihesu crist. therfore as bi the gilt of oon into alle men into condempnacioun, ſo bi the rightwyſnette of oon into alle men into iuſtifiyng of lyf. for as bi inobedience of oo man manye ben maad ſynners, ſo bi the obedience of oon manye ſchulen be iuſte. and the lawe entride that gilt ſchulde be plenteous, but where gilt was plenteous, grace was more plenteous. that as ſynne regnyde into deeth, ſo grace regne bi rightwyſnette into euerlaſtynge lyf bi ihesu crist oure lord.

CHAP. VI.

THerfore what ſchulen we ſeie? ſchulen we dwelle in ſynne that grace be plenteuous? god forbede. for hou ſchulen we that ben deede to ſynne lyue ghit therynne? whethir britheren ghe knowen not, that whiche euere we ben baptiſid in crist ihesu we ben baptiſid in his deeth. for we ben togidre byried with him bi baptym into deeth. for as crist roos fro deeth bi the glorie of the fadir, ſo walke we in a newenette of lyf. for if we plauntid togidre ben maad to the liknette of his deeth, alſo
witynge this thing, that oure oolde man is crucified togidre that the bodi of ſynne be diſtried that we ſerue no more to ſynne, for he that is deed is iuſtified fro ſynne. and if we ben deede with crist we bileuen that alſo we ſchulen lyue togidre with him. witynge for crist riſynge aghen fro deeth now dieth
, for that he was deed to ſynne he was deed
but that he lyue he lyueth to god. ſo g
lawe but undir grace. what therfore? ſchulen we do ſynne for we ben not undir the lawe but undir grace? god forbede. witen ghe not that to whom ghe ghyuen
that thing to which ghe han †† obeied? either of ſynne to deeth, either of obedience to rightwyſnette. but I thanke god, that ghe weren ſeruauntis of ſynne, but ghe han ‡ obeied of herte into that fourme of techyng in which ghe ben bitaken. and ghe delyuerid fro ſynne ben maad ſeruauntis of rightwyſnette. I ſeie that thing that is of man for the unſtablenette of ghoure fleiſch. but as ghe han ghoun ghoure membris to ſerue to unclennette and to wickidnette into wickidnette, ſo now ghyve ghe ghoure membris to ſerue to rightwyſnette into hoolynette. for whanne ghe weren ſeruauntis of ſynne ghe weren free of †* rightiulnette. therfore what fruyt hadden ghe thanne in tho thingis in whiche ghe ſchamen now? for the ende of hem is deeth. but now ghe delyuered fro ſynne and maad ſeruauntis to god han ghoure fruyt into hoolinesse and the ende euerlaſtynge lyf. for the wagis of ſynne deeth, the grace of god is euerlaſtynge lyf in crist ihesu oure lord.

CHAP. VII.

BRitheren wher ghe knowen not, for I ſpeke to men that knowen the lawe, for the lawe hath lordſchipe in a man as long tyme as it lyueth. for that womman that is undir an husbonde is boundun to the lawe while the husbonde lyueth, but if hir husbonde is deed ſche is delyuerid fro the lawe of the husbonde. therfore ſche ſchal be clepid auoutreſſe if ſche be with another man while the huſbonde lyueth. but if hir husbonde is deed ſche is delyuerid fro the lawe of the husbonde that ſche
be

* — *MS. Ferem* — regnabit. L. V
recte, non ſi as tulinge accipientes
rem MS. Emare ſit. nisi quod, *taken pro taken.* Ceteri, minus

be not auoutresse if sche be with another man, and so my britheren ghe ben maad deede to the lawe bi the bodi of crist that ghe ben of another, that roos aghen fro deeth that ghe bere fruyt to god. for whanne we weren in fleisch passiouns of synnes that weren bi the lawe wroughten in oure membris to bere fruyt to deeth. but now we ben unbounden fro the lawe of deeth in which we weren holden, so that we seruen in newenesse of spyryt and not in oldnesse of lettre. what therfore schuln we seie, the lawe is synne? god forbede. but I knew not synne but bi lawe. for I wiste not that coueityng was synne, but for the lawe seide thou schalt not coueite. and thorugh occasioun taken synne bi the maundement hath wrought in me al coueitise. for withouten the lawe synne was deed and I lyuyde withouten the lawe sumtyme. but whanne the comaundement was comen synne lyuyde aghen, but I was deed and this comaundement that was to lyf was foundun to me to be to deeth. for synne thorugh occasioun taken bi the comaundement disceyuyde me, and bi that it slough me. therfore the lawe is hooli and the comaundement is hooli and iust and good. is thanne that thing that is good maad deeth to me? god forbede. but synne that it seme synne thorugh good thing wroughte deeth to me that me synne ouer mesure thorugh the comaundement. and we witen that the lawe is spiritual, but I am fleischli seld undir synne. for I undirstonde not that that I worche, for I do not the good thing that I wole, but I do thilk yuel thing that I hate. and if I do that thing that I wole not, I consente to the lawe that it is good, but now I worche not it now, but the synne that dwellith in me. but and I woot that in me, that is in my fleisch dwellith no good. for wille liyth to me but I fynde not to parfourme good thing. for I do not thilk good thing that I wole, but I do thilk yuel thing that I wole not. and if I do that yuel thing that I wole not I worche not it, but the synne that dwellith in me. therfore I fynde the lawe to me willynge to do good thing, 21. for yuel thing liyth to me. for I delyte togidre to the lawe of god aftyr the ynner man, but I see a nother lawe in my membris aghen fightynge the lawe of my soule, and makynge me captyf in the lawe of synne that is in my membris. I am an * unhappi man, who schal delyuer me fro the bodi of this synne? the grace of god bi iesu crist oure lord. therfore I myself bi the soule serue to the lawe of god, but bi fleisch to the lawe of synne.

Chap. VIII

1. THerfore now no thing of dampnacioun is to hem that ben in crist iesu, whiche wanderen not aftir the fleisch. for the lawe of the spyryt of lyf in crist iesu hath delyuerid me fro the lawe of synne and of deeth. for that that was ympossible to the lawe in what thing it was syk bi fleisch, god sente his sone into the likenesse of fleisch of synne, and of synne dampnyde synne in fleisch, that the iustifiyng of the lawe were fulfillid in us that goen not aftir the fleisch but aftir the spyryt. for thei that ben aftir the fleisch sauoren tho thingis that ben of the fleisch, but thei that ben aftir the spyryt feelen tho thingis that ben of the spyryt. for the prudence of fleisch is deeth, but the prudence of spyryt is lyf and pees. for the wisdom of the fleisch is enemy to god for it is not suget to the lawe of god, for neither it mai, and thei that ben in fleisch moun not plese to god. but ghe ben not in fleisch but in spyryt, if netheles the spyryt of god dwellith in ghou. but if ony hath not the spyryt of crist, this is not his. for if crist is in ghou the bodi is deed † fro synne, but the spyryt lyueth for iustifiyng. and if the spyryt of him that reisede iesu crist fro deeth dwellith in ghou, he that reisede iesu crist fro deeth schal quykene also ghoure deedli bodies for the spyryt of him that dwellith in ghou. therfore britheren we ben dettouris not to fleisch that we liue aftir the fleisch. for if ghe lyuen aftir the fleisch ghe schulen die, but if ghe bi the spyryt sleen the deedis of the fleisch ghe schulen lyue. for who euere ben led bi the spyryt of god these ben the sones of god. for ghe han not take eftsoone the spyryt of seruage in drede, but ghe han take the spyryt of adoptioun of sones in which we crien abba fadir. and thilk spyryt geldith witnetlyng to oure spyryt that we ben the sones of god. if sones and eyris, and eyris of god, and eyris togidre with crist, if netheles we suffren togidre that also we ben glorified togidre. and I deme, 18. that the passiouns of this tyme ben not euene worthi to the glorie to comynge that schal be schewid in us. for the abidyng of creature abidith the schewyng of the sones of god, but the creature is suget to vanyte not willynge, but for him that made it suget in hope. for * the same creature schal be delyuerid fro seruage of corupcioun into liberte of the glorie of the sones of god. and we †† wite, that ech creature sorowith and trauelith with peyne til ghit, and not oonli it, but also we vsilf that han the firste fruytis of the spyryt. and we vsilf sorowen withynne us for the adoptioun of goddis sones abidinge the aghen biyng of oure bodi. but bi hope we ben maad saf. for hope that is seien is not hope. for who hopith that thing that he seeth? and if we hopen that thing that we seen not, we abiden bi pacience. and also the spyryt helpith oure infyrmyte, for what we schulen preie as it bihoueth we witen not, but thilk spyryt axith for us with sorowyngis that moun not be toold out. for he that sekith the hertis woot what the spyryt desyreth, for bi god he axith for hooli men. and we 28. witen, that to men that louen god alle thingis worchen togidre into good to hem that aftir purpos ben clepid seyntis. for thilk that he knew bifore he bifore ordeynyde bi grace to be maad lyk to the ymage of his sone, that he be the firste bigeten among manye britheren. and thilke that he bifore ordeynyde *to blisse* hem he clepide, and whiche he clepide hem he iustifiede, and whiche he iustifiede, and hem he glorifiede. what thanne schulen we seie to these thingis? if god for us who is aghens us? the which also sparide not his owne sone but for us alle bitook him, hou also ghat he not to us alle thingis with him? who schal accuse aghens the chosen men of god? it is god that iustifieth. who is it that condempneth? it is iesus crist that was deed, ghe the which roos aghen, which is on the right half of god, and the which preieth for us. who thanne schal departe us fro the charite of crist? tribulacioun or angwisch, or hungir or nakidnesse or persecucioun or peril or swerd? as it is writun, for we ben slayn al dai for thee, we ben geldid as scheep of slaughtir. but in alle these thingis we ouercomen for hym that louyde us. but I am certeyn that neithir deeth, neithir lyf, neithir aungelis, neithir principatis, neithir vertues, neithir present thingis, neithir thingis to comynge,

* infelix. † for *a the ilk. †† wisin.

neithir ſtrengthe, neither highthe, neithir depneſſe, neithir noon othir creature mai departe us fro the charite of god that is in ieſu crift oure lord.

Chap. IX.

I Seie treuthe in crift ieſus I lie not, for my conſcience berith witneſſyng to me in the hooli gooſt, for greet heuynеſſe is to me and contynuel ſorowe to myn herte. for I myſilf deſirede to be departid fro crift for my britheren that ben my coſyns aftir the fleiſch that ben men of iſrael. whos is adopcioun of ſones and glorie and teſtament and ȝyuyng of the lawe, and ſeruyſe and biheſtis, whos ben the fadris and of whiche is crift aftir the fleiſch that is god aboue alle thingis bleſſid into worldis, amen. But not that the word of god hath falle doun, for not alle that ben of iſrael theſe be iſraelitis, neithir thei that ben ſeed of abraham alle ben ſones, but in iſaac the ſeed ſchal be clepid to thee. that is to ſeie, not the that ben ſones of the fleiſch ben Iueis of god, but thei that ben ſones of biheeſt ben demed in the ſeed. Ȝit for whi? this is the word of biheeſt, aftir this tyme I ſchal come and a ſone ſchal be to Sare, and not oonli ſche, but also Rebecca hauyde twein ſones of oo bigetyng, of Iſaac oure fadir. and whanne thei were not yet borun, neithir hadden doon ony thing of good either of yuel, that the purpos of god ſchulde dwelle bi electioun, not of werkis but of god clepyng, it was ſeid to him, that the more ſchulde ſerue the latre, as it is writun, I louyde iacob, but I hatide eſau. what therfore ſchulen we ſeie? wher wickidneſſe be anentis god? god forbede. for he ſeith to moiſes, I ſchal haue mercy on whom I haue mercy, and I ſchal ȝyue merci on whom I * haue mercy. therfore it is not neithir of man willynge neithir rennynge, but of god hauynge mercy. and the ſcripture ſeith to farao, for to this thing I haue ſtyrid thee, that I ſchewe in thee my vertu, and that my name be teeld in al erthe. therfore of whom god wole he hath mercy, and whom he wole he endurith. thanne ſeiſt thou to me, what is ſought ȝhit, for who withſtondith his will? oo man what art thou that anſweriſt to god? wher a maad thing ſeith to him that made it, what haſt thou maad me ſo? wher a pottere of cley hath not power to make of the ſame gobet oon veſſel into onour, a nothir into diſhonour? that if god willinge to ſchewe his wraththe and to make his power knowun hath ſuffrid in greet pacience veſſels of wraththe *, able into deeth, to ſchewe the richeſſis of his glorie into veſſels of merci whiche he made redi into glorie. whiche alſo he clepide not oonli of iewis, but alſo of hethen men as he ſeith in oſee, I ſchal clepe not my peple my peple, and not my loued my loued, and no getynge merci getynge mercy. and it ſchal be in the place where it is ſeid to hem not ȝhe my peple, there thei ſchulen be clepid the ſonus of god lyuynge. but iſaie crieth for iſrael, if the noumbre † of the children of iſrael ſchal be as grauel of the ſee, the relifs ſchulen be maad ſauf. for ſothe a word makynge an ende and abreggynge in equyte, for the lord ſchal make a word || breggid on al the erthe. and as iſaie bifore ſeide, but god of ooſtis hadde left to us ſeed, we hadden be maad as ſodom, and we hadden be lyk as gomorre. therfore what ſchulen we ſeie? that hethen men that ſueden not rightwyſnеſſe, ȝhe the rightwyſneſſe that is of feith, but iſrael ſuynge the lawe of rightwyſneſſe cam not perfyth into the lawe of rightwyſneſſe. whi? for not of feith but as of werkis. and thei ſtumbliden aȝhens the ſtoon of offencioun, as it is writun, lo I putte aſtoon of offencioun in ſion, and a ſtoon of ſlaundre, and ech that ſchal bileue in it ſchal not be confoundid.

Chap. X

BRetheren, the wille of myn herte and my biſeching is maad to god for hem into heelthe. but I bere witneſſyng to hem, that thei han loue of god, but not aftir kunnyng. for thei unknowynge goddis rightwyſneſſe and ſekynge to make ſtidefaſt her owne rightfulneſſe, ben not ſuget to the rightfulneſſe of god, for the ende of the lawe is crift to rightwyſneſſe to ech man that bileueth. for moiſes wroot, for the man that ſchal do rightwyſneſſe that is of the lawe ſchal lyue in it. but the rightwyſneſſe that is of bileue ſeith thus, ſeie thou not in thin herte, who ſchal ſtighe into heuene, that is to ſeie to lede doun crift? or who ſchal go doun into helle, that is to aȝhen clepe crift fro deeth? but what ſeith the ſcripture? the word is nygh in thi mouth, and in thin herte. this is the word of bileue which we prechen, that if thou knoulechist in thi mouth the lord ieſu crift and bileueſt in thin herte, that god reiſide him fro deeth, thou ſchalt be ſauf. for bi herte me bileueth to rightwyſneſſe, but bi mouth knoulechyng is maad to heelthe. for whi ſcripture ſeith, ech that bileueth in him ſchal not be confoundid. and ther is no diſtinccioun of iew and of greek, for the ſame lord of alle is riche in alle that ȝnwardli clepen him, for ech man who euer ſchal ȝnwardli clepe the name of the lord ſchal be ſauf. hou thanne ſchulen thei ȝnwardli clepe him into whom thei han not bileued? or hou ſchulen thei bileue to him whom thei han not herd? hou ſchulen thei heere withouten a prechour? and hou ſchulen thei preche but thei be ſent? as it is writun, hou fayre ben the feet of hem that prechen pees, of hem that prechen goode thingis? but not alle men obeien to the goſpel. for iſaie ſeith, lord, who bileuyde to oure heeryng? therfore ſeith is of heeryng, but heeryng bi the word of crift. but I ſeie, wher thei herden not? ȝhis ſotheli, the word of hem wente out into al erthe, and her wordis into the endis of the world. but I ſeie, wher iſrael knew not? firſt moiſes ſeith, I ſchal lede ȝhou to enuye that ȝhe be no folk, that ȝhe be an unwiſe folk, I ſchal ſende ȝhou into wraththe. and iſaie is bold and ſeith, I am foundun of men that ſeken me not, openli I apperide to hem that axiden not me. but to iſrael he ſeith, al dai I ſtreighte out myne hondis to a peple that bileuyth not but a ȝhenſeide me.

Chap. XI.

THerfore I ſeie, whethir god hath put awei his peple? geel forbede. for I am an iſraelite of the ſeed of abraham of the lynage of beniamyn. god hath not put awei his peple which he bifore knew. wher ȝhe witen not what the ſcripture ſeith in elie? hou he preieth god aȝhens iſrael, lord thei han ſlayn thi profetis, thei han *† undurdoluen thine auteris, and I am left aloone and thei ſeken my

* ſchal haue *, apta in interitum. † of iſrael. || breuiatum. * ſhede out

my lyf but what ſaith goddis anſwer to him? I haue left to me ſeuene thowſandis of men that han not bowid *her* knees bifore baal. ſo therfore alſo and this tyme the relifs ben maad ſaaf bi the cheſyng of the grace of god. and if it be bi the grace of god it is not now of werkis, ellis grace is not now grace. what thanne? iſrael hath not geten thus that he ſoughte, but electioun hath geten, and the othere ben blyndid as it is writun, god ghaf to hem a ſpyryt of compunccioun, yhen that thei ſe not, and eeris that thei heere not into this dai. and dauyd ſeith, be the boord of hem maad into a * gryn bifore hem, and into catchyng & into ſclaundre and into gheldyng to hem, be the yghen of hem maad derk that thei ſe not, and bowe thou doun algatis the bak of hem. therfore I ſeie, wher thei offendiden ſo that thei ſchulden falle doun? god forbede. but bi the gilt of hem heelthe is maad into hethen men that thei ſue hem, that if the gilt of hem ben richeſſis of the world, and the makyng leſſe of hem ben richeſſis of hethen men, hou mych more the plente of hem? but I ſeie to ghou hethen men, for as longe as I am apoſtle of hethen men I ſchal onoure my mynyſterie if in ony maner I flare my fleſch for to folowe, and that I make ſumme of hem ſaaf. for if the loſs of hem is the reconcelyng of the world, what is the + takyng up but lyf of deede men? for if a litil part of that that is taaſtid be hooli, the hool gobet is hooli. and if the roote is hooli, alſo the braunchis. what if ony of the braunchis ben brokun whanne thou were a wielde olyue tree art graffid among hem, and art maad lowe of the roote and of the ſtrengthe of the olyue tree? nyle thou haue glorie ayens the braunchis. for if thou gloriſt, thou berist not the roote, but the roote thee. therfore thou ſeist the braunchis ben brokun that I be grafid in wel for unbileue the braunchis ben brokun, but thou ſtondeſt bi feith, nyle thou haue hiȝ thing but drede thou, for if god ſparide not the kyndeli braunchis, leſt peraunture he ſpare not thee. therfore ſe the goodnes and the *, ſeuerſnelſe of god, ghe the ſeuerſnelſe to hem that fellen doun, but the goodnelſe of god into thee, if thou dwellift in goodnelſe. ellis alſo thou ſchalt be kit doun. ghe and thei ſchulen be ſet yn, if thei dwellen not in unbileue. for god is myghti to ſette hem yn eftſoone. for if thou art kit doun of the kyndeli wielde olyue tree, and ayens kynde art ſet into a good olyue tree, hou mych more thei that ben bi kynde ſchulen be ſet in her olyue tree? but britheren I wole not, that ghe unknowe this myſterie, that ghe be not wiſe to ghou ſilf, for blyndenelſe hath feld aparti in iſrael til that the plente of hethene men entride, and ſo al iſrael ſchulde be maad ſaaf as it is writun, he ſchal come of ſyon that ſchal deliuere and turne awey the wickidnelſe of iacob. and this teſtament to hem of me whanne I ſchal do awei her ſynnes. aſtir the goſpel thei ben enemyes for ghou, but thei ben moſt dereworthe bi the electioun for the fadris. and the ghiftis and the clepyng of god ben without forthynkyng. and as ſumtyme alſo ghe bileuyden not to god, but now ghe han gete merci for the unbileue of hem, ſo and theſe now bileuyden not into ghoure merci, that alſo thei gete merci. for god cloſide togidre alle thingis in unbileue that he haue merci on alle. a the highnelſe of the richeſſis of the wiſdom and of kunnyng of god, hou yncomprehenſible ben hiſe domes? and hiſe weies ben unſerchable. for whi, who knew the witt of the lord? or who was his counſelor? or who ſorrere ghaf to him and it ſchal be quyt to him? for of him and bi him and in him ben alle thingis, to him be glorie into ++ worldis of worldis. amen.

Chap. XII.

THerfore britheren I beſeche ghou bi the mercy of god, that ghe ghyue ghoure bodies a lyuyng ſacrifice holi plefynge to god and ghoure ſeruyſe reſonable. and nyle ghe be conformyd to this world, but be ghe reformed in newenelſe of ghoure witt that ghe preve which is the wille of god good and wel plefyng and perfit. for I ſeie bi the grace that is ghouun to me to alle that ben among ghou, that ghe taaſte not more than it bihoueth to taaſte, but ſauere to ſobrenelſe, and to ech man as god hath departid the meſure of feith. for as in o bodi we han many membris, but alle the membris han not the ſame deede, ſo we many ben o bodi in criſt and ech ben membris oon of another. therfore we that han ghiftis dyuerſynge aſtir the grace that is ghouun to us, eithir profecie aſtir the reſoun of feith, eithir ſeruyſe in mynyſtrynge. eithir he that techith in techynge, he that fyrneth ſotil in monyſtynge, he that gyueth in ſymplenelſe, he that is maiſtrevn in buſynelſe, he that hath merci in gladnelſe. loue with out feynyng, hatynge yuel, drawynge to good, louynge togidre bi the charite of britherhood. ech come bifore to worſchipe othir. not ſlowe in biſynelſe, feruent in ſpyryt, ſeruynge to the lord, ioyinge in hope, patient in tribulacioun, biſi in preier, ghyuynge good to the nedis of ſeyntis, kepinge hoſpitalitie. bleſſe ghe men that perſuen ghou, bleſſe ghe and nyle ghe curſe. for to ioie with men that ioien, for to wepe with men that wepen, feele ghe the ſame thing togidre, not hiȝynge hiȝe thingis, but conſentynge to meke thingis. nyle ghe be prudent anentis ghouſilf, to no man gheldinge yuel for yuel, but purueie ghe good thingis not oonli bifore god, but alſo bifore alle men. if it may be don † that is of ghou, haue ghe pees with alle men. ghe moſt dere britheren, not defendynge ghoure, but ȝyue ghe place to wraththe. for it is writen, the lord ſeith to me veniaunce, and I ſchal ghelde. but if thin enemy hungrith, fede thou him, if he thirſtith ghyue thou drynk to him. for thou doynge this thing ſchalt gedre togidre coolis on his heed. nyle thou be ouercomun of yuel, but || ouercome yuel bi good.

Chap. XIII.

EVeri ſoule be ſuget to hiȝere powers. for ther is no power but of god, and tho thingis that ben of god ben ordeyned. therfore he that aghenſtondith power aghenſtondith the ordenaunce of god, and thei that aghenſtonden geten to hemſilf dampnacioun. for princis ben not to the drede of good werk but of yuel. but wolt thou that thou drede not power, do thou good thing and thou ſchalt haue preiſyng of it, for he is the mynyſtre of god to thee into good. but if thou doiſt yuel drede thou, for not without cauſe he beerith the ſwerd. for he is the mynyſtre of god, veniere into wraththe to him that doith yuel. and therfore bi nede be ghe ſuget not oonli for wraththe but alſo for conſcience. for therfore ghe ghyuen tributis, thei

* laqueum. † aliumpeto. *, feverbiatem. ++ worldis, amen †† that that is || overcome thou

thei ben the mynystris of god and seruen for this same thing. therfore ghelde ghe to alle men dettis, to whom tribute, tribute; to whom tol, tol; to whom drede, drede; to whom honour, honour. to no man owe ghe ony thing, but that ghe loue togidre. for he that loueth his neighbore hath ful-fild the lawe. for thou schalt do non avoutrie, thou schalt not sle, thou schalt not stele, thou schalt not seie fals witnessyng, thou schalt not coueite the thing of thi neighbore, and if ther be ony othir maundement, it is * instorid in this word, thou schalt loue thi neighbore as thi silf. the loue of neighbore worchith not yuel, therfore loue is the fulfillyng of the lawe. and we knowen this tyme, that the our is now that we rise fro sleep, for now oure helthe is neer than whanne we bileuyden. the nyght went bifore, but the dai hath neighed, therfore caste we awei the werkis of derknessis, and be we clothid with the armuris of light. as in dai wandre we honestli, not in superflu feestis and drunkenessis, not || in beddis and unchastitees, not in stryf and in envye: but be ghe clothid in the lord iesu crist, and do ghe not the bisynesse of flesch in desyris.

Chap. XIIII.

BUT take ghe a syk man in bileue, not in † demyngis of thoughtis. for a man leueth that he mai ete alle thingis, but he that is syk ete wortis. he that etith dispise not him that etith not; and he that etith not, deme not him that etith, for god hath take him to him. who art thou that demest a notheris seruaunt? to his lord he stondith or fallith fro him. but he schal stonde, for the lord is myghti to make him partyt. for whi, oon demeth a dai bitwix a dai, a nothir demeth ech dai, ech man encreesse in his wit. he that understondith the dai, understondith to the lord. and he that etith, etith to the lord, for he doith thankingis to god. and he that etith not etith not to the lord, and doith thankingis to god. for no man of us lyueth to hymsilf. and no man dieth to hymsilf. for whether we lyuen, we lyuen to the lord, and whether we dien, we dien to the lord. therfore whether we lyuen or dien we ben of the lord. for whi, for this thing crist was deed and roos aghen, that he be lord bothe of quyke and of deede men. but what demest thou thi brothir? or whi dispisist thou thi brother? for alle we schulen stonde bifore the trone of crist, for it is writun, I lyue seith the lord, for to me ech knee schal be bowid, and ech tunge schal knouleche to god. therfore ech of us schal ghelde resoun to god for hymsilf. therfore no more demen we ech other, but more deme ghe this thing, that ghe putte not hirtyng or sclaundre to a brothir. I woot and triste in the lord iesu, that no thing is comyn bi him, no but to him that demeth ony thing to be unclene, to him it is unclene. and if thi brothir be maad soori in conscience for mete, now thou walkist not after charite. [illegible] to lese him for whom crist [illegible] be not euel spoken of. for the kyngdom of god is not mete and drynk, but [illegible] and pees and ioie in the hooli goost. for he that in this thing serueth crist pleseth to god, and is preued to men. therfore late we [illegible] that ben of pees, and kepe we togidre [illegible] the wittis of pees, for alle thingis ben clene, but [illegible] to the man that eteth bi offendyng. it is good to not ete flesch, and to not drynke wyn, neithir in what thing thi brothir offendith, or is sclaundrid, or is maad syk. thou hast feith anentis thi silf, haue thou bifore god. blessid is he that demeth not himsilf in that thing that he preueth. for he that demeth himsilf is damyned if he etith, for it is not of feith, and al thing that is not of feith is synne.

Chap. XV.

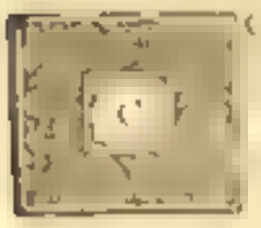
BUT we * owen stidefast men to susteyne the infirmytees of unstidefast men, and not plete to ussilf. ech of us plese to his neighbore in good to edificacioun. for crist pletide not to hymsilf as it is writun, the reproues of men dispisynge thee felden on me. for what euere thingis ben writun tho ben writun to oure techyng, that †† bi the pacience and conforting of scripturis we haue hope. but [illegible] pacience and of solace ghyue to ghou to understonde the same thing ech into othir after iesu crist, that ghe of oo wille with oo mouth worschipe god and the fadir of oure lord iesu crist. for which thing take ghe togidre as also crist took ghou into the [illegible] of god. for I seie that iesu crist was a mynystre of circumcisioun for the treuthe of god to confirme the biheestis of fadris, & hethene men owen to honoure god for merci, as it is writun, therfore, lord, I schal knouleche to thee among hethen men, and I schal synge to thi name. and eft he seith, ghe hethen men be ghe glad with his peple. and eft alle hethen men herie ghe the lord, and alle peplis magnifie ghe him. and eft ysaie seith, there schal be a roote of iesse that schal rise up to gouerne hethene men & hethene men schulen hope in him. and god of hope fulfille ghou in al ioie and pees in bileuynge, that ghe encreesse in hope and vertu of the hooli goost, and, britheren, I my silf am certeyn of ghou, that also ghe ben ful of loue. and ghe ben § filled with al kunnyng so that ghe moun monestе ech other. and, britheren, more boldli I wroot to ghou apartis as bryngynge ghou into mynde, for the grace that is ghouun to me of god, that I be the mynystre of crist iesu among hethene men. and I halowe the gospel of god that the offryng of hethen men be acceptid and halowid in the hooli goost, therfore I have glorie in crist iesu to god. for I dar not speke ony thing of tho thingis whiche crist doith not bi me into obedience of hethen men in word and deedis in vertu of tokenes and grete wondris in vertu of the hooli goost. so that fro ierusalem bi cumpas to the illyryk see I have fulfild the gospel of crist. and so I haue prechid this gospel, not where crist was named, leste I bilde upon a notheris ground, but as it is writun, for to whom it is not told of him, thei schulen se, and thei that herden not schulen understonde. for which thing I was lettid ful myche to come to ghou, and I am lettid to this tyme. and now I have not ferthere place in these cuntreis but I haue desier to come to ghou of many yeeris that ben paste. Whanne I bigynne to passe to spayne I hope that in my goyng I schal se ghou, and of ghou I schal be led thidir, if I ete ghou first in parti. but now I schal passe forth to ierusalem to mynystre to seyntis, for macedonye & acaye han allowid to make som gift to pore men of seyntis that ben in ierusalem. for it pleside to hem, and thei ben dettouris of hem, for if hethen men ben maad parteris of her goostli thingis, thei owen also in fleischli thingis to mynystre to hem. therfore whanne I haue endid this

* [illegible] † [illegible] § [illegible]

thes thing and lest afined to I m this trust, I schal gete [illegible] and I wost that I comynge to ghou schal come into the mansioner of the [illegible] bi oure lord iesu crist, and bi charite of the holi goost, that ghe helpe me in youre preiers to the lord, that I be delyuerid fro the unfeithful men that ben in Iudee, & that the offrynge of my seruyse be accepte to seyntis, and that I come to ghou in ioye bi the wille of god, and that I be refreischid with ghou and gete fruyt with ghou among alle you alle amen.

Chap. XVI.

And I comende to ghou phebe oure sistir which is in the seruyse of the churche that is at cenchris that ghe resseyue hir in the lord worthili to seyntis, and that ghe helpe hir in what euer cause sche schal nede of ghou, for sche helpide many and my self also. Greete wel prisca and aquila myne helperis in crist iesu, the whiche for my lyfe to whiche not I aloone do thankyngis but alle the chirchis of hethene men, and greete wel the chirche that is in the hous of hem. greete wel my welbeloued epenetus, the which hath encreised in crist iesu. greete wel marie the which hath trauelid many thingis among you. greete wel andronicus and iunia my cosyns and my felowis in prisoun, the whiche ben noble among the apostlis, the which also weren bifore me in crist. greete wel amplias my most welbeloued in the lord. greete wel urbanus oure helpere in crist iesu and stachis my welbeloued. greete wel apelles approued in crist. greete wel hem that ben of the hous of aristobulus. greete wel herodion my cosyn. greete wel hem that ben of the hous of narcisus, the whiche ben in the lord. greete wel tryphenam and tryphosam which trauelen many thingis in the lord. greete wel persida my most welbeloued which hath trauelid many thingis in the lord. greete wel rufus chosun in the lord and his modir and myne. greete wel asyncritum flegontem hermen, patroban, [illegible] with hem. greete wel filologus and iulyam nereum, and his sistir and olympiades, and alle the seyntis that ben with hem. greete ghe wel eche other in the cosse of seyntis. alle the chirchis of crist greeten ghou wel. and I preye ghou britheren that ghe biholde hem that maken departyngis and sclaundris a gein the techyng which ghe han lerned, and bowe ghe awei fro hem. for suche men seruen not to the lord crist but to her wombe, and bi fweete wordis and blessyngis disceyuen the hertis of innocent men. but ghoure obedience is knowun in alle men. I ioye therfore in ghou. but I wole that ghe be wise in good and symple in yuel. and god of pees trede satanas undir ghoure feet swiftli. the grace of oure lord iesu crist be with you. tymothe myne helpere greetith ghou wel and lucius and iason and sosipater my cosyns. I salute ghou wel that wroot this epistle in the lord. gayus myne hoost and al the chirche greetith ghou wel. erastus the tresorere of the citee greetith ghou wel and quartus a brother. the grace of oure lord iesu crist be with you alle amen. Forsothe to him that is mighti to confermen ghou bi my gospel and the preching of iesu crist bi reuelacioun of the sacrament hidde fro the world of euerlastyng tymes, but now apperide and bi the scripturis of profetis bi the maundement of god euerlastyng that is publischid in to alle folkis to the obedience of feith, to god oon wyse, to whom be onour and glorie into worldis of worldis amen.



Origen upon the 5 of rome and the 1 & 2 corinthians hath written at large, as I weren peruertid in many maneris of false apostlis. summe weren peruertid of eloquence [illegible] to leue the gospel the [illegible] and wisdom of the gospel, and writith to hem fro effesie bi tymothe his disciple. Jerom *in his prolog on this epistle saith al this.*

1 *CORYNTH*, Chap. I.

Poul clepid a postle of iesus crist bi the wille of god & sostenes brothir, to the chirche of god that is at corinthe, to hem that ben halowid in crist iesus and clepid seyntis with alle that ynwardli clepen the name [illegible] in eche place of hem and of oure. grace to ghou and pees of god oure fadir and of the lord iesu crist. I do thankyngis to my god in eche time for ghou in the grace of god that is youun to ghou in crist iesus, that in alle thingis ghe ben maad riche in him in alle word and in alle kunnyng, as the witnessyng of crist is confermed in ghou, so that ghe nothing lacken in eny grace abidynge the schewyng of oure lord iesu crist. a trewe god bi whom ghe ben

• domesticam. † and which. *‡ Afynereteum. ‖ Sapientia. § men of Asia.* MSS. *Emm.* two. *Pepys* 410. *Jes.*

is fol to hem that perischen, but to hem that ben maad fauf, ratheri to vs to vs, it is the vertu of god. for it is writun, I schal distrie the wisdom of wisemen, and I schal reprove the prudence of prudent men. where is the wis man? where is the wis lawer? where is the purchasar of this world? whether god hath not maad the wisdom of this world foonyd? for the world in wisdom of god knew not god bi wisdom, it pleside to god bi foli of prechyng to make hem saaf that bileuyden. for ... and axeth sykenwisdom but we ... but ... that ... god is wisere than men, and that thei is febler thing of god is strengere than men. but, britheren, se ghe ghoure clepyng. for not manye wise men aftir the flesch, not manye myghti, not manye noble, but god chees tho thingis that ben foond of the world to confounde wise men, and god chees tho thingis that ben unstrong of the world to confounde the strongis, and god ... that ben not to distrie tho thingis that ben, that ech man haue not glorie in his sight. but of him ... bivng; that, as it is writun, he that gloriefith ... glorie in the lord.

Chap. II.

AND I, britheren, whanne I cam to ghou, cam not in the † highnesse of word either of wisdom, telyng to ghou the witnessing of crist. for I demyde not me to kunne ony thing among ghou but crist iesus and him crucified. and I in **syknesse and drede and mych tremblyng was among ghou, and my word and my prechyng was not in †† suetely spiryt of wordis of mannys wisdom, but in schewyng of spiryt and of vertu, that ghoure feith be not the wisdom of men, but in the vertu of god. for we, and we speken among parfite men, but wisdom not of the world, neither of princes of this world that ben distried, but we speken the wisdom of god in mistri, which wisdom is hid, which god bifor ordeynede bifor worldis into oure glorie, which noon of the princis of this world knew. for if thei hadden knowen thei schulden neuer haue crucified the lord of glorie. but as it is writun, that ighe saigh not, ne eere herde, neither it stiede in to herte of man what thingis god *† araiede to hem that louen him, but god schewide to vs bi his spiryt. for whi the spiryt serchith alle thingis, yhe the depe thingis of god. and who of men woot what thingis ben of man, but the spiryt of man that is in him? so what thingis ben of god no man knowith no but the spiryt of god. and we han not takun, but the spiryt that is of god, that we wite what thingis ben youun to vs of god. which thingis we speken, not in ... taught of mannys wisdom, but in the techyng of the spiryt, and maken ... to spiritual thingis. but a

but a spyritual *man* demeth alle thingis, and he is demed of no man as it is writun, and who knew ... of the lord, or who taughte him? and we han the witt of crist.

Chap. III.

AND I, britheren, myghte not speke to ghou as to spiritual men, but as to fleischli men. as to litle children in crist I haue fostred ghou with milk, drynk ... that ghe ben fleischli. ... wher ghe ben not fleischli, and ... walken? for whanne sum seith I am of poul, and ... I am of apollo, wher ghe ben not ... this ben mannys, I haue planted, apollo watride, but god ... and therfor neither he that ... but god that yeueth wexyng. therfor ... but god that ... mouthis ben oon. and ech schal take his owne meede aftir his trauel, ... ghe ben the eryng of god, ghe ben the bildyng of god. aftir the grace of god that is ghouun to me as a wise maister carpenter I settide the foundement, and a nother bildith aboue. but ech man se how he bildith aboue. for no man may ... that thing is sett, which is crist ihesus. and if ony man bildith on this foundement gold, siluer, precious stoonys, tries, hey, ... werk schal be open. ... and the fier schal declare, for it schal be schewid in fier, the fier schal preue the werk of ech man, what maner werk it is. if the werk of any man dwelle stille which he bildide aboue he schal reseyue mede. if ony mannys werk brenne he schal suffre harm but he schal be saaf, so nethelis as bi fier. witen ghe not that ghe ben the temple of god, and the spyryt of god dwellith in ghou? and if ony ... defoule the temple of god, god schal fordo him, for the temple of god is holi which ghe ben. no man ... if ony man semeth ... in this world, be he maad ... for the wisdom of this world is foli anentis god, for it is writun I schal catche ... in her ... and eftsoone the lord knowith the thoughtis of wise men for thei ben veyn. therfor no man haue glorie in men, or ale thing is youre, ... poul, ... apolo, ... ether ... world, ... liif, ... ether deeth, ... present, ... thingis to ... for ... ghe ben ghoure, and ghe ben of crist, and crist is of god.

Chap. IIII.

SO a man gesse vs as mynystris of crist, and dispenseris of the mysteries of god. now it is soght among the dispenderis that a man be foundun trewe. and to me it is for the leeste thing that I be demed of ghou or of mannys dai, but neithir I deme mysilf. for I am no thing †† ouertrewe to ... but not in this thing I am iustified, ... meth me is the lord. therfore ... tyle ghe deme bifore the tyme til that the lord come which schal lightne the hid thingis of derk-

... defoulith.

nesse, and schal schewe the counseils of hertis, and thanne preisyng schal be to ech man of god. and, britheren, I have transfigurid these thingis into me and into apollo for ghou, that in us ghe leme left ouer that it is writun ouer ayens a nothir be blowun with pride for anothir. who * demeth thee? and what hast thou that thou hast not resseyued? what gloriest thou as thou hast it not resseyued? now ghe ben fillid, now ghe ben maad riche, ghe regnen withouten us, and I wolde that ghe regnen, that also we regne with ghou. and I gesse, that god hath schewid to the laste apostlis as thilke that ben at deeth, for we ben maad a spectacle to the world and to aungels and to men. we ben fooles for crist, but ghe prudent in crist we ben syke but ghe stronge. ghe noble, but we unnoble. til into this our we hungren and thirsten and ben nakid, and ben smyten with buffatis, and we ben unstable and we traueilen worchynge with oure hondis. we ben cursid, and we blessen. we suffre persecucioun and we abiden longe. we ben blasfemed, and we biseechen. as clensyngis of this world we ben maad the outecastyngis of alle thingis til ghit. I write not these thingis that I confounde ghou, but I warne as my moost dereworthe sones. for if ghe han ten thousynd of enemyes in crist, but not many fadris. for in crist ihesus I haue gendrid ghou thorou the gospel. therfore, *britheren*, I preye ghe be ghe followeris of me as I of crist. therfore I haue sent to ghou timothe which is my moost dereworthe sone & feithful in the lord, which schal reche ghou my weies that ben in crist ihesus as I teche euery where in ech chirche. as though I schal not come to ghou to hem that ben blowun with pride. but I schal come to ghou soone if the lord wole, and I schal knowe not the word of hem that ben blowun with pride, but the vertu. for the rewme of god is not in word but in vertu. what wolen ghe? schal I come to ghou in a ȝherde, or in charite and in spiryt of myldenesse?

Chap. V.

†IN al maner fornycacioun is herd among ghou, and such fornycacioun which is not among heithen men, so that a man haue the wijf of his fadir. ghe ben ‖ blowun with pride, and not more hadden weilyng, that he that hath this werk be takun awei fro the myddil of ghou. and I absent in body but present in spiryt now haue I demed as present him that hath thus wrought. in the name of oure lord ihesu crist ghe and myn spiryt with the vertu of oure lord ihesu crist, to take such a man to Sathanas into the perdicioun of the flesh, that his spiryt be saaf in the day of oure lord ihesu crist. ȝoure ȝoolyng is not good. witen ghe not that a litil fourdow †† apeyreth al the gobet? clense ghe out the oold § fourdow, that ghe be newe spryngyng togidre, as ghe ben therf. for crist oure ese is offrid, therfore we ben not in oold fourdow, neithir in fourdow of malice and of wickidnesse, but in therf thingis of clerenesse and of treuthe. I wroot to ghou in a pistle, that ghe be not medlid with lechouris, not with lechouris of ‖ this world, ne coueitouse men, ne raueynouris, ne with men seruynge to mawmetis, ellis ghe schulden haue gon out of this world. but now I wroot to ghou, that ghe be not medlid, if any man that is named *† a brothir among ghou, and is a lechour or coueitous or seruynge to mawmetis, or a cursid man or dronkelew or a raueynour, with such man ȝyue ghe not mete. what is it to me to deme of hem that ben without forth? whether ghe demen not of thingis that ben withynneforth? for god schal deme hem that ben without forth. do ghe awei yuel fro ghoumself.

Chap. VI.

DAR ony of ghou that hath a cause ayens a nothir be demed at wickid men, and not at hooli men? wher ȝe witen not that hooli men schulen deme this world? and if the world schal be demed of ȝou, ben ȝe vnworthi to deme leest thingis? witen ȝe not that we schulen deme aungels? wherfore not worldli thingis? therfore if ghe han worldli domes, ordeyne ghe tho men that ben dispisid in the chirche, I speke to ȝoure schenschipe. so is it not among ghou, that a wijs man is among ghou, that may deme between his brithir? but a brithir chalengith with brithir, and that bifore vnfeithful men? now therfore it is ful trespas among ghou, that ghe han doomes of worldli thingis. why not rather take ghe wrong? why not rather suffre ghe fraude? but ghe ȝelden wrong, and fraude, and that to brithren. wher ghe witen not that wicke men schulen not welde the rewme of god? nyle ȝe erre. neithir fornycatouris of this world, neithir mawmetis seruynge, neithir auowtreris, neithir softe men, neithir lyenge with mankynde, neithir theues, neithir auerouse men, neithir dronkelewis, neithir raueynouris schulen welde the rewme of god. and these weren summe of ghou, but ghe ben waischun, but ghe ben halewid, but ghe ben iustified in the name of oure lord ihesu crist, and in the spiryt of oure god. alle thingis ben leeful to me, but not alle thingis ben spedful. alle thingis ben leeful to me, but I schal not be brought doun vndir eny mannys power. mete to the wombe and the wombe to metis, and god schal distrie bothe this and that. and the bodi not to fornycacioun but to the lord, and the lord to the bodi. for god reisede the lord and he schal reise us bi his vertu. witen ȝe not that ȝoure bodies ben membris of crist? I therfore schal take the membris of crist, and schal I make membris of an hoore? be it fer fro. witen ȝe not that he that cleueth to an hoore is maad o bodi? he seith ther schulen be tweyne in oo flesch. and he that cleueth to the lord is o spiryt. flee ghe fornycacioun. al synne, what euer synne a man doith, is without the bodi, but he that doith fornycacioun synneth aghens his bodi. wher ghe witen not that ȝoure membris ben the temple of the holi goost, that is in ghou, whom ghe han of god, and ȝe ben not ȝoure owne. for ȝe ben boust with greet prijs. glorifie ghe and bere ghe god in ȝoure bodi.

Chap. VII.

BUT of thilke thingis that ghe han writen to me, it is good to a man to touche not a wom- A.
man. but for fornycacioun ech man haue his owne wijf, and ech woman haue hir owne husbonde.

the

wite, that crist is heed of ech man, but the heed of the womman is the man, and the heed of crist is god. ech man preiynge or profeciynge whanne his heed is hilid, defoulith his heed: but ech womman preiynge or profeciynge whanne her heed is not hilid, defoulith her heed: for it is o thing as if it were * ballid. and if a womman be not keuerid, be she * pollid. and if it is schenschipe to a womman to be pollid, or ballid, be she keuerid. but a man ought not to be keuerid, for he is ymage and the glorie of god: but a womman is the glorie of man. for a man is not of the womman, but the womman of the man. and the man was not maad for the womman, but the womman for the man. therfore the womman schal haue an halyng on hir heed, for aungels. nethles neither the man is without womman, neither the womman is without man in the lord. for whi as the womman is of the man, so the man is bi the womman, for alle thingis ben of god. deme ye among youre silf a womman not hilid ouyt to preie to god? nether the kynde itself techith us. for if a man norischi long heer it is schenschipe to him. but if a womman norische long heer it is glorie to her, for heeris ben ghouun to her for keuering. wherfor if any man is seien to be contentious that wole not fonde such custom vnder the comaundid god. but this thing I comaunde not preisynge that ye comen togidere not into the better but into the worse. first certis I here that there ben discensiouns among you in the chirche of you. and I bileue in part. for it bihoueth sectes to be among you that thei that ben preued ben openli knowen in ghou. therfore whanne ye comen togidere into o place, now it is not to ete the lordis soupir. for ech man bifore his soupir takith to him silf to ete his owne soupir. and oon is hungri, and anothir is drunken. wher ghe han not houses to ete and to drynke in? or ghe dispisen the chirche of god, and schamen hem that han noone? what schal I seie to ghou? I preise ghou not in this thing. for I haue takun of the lord that thing which I haue taken to ghou. for the lord ihesus in what nyght he was bitrayed took breed and brak and seide, take ye and ete, this is my body that schal be broken for you, do ye this thing in my mynde. also the cuppe after that he hadde soupid, seiynge, this cuppe is the newe testament in my blood, do ye this thing as ofte as ye schulen drynke in my mynde. for as ofte as ye schulen ete this breed and drynke the cuppe of the lord, ye schulen schewe the deth of the lord, til he come. wherfor whoeuer schal ete this breed or drynke the cuppe of the lord vnworthili, he schal be gilti of the body and of the blood of the lord. forsothe a man preue himsilf, and so ete of that breed and drynke of the cuppe. for he that etith and drynkith vnworthili, etith and drynkith doom to him silf, not demynge the body of the lord. for which thing many ben syk among you, and vnstrong, and many slepen. for if we demyden us silf we schulden not be demyd. but while we ben demyd we ben chastisid of the lord, that we be not dampned with this world. wherfor my britheren, comynge togidere to ete, abyde ye ech other. if any man hungrith, ete he at home, that ye comen not togidere into doom. and I schal dispose othere thingis whanne I come.

CHAP. XII.

BUT of spiritual thingis, britheren, I nyl, that ghe vnknowen be. for ghe wisten that whanne ghe weren hethene men, ghe weren led goynge to doumbe mawmetis. therfore I make knowun to ghou, that no man speking in the spirit of god seith anathema to ihesu. and no man may seie the lord ihesus but in the holy goost. and ther ben departyngis of yiftis, but the same spirit. and ther ben departyngis of seruyces, but the same lord. and ther ben departyngis of worchyngis, but the same god that worcheth alle thingis in alle thingis. and to ech man the schewyng of spyryt is ghouun to profyt. the word of wisdom is ghouun bi the spirit to a man, and the word of kunnyng bi the same spyryt. to another feith in the same spirit. to another yiftis of helthis in the same spirit. to another worchyngis of vertues. to another prophecie. to another discressiouns of spirits. to another kyndis of langagis. to another interpretacioun of wordis. but alle these thingis worchith o and the same spirit, departynge to ech man as he wole. for as the body is o and hath many membris, and alle the membris of the body, whanne they ben many, ben but o body, so and crist. for in o spyryt ase we ben baptisid alle into o body, whether iewis, whether gentils, whether bonde men, whether free men, and alle we ben maad drunken in o spyryt. for the body is not o membre but many. if the foot seith, for I am not the hond I am not of the body, therfore it is not anentis this, whether it is not of the body. and if the eere seith, for I am not the eye I am not of the body, therfore it is not anentis this, whether it is not of the body. if al the body is eye, where schal be herynge? if al is herynge, where schal be smellynge? now god hath set membris, ech oon of hem in the body, as he wolde. forsothe if alle weren o membre, where schulde be the body? but now ther ben many membris but oo body. and the eye schal not seie to the hond, I haue not need of thee. either eftsoone the heed to the feet, ye ben not necessarie to me. but mych more tho that ben seien to be the feblere membris of the body, ben more necessarie to hem. and tho membris of the body, whiche we gessen to be vnworthiere of honour, we putten more plenteuous honour to hem. and tho membris that ben not honeste han more honeste. for our honeste membris han no need of ony thing. but god tempride the body, and yaf more worschip to that to whom it lakide, that ther be no scheding in the body. but that the membris be lijk eche other the same thing ech for other. and if o membre suffrith ony thing, alle membris suffren with it. either if o membre is worschipid, alle membris ioyen with it. forsothe ghe ben the body of crist and membris of membre, and sum sothli ordeynede in the chirche, first apostlis, the secounde prophetis, the thridde techeris, aftirward vertues, aftirward graces of heelyngis, helpyngis, gouernals, kyndis of langagis, interpretacioun of wordis. whether alle apostlis? whether alle prophetis? whether alle techeris? whether alle vertues? whether alle han graces of heelyngis? whether alle speken with langagis? whether alle interpreten? but ghe coueyten the beste yiftis, and yit I schewe to ghou a more excellent weie.

CHAP.

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* *ballid* recte, ut mihi videtur, sed MSS omnes nostri, hoc etiam loco, habent *pollid*. Editio autem altera, *maad ballid* MSS Sidn. et Mapd

Chap. XIII.

If I ſpeke with the tungis of men and of angels, and I haue not charite, I am maad as bras ſownynge, or a cymbal tynklynge. and if I haue prophecie and knowe alle mysteries and al kynnyng, and if I haue al feith, ſo that I moue hillis fro her place, and I haue not charite, I am nought. and if I departe alle my goodis into the metis of pore men, and if I bitake my bodi ſo that I brenne, and I haue not charite, it profitith to me no thing. charite is myldeful, it is benygne; charite enuyeth not, charite doth not wickidli, it is not blowun vp, it is not couetous, it ſeekith not tho thingis that ben his owne, it is not terid to wraththe, it thenkith not yuel, it reioiſith not on wickidnesſe, but it ioieth to gidre to the treuthe; it ſuffrith alle thingis, it bileueth alle thingis, it hopith alle thingis, it ſuffrith alle thingis. whether prophecies ſchulen be maad idle, ether langagis ſchulen ceſſe, ether kunnyng ſchal be maad idle. for we knowen of parti, and we profecien of parti. but whanne that ſchal come that is parfit, that ſchal be maad idle, that is of parti. whanne I was a litil child, I ſpak as a litil child, I vndirſtood as a litil child, I thoughte as a litil child, but whanne I was maad a man I auoidide tho thingis that weren of a litil child. we ſeen now bi a ✝ myrour *in derknesſe, but thanne face to face. now I knowe of parti, but thanne I ſchal knowe as I am knowun. and now dwellen feith, hope and charite, thre; but the meeſt of theſe is charite.

Chap. XIIII.

Sue ghe charite, ††for ghe ſpiritual thingis, but more that ghe profecie. and he that ſpeketh in tunge ſpeketh not to men but to god; for no man he herith, and the ſpirit ſpeketh miſteries. for he that profecieth ſpeketh to men to edifiyng and monyſting and coumfortyng. he that ſpeketh in tunge edifieth himſelf, but he that profecieth edifieth the chirche of god. and I wole, that alle ghe ſpeken in tungis but more that ghe profecie. for he that profecieth is more than he that ſpeketh in langagis, ‡‡ but perauenture he expowne, that the chirche take edifiyng of hym. and now, britheren, if I come to ghou ſpeking in tungis, what ſchal I profite ghou? but I ſpeke to ghou ether in reuelacioun, ether in kunnyng, ether in profecie, ether in teching? ether thus thingis that ben without liif ſoule and ghyuen voicis, ether ¶ inſtrumentis, but tho ghyuen diſtinccioun of ſoundis ſchal not knowen, what ſchal ſownen ether that that is trumpid? for if a trumpe ghyue an vncertayn ſown, who ſchal make hym redi to batel? ſo but ghe ghyue an opun word bi tunge, hou ſchal that that is ſeid be knowun? for ghe ſchulen be ſpekynge into the eir. ſo many kyndis of voicis ben perauenture in the world, and no thing is without voice. therefore if I kunne not the vertu of the voice, I am to him that ſpeketh barbre, and he that ſpeketh barbre to me. ſo and ghe, ſithen ghe ben ſuyteris of goſtli ſpiritis, ſeke ghe that ghe abounden to the edifiyng of the chirche. and therefore he that ſpeketh in langage, preie that he expowne. for if I preie in tunge, my ſpirit preieth, myn vnderſtondyng is without fruyt. what thanne? I ſchal preie in ſpyryt, I ſchal preie in mynde. I ſchal ſyngen ſalm in ſpyryt, I ſchal ſyngen ſalm and in mynde. for ellis if thou ſchalt bleſſe in ſpyryt, how ſchal he that fulfilleth the place of an vnlettrid man ſeie amen on thi bleſſyng? for he woot not what thou ſeiſt. for thou makeſt wel thankyngis, but another man is not edified. I thanke my god, for I ſpeke in the tungis of alle ghou, but in the chirche I wole ſpeke fyue wordis in my wit, that and I teche other men, than ten thouſandis of wordis in tunge. britheren, nyle ghe be maad children in wittis, but in malice be ghe litil children, but in wittis be ghe parfite. in the lawe it is writun, that in othir tungis and in othir lippis I ſchal ſpeke to this puple, and neither ſo ſchulen heere me, ſeith the lord. wherefore tungis ben in tokene not to men but to vnbileuynge men; but profecie ben not to men out of the feith, but to feithful men. therfore if al the chirche come togidre into oon and alle men ſpeken in tungis, if idiotis, ether men out of the feith, entren, whether thei ſchulen not ſeie that ghe ben woode? but if alle men profecien, if ony vnbileuynge man ether idiot entre he is conuyct of alle, he is ſich demed of alle. for the hid thingis of his herte ben knowun. and ſo he ſchal falle doun on the face and ſchal worſchipe god, and ſchewe verili that god is among ghou. what thanne britheren? whanne ghe comen togidre ech of ghou hath a ſalm, he hath teching, he hath ſpeche, he hath reuelacioun, he hath expownyng. alle thingis be don to edifiyng. if ony ſpeken in tunge bi two ether moore at the moſt and bi parti, and oon expowne. but if ther be not an expowner, be he ſtille in the chirche, and ſpeke he to himſelf and to god. profetis ſpeken two ether thre, and othir wiſen deme. but if ony thing be reuelid to a ſitter the formere be ſtille. for ghe may alle profecie bi bi and bi, that alle men lerne and alle ¶¶ monyſte. and the ſpiritis of profetis be ſubget to profetis. for god is not of diſcencioun but of pees, as in alle chirchis of hooli men I teche. wommen in chirchis be ſtille, for it is not ſuffrid to hem to ſpeke, but to be ſuget as the lawe ſeith. but if thei wolen ony thing lerne at hoom, axe thei her hoſbondis, for it is foul thing to a woman to ſpeke in chirche. whether of ghou the word of god cam forth? ether to ghou aloone it kam? if ony man §§ is ſeen to be a profete or ſpiritual, knowe he tho thingis that I write to ghou, for tho ben the comaundementis of the lord. and if ony man vnknowith, he ſchal be vnknowun. britheren, loue ghe to profecie, and nyle ghe forbede to ſpeke in tungis. but be alle thingis don honeſtli and in due ordre in ghou.

Chap. XV.

Britheren, I make the goſpel knowun to ghou, A.
which goſpel I bifore preſchide to ghou, which alſo ghe
reſeyueden, in which ghe ſtoden, bi which alſo ghe
ben maad ſauyd, if ghe holden bi what word I
bifore preſchide to ghou, but if ghe han leeue
in veyn. for I bitook to ghou among the firſte
thingis, which alſo I reſeyuede, that Crist
diede for our ſynnes bi the ſcriptures, and
that he was biried, and that he roos
the thridde dai bi the ſcriptures,

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* ex parte. ✝ ſpeculum. ** in enigmate. †† æmulamini, ſee chap. xii. ‡‡ nifi. || ſine anima.
§ animatores. §§ quod. §§§ ſenſibus. ¶ tinnibus. ¶¶ exhortentur. ¶¶¶ videtur

scripturis, and that he was seien to cefas, and aftir
thefe thingis to elleuene. afterward he was seien
to m[illegible] hundrid britheren [illegible], of
wiche manye liuen yit, but fumme [illegible] deed
afterward. he was seien to iames, and afterward to
alle the apostlis: and laft of alle he was seien also
to me as to a * deed borun child. for I am the leeste
of apostlis, that am not worthi to be clepid apostle,
for I pursuyde the chirche of god. but bi the grace
of god I am that thing that I am. and his grace
was not voide in me; for I trauelide more plente-
ously than alle they, but not I but the grace of god
with me. but whethir I or thei so we han preched,
and [illegible] beleued. and if crist is prechid that
he [illegible] deth, how seien fumme
among [illegible] that ayenrising of deed men is not,
for crist roos aghen no deth, and if crist roos
not, oure preching is [illegible], ‡ oure [illegible]
[illegible] we ben foundun and false witnessis ¶ of god. for
we han seid witnessyng aghens god, that the resur-
crist whom he reisede not, if deed men risen not a-
ghen. for whi if deed men risen not a[illegible], neithir
crist roos aghen. and if crist roos not aghen oure
feith is veyn, and ghit ghe ben in ghoure synnes.
and thanne thei that han died in crist han perischid.
if in this lyf oonli we ben hopynge in crist we ben
more wretchis than alle men. but now crist roos a-
ghen fro deeth the firste fruyt of deede men. for
deeth was bi a man, and bi a man is aghenrising
fro deeth. and as in adam alle [illegible], so in crist
alle men schulen be [illegible] eche man in his
ordre, the firste fruyt crist, afterward they that ben
of crist, that [illegible] afterward
ward comynge, whanne he schal take the kingdom
to god and to the fadir, whanne he schal auoyde al
principalte and power & vertu. for it bihoueth
him to regne til he putte alle his enemyes vndir his
feet. & the laste enemye schal be
[illegible] deeth. for he hath
[illegible] vndir his feet. and whanne he seith that
alle thingis ben putte vnder him, it is schewid
that he is except, that putte vnder him alle thingis.
and whanne alle thingis schulen be
to him, thanne the sone him self schal be suget
to him, that putte vnder him alle thingis, that god
be al thingis in alle thingis. elle what schal they do
that ben baptisid for deede men? if in no wise deed
men risen aghen, wherto ben thei baptisid for hem,
and wherto ben we in perel euery our? ech dai I
[illegible], britheren, which glorie I haue
in oure lord ihesu crist, I dai by dai
to beestis at effese, what profitith it to me if deede
men risen not aghen? ete we and drynke we, for we
schulen die to morowe. nyle ghe be disseyued, for
yuele speches distrien goode ** thewis. awake ghe
iuste men, and nyle ghe do synne, for summe han
ignorauncе of god, but to reuerence I speke to
ghou. but sum man seith, hou schulen deede men
rise aghen? or in what maner bodi schulen thei
come? unwise man, that thing that thou sowist is
not quykened but it die first. and that thing
that thou sowist, thou sowist not the bodi that is to
come but a nakid corn, as of whete or of summe
othir seedis, and god ghyueth to it a bodi as he wole
and to ech of seedis a propre bodi. not ech fleisch
is the same fleisch, but oon is of men, anothir is
of beestis, a nothir is of briddis, a nothir of fischis.
and heuenli bodies ben, and erthli bodies ben, but
oo glorie is of heuenli bodies, and a nothir is of
erthli. a nothir clerenesse is of the sonne, a nothir
clerenesse is of the moone, and a nothir clerenesse
of sterris. and a sterre dyuerseth fro a sterre in
clerenesse. and so the aghenrisyng of deede men. it
is sowun in corupcioun, it schal rise in uncorrup-
cioun. it is sowun in unnobled, it schal rise in glorie.
it is sowun in ynfyrmyte, it schal rise in uertu
it is sowun a beestli bodi, it schal rise a spiritual bodi
if ther is a beestli bodi, ther is also a spiritual bodi,
as it is writun, the firste man adam was maad into a
soule lyuynge. the laste adam into a spyryt quiken-
ynge. but the firste is not that that is spyritual, but
that that is beestli, afterward that that is spiritual.
the firste man of erthe is erthli, the secunde man
of heuene is heuenli. such as the erthli man is, suche
ben the erthli men. and suche as the heuenli man
is, suche ben also the heuenli men. therfore as
we han born the ymage of the erthli man, bere we
also the ymage of the heuenli. britheren, I seie this
thing, that fleisch and blood moun not welde the
kingdom of god. neithir corupcioun schal welde
uncorupcioun. lo I seie to ghou †† priuyte of hooli
thingis, and alle we schulen rise aghen, but not alle we
schulen be chaungid in a moment, in the twynk-
lyng of an yghe, in the laste trumpe. for the trumpe
schal sowne, and deede men schulen rise aghen
without corupcioun and we schulen be chaungid.
for it bihoueth this corruptible thing to clothe uncо-
rupcioun, and this deedli thing to put awei undeed-
lynesse. but whanne this deedli thing schal clothe
undeedlynesse, thanne schal the word be doon
that is writun, deeth is ‖ ‖ sopun up in victorie.
deeth where is thi victorie? deeth where is thi
pricke? but the pricke of deeth is synne, and the
uertu of synne is the lawe. but do we thankyngis
to god, that ghaf to us victorie bi oure lord ihesus
crist. therfore my dereworthe britheren, be ghe
stidefast, and unmouable, beynge plenteouse in werk
of the lord, euermore witynge that ghoure trauail is
not idil in the lord.

CHAP. XVI.

BVt I of the [illegible] that ben maad
[illegible] as I ordeyned in the chirchis of
galathie, so do ghe also. [illegible] of the woke. ech
of you kepe at hom [illegible] that ther
stith to hym, that whanne I come the gaderingis
[illegible] and whanne I haue [illegible]
gon preuyli into iherusalim, that if it be worthi
that I go, thei schulen [illegible] but I schal
come to ghou whanne I schal passe [illegible],
for whi I schal passe [illegible]
I schal dwelle at [illegible] to ouer-wintir, that
ghe conueie me whidir euer I schal go. and I wole not
now se ghou in my passyng, for I hope to dwelle
with ghou awhile if the lord schal suffre. but I
schal dwelle at effesi tilto witsontide. for a greet dore
and an open is opened to me, and manye aduer-
saries. and if timothe come, se ghe that he be
without drede with ghou, for he worchith the werk
of the lord as I. therfore no man despise him, but
lede ghe him forth in pees that he come to me, for I
abide him with britheren. but, britheren, I make
knowun to ghou of apollo, that I preiede him myche
that

* *Gentile*, a nacioun infidel. *MS. Sedul.* et *Hibern.* Hieron. in Ephes. † *vestra vestra*, in MSS. Lat. nonnullis, quos vidi: ex quo patet non, a legum *vestra*. ‡ *vestra*. D. W. ¶ to ‖ cum [illegible] ** [illegible]
†† [illegible] ‡‡ gratiam.

that he ſchulde come to ghou with britheren, but it was not his wille to come now, but he ſchal come whanne he ſchal haue leiſer. walke ghe and ſtonde ghe in the feith, do ghe manli and be ghe coumforted in the lord, and be alle ghoure thingis doon in charite. and britheren I biſeche ghou ghe knowen the hous of ſtephan * and of fortunati and achaici, for thei ben the firſte fruytis of achaie and into myniſterie of ſeyntis thei han ordeined hemſilf. that alſo ghe ben ſogetis to ſiche, and to ech worchynge togidre and trauelynge. for I haue ioie in the preſence of ſtephan and of fortunate and achaici, for thei haliden that thing that falide to ghou. for thei han refreſſchid bothe my ſpyryt and ghoure. therfore knowe ghe hem that ben ſuche maner men. alle the churchis of aſie greeten ghou wel. aquyla and † priſca with her homeli chyrche greeten ghou mych in the lord, at the which alſo I am herborid. alle britheren greeten ghou wel. greete ghe wel togidre in hooli coſs. my greetyng bi poulis hond. if ony man loueth not oure lord ieſus crist be he curſid § mara natha *||. the grace of oure lord ieſus crist be with ghou. my charite be with ghou alle in crist ieſus oure lord. amen. *here endith the firſte epiſtle to corinthes and bigynneth a proloig on the* ii.

AFTIR penaunce doon poul writith to corynthis a pistle of coumfourt fro troade bi titus, and he preiseth hem, and excitith to bettre thingis, and ſchewith that thei weren maad ſoori but amendid. Jerom *in his proloig on this epiſtle ſaith al this.*

2 CORYNTH.

Chap. I.

OUL apoſtle of ieſus crist bi the wille of god and tymothe brothir to the chirche of god that is at corynth with alle hooli that ben in al achaie, grace to you and pees of god oure fadir and of the lord ieſus crist. bleſſid be god and the fadir of oure lord ieſus crist, fadir of mercies and god of al coumfort, which coumfortith us in al oure tribulacioun that also we moun coumforte hem that ben in al diſese bi the monesting bi which also we ben monesthid of god. for as the paſſioun of crist ben plenteuouſe in us, so also bi crist oure coumfort is plenteous. and whethir we ben in tribulacioun, for ghoure tribulacioun and heelthe. eithir we ben coumfortid for ghoure coumfort. eithir we ben monesthid for ghoure monesting and heelthe, whiche worchith in ghou the ſuffring of the ſame paſſioun whiche also we ſuffren, that oure hope be ſtid fad for ghou. witynge for as ghe ben felowis of paſſioun, ſo ghe ſchulen be also of coumfort. for britheren, we wolen, that ghe wite of oure tribulacioun that was doon in aſie. for ¶ ouermaner we weren greued ouer-myght, so that it ** anoiede us ghe to lyue. but we in uſilf hadden answer of deeth, that we truſte not in us, but in god that reiſith deed men. which delyuerede us and delyuerith fro ſo grete perils into whom we hopen. also ghit he ſchal delyuere while also ghe helpen in preier for us, that of the persoones of manye faces of that ghyuyng [illegible] men to god. for oure glorie is this, the witnestyng of oure conſcience, that in ſymplenesſe and clennesſe of god and not in fleſchli wisdom but in the grace of god we lyuyden in this world, but more plenteuouſli to ghou. and we writen not other thingis to ghou than tho that ghe han rad and knowe. and I hope, that into the ende ghe ſchulen knowe as also ghe han knowe us aparti. for we ben ghoure glorie as so ghe ben oure in the dai of oure lord ieſus crist. and in this †† triſtenyng I wolde firſt come to ghou that ghe ſchulen have the ſeconde grace, and paſſe bi ghou into macedonye, and eft from macedonye come to ghou, and of ghou be led into iudee. but whanne I wolde this thing, wher I ulide ‡ unſtidefaſtnesſe? eithir tho thingis that I therke I thenke aftir the fleſch, that at me be it is and *it is* not? but god is trewe, for oure word that was at ghou is and *it is* not is not therynne, but is ‡‡ is in it. for whi ieſus crist the ſone of god which is preched among ghou bi us, bi me and ſiluan and tymothe ther was not in him is and *it is* not, but is was in him. for whi hou manye euer ben bihestis of god in thilk is *ben fulfilld*. and therfore bi him *we ſeyn* amen, to god to oure glorie. [illegible] it is god that confermeth us with ghou in crist, and the which anoynttide us, and which markide us, and ſaſernys of the ſpyryt in oure hertis. for I §§ clepe god to witneſſe a- o. ghens my ſoule, that I ſparynge ghou cam not ouer to corynthe. not that we ben lordis of youre feith, but we ben helperis of ghoure ioie, for thorugh bileue ghe ſtonden.

Chap. II.

AND I ordeynyde this thing at me, that I [illegible] for if I make ghou ſoori, who is he that [illegible] but he that is [illegible] and this ſame thing I wroot to ghou that whanne I come I haue not ſorowe on ſorowe of the which it bihotte me to have ioie. and I truſte in ghou alle that my ioie is of alle ghou. for of mych tribulacioun and [illegible] herte I wroot to ghou bi manye teeris, not that ghe ſhulden be ſori, but [illegible] what charite I * haue more [illegible] if ony man hath maad ſorouful, he hath not maad me ſorouful but aparti, that I charge not ghou alle, this

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* (This Stephan was a woman.) In margine MSS. Cai, Pepys 4to Emman. fol. Trin. fol. Trin 8vo. intra Textu *a woman*, poſt *Stephan* Sim. Inter Editio altera interponat *the woman*, MSS. Sidn. & Mag. † priſcilla. ‖ hoſpitor. \ Wiclefiana autem mea *be he cursed Maranatha* adecto in ora libri *Maranatha that is to ſay the coming of the Lord* Selden de Syned. *‖ (Maranatha, that is, the [illegible] of the Lord) In Margine habent MSS. 5. quique. Alius, in Textu ſecut & altera Manu in MSS Sidn. & Magd. *MS. Cleiſt. Cai in Maranatha.* (Maranatha, that is, the [illegible] of our Lord Jhu Criſt) ‡ firma * ſupra modum ** [illegible] ‡‡ (*is*, that is treuthe) in margine, MSS Cai & *Trin.* 8vo & Mr *Cleiſt Cai* idem habet in Textu verſio altera MSS. *Sidn* & *Magd.* §§ clepide *‖ have plenteously.

this blamyng that is maad of manye fulfilith to him that is fuch oon, fo that aghenward ghe rather forghyuen and coumforte leſt perauenture he that is ſwolwid be ouercomun of more heuynes. wherfor I beſeche ghou that ghe confirme charite vpon him. for whi therfore I wrote this, that I knowe ghoure preef whether in alle thingis ghe ben obedient. for to whom he han forghyuen ony thing, and I haue forgyue. for I that thing that I haue forghyuen, if I haue forghyuen ony thing, for youre perſoone of crift, that we ben not ouercomun of ſathanas. for we knowen his thoughtis. but whanne I was comun to troie for the gospel of crift, and a dore was opned to me in the lord, I hadde not reſte to my ſpyryt for I foond not titus my brother. but I wente forth fro hem, and I paſſide into macedonie. and I do thankyngis to god that euermore ſetteth us to haue victorie in crift, and ſchewith of us the odour of his knowing in ech place. for we ben the good odour of crift, to god among thilk that ben ſaaf, and among hem that perifchen. to hem certis we ben the ſauour of deth in deth. but to hem we ben the ſauour of lyf in lyf. and to thilke thingis who is able? for we ben not as many that doen aduoutrie bi the word of god, but we ſpeken of clenneſſe, as of god. in the ſyghte of god. in

CHAP. III.

BIgynnen we therfore eftſoone to preiſe uſſilf? or wondren we as ſum men axen lettris of preiſyng to you, or of you? youre lettre ben we writun in our hertis, which is knowen and redde of alle men. and maad open. for ye ben the piſtle of crift mynyſtrid of us, and writun not with enke, but with the ſpyryt of the lyuynge god. not in the tablis of ſtoon, but in the fleſchli tablis of youre hertis. and ſich affiaunce we han bi crift at god. not that we ben ſuffiſaunt to thenke ony thing of us, as of us ſilf. but oure ſuffiſaunce is of god. which alſo mynyſtride able mynyſtris of the newe teſtament, not bi lettre but bi spyryt. for the lettre ſleeth, but the ſpyryt quykeneth. and if the mynyſtracioun of deth writun bi lettris in ſtoonis was in glorie, ſo that the children of iſrael myghten not biholde into the face of moiſes for the glorie of his cheer which is auoidid, hou ſchal not the mynyſtracioun of the ſpyryt be more in glorie? for if the mynyſtracioun of dampnacioun was in glorie, mych more the mynyſtrie of rightwiſneſſe is pleteous in glorie. for neithir that that was cleer was glorified in this part for the excellent glorie. and if that that is auoidid is bi glorie, mych more that that dwellith ſtille is in glorie. therfore we haue ſich hope, we vſen mych liberte, and we ben not as moiſes ſettide a ſcheld on his face, that the children of iſrael ſchulden not biholde into the ende of that thing that is auoidid. but her wittis ben endurcid. for vnto this dai the ſame ſcheld dwellith in the redyng of the elde teſtament, and it is not reuelid. for in crift it is auoidid. but vnto this dai whanne moiſes is red the ſcheld is put on her hertis. but whanne it ſchal be conuertid to the lord, the ſcheld ſchal be don awei. and the lord is the ſpyryt. and where the ſpyryt of the lord, there is fredom. and we alle that with reuelid face beholden the glorie of the lord, ben tranſlatid into the ſame ymage fro glorie into glorie, as of the

CHAP. IIII.

HERfore we that han this adminiſtracioun, as we haue miſt we haue gyue to vnkynde thingis we not, but do we awei the priuy thingis of ſchame, not walkynge in falſnede, neither we adulterynge the word of god, but in ſchewyng of the treuthe, commendynge vs to euery conſcience of oure breſt. in the ſyghte of god. for if alſo oure goſpel is keuerid, in thilke that periſſchen it is keuerid. in whiche god hath blyndid the thoughtis of vnbeleeful men of this world, that the liyght of the goſpel of the glorie of crift which is the ymage of god ſchyne not. but we preche not vs ſilf but ihesu crift oure lord, and vs ſilf ſeruauntis for ihesu crift. for god that bad the derknes ſchyne of the liyght ſchyne in our hertis to the lightnyng of the ſcience of the glorie of god in the face of ihesu crift. and we han this treſour in * bretil veſſels, that the hiynneſſe be of goddis vertu and not of vs. we ſuffren tribulacioun, but we ben not angwiſchid. we ben maad pore, but we ben not forſaken. we ben not ſlayn. we beren about the deth of ihesu in oure bodi, that alſo the lyf of ihesu be ſchewid in oure bodies. for euermore we that lyuen ben taken into deth for ihesu, that the lyf of ihesu be ſchewid in oure mortal fleſch. for deth worchith in vs, but lyf in you. and we hauynge the ſame ſpyryt of feith, as it is writun, I bileuede, therfore I ſpak, we bileuen and therfore we ſpeken. witynge that he that reiſide the lord ihesu, ſchal reiſe vs alſo with ihesu, and ſchal ordeyne with you. for alle thingis ben for you, that grace plenteuouſli multiplied, make the thankyngis to ben plenteuouſ in the glorie of god. for which thing we faynten not, but though oure vtter man be corrupt, yit the inner man is renewid fro dai to dai. for that liyght thing of oure tribulacioun that laſtith now but a while, it worchith in vs ouer mesure in to an euerlaſtyng weyȝt of glorie. while that we biholden not the thingis that ben ſeen, but the thingis that ben not ſeen. for the thingis that ben ſeen ben but durynge for a ſchort tyme, but the thingis that ben not ſeen ben euerlaſtynge.

CHAP. V.

AND we witen, that if oure erthli hous of this dwellyng be deſtried, that we haue a bildyng of god, an hous not maad bi hondis euerlaſtynge in heuenes. for whi also thus we mornen coueityng to be clothid ouer with oure hous that is of heuene. if nethelis we ben founden clothid and not nakid. for whi we that ben in this tabernacle ſorowen withynne, and ben heuyed for that that we wolen not be ſpoilid, but be clothid aboue, that thilk thing that is deedli be ſopun up of lyf. but who is it that makith us into this ſame thing, god that ghaf to us the ** eernes of the ſpyryt. therfore we ben †† hardi algatis and witen, that the while we ben in this bodi we goon in pilgrimage fro the lord. for we walken by feith, and not bi cleer ſight. but we ben hardi and han good wille more

* bretil † angui armur ‖ ſchal reiſe alſo with us ieſu. MS Sur ſchal reiſe alſo us with ieſu. *Also ennes, l. e g.* ** †† audemes.

to be in pilgrimage fro the bodi, and to be present to god. and therfore we dryuen we taken alsoot
we doon preient to plese to him. for it nedeth vs
alle to be schewed before the trone of crist, that
euery man telle the propre thingis of the bodi as
c. he hath doen either good either yuel. therfore we
witynge the drede of the lord men, for
to god we ben open. and I hope, that we
opene also in youre consciencis. we commende
eftsoone to you, but we geuen to you
occasioun * to haue glorie for vs, that ye haue it
him that glorien in the face and not in the herte
for other we ✝ bi mynde passen to god, either we ben
sobre to you. for the charite of crist dryueth us,
gessynge this thing, that if oon diede for alle thanne
alle weren deede. and crist diede for alle, that
thei that lyuen lyuen not now to hemsilf, but to
him that for hem is risen. therfore
we fro this time knowen no man after the flesch,
though we knowen crist after the flesch, but now
we knowen not. therfore if ony newe creature is
in crist, the oolde thingis be passid, and lo alle
thingis ben of god. which reconsilide vs to him
bi crist, and yaf to vs the office of reconsilyng
and god was in crist reconsilynge the
world, not rekenynge to hem her giltis, and puttynge
in vs the word of reconsilyng. therfore we also
weldoen in the stide of embassatours for crist, as
god preche bi vs. we biseechen for crist be ye reconsilid to god. god
the fadir made him synne, || *that is a sacrafice for
synne* for vs which knewe not synne, that we schulden
ben maad rightwysnesse of god in him.

Chap. VI.

BUT we helpynge monesten, that ye resseyue
not the grace of god in veyn. for he seith in
tyme wel pleasaunt I haue herd thee, and in the
day of heelthe I haue holpen thee. lo now a tyme
acceptable, lo now a day of heelthe. yyuynge we to no
man ϕ offendyng, that oure ministrie be not repreuyd
but in alle thingis we shewe vs as the mynystris of god in mych pacience, in tribulacouns,
in nedis, in angwischis, in betyngis, in prisons, in
discomfitingis, in trauelis, in wakingis, in
fastyngis, in chastite, in kunnyng, in long abiding,
in swetnesse, in the hooli goost, in charite not feyned, in the word of treuthe, in the uirtu of god.
bi armuris of rightwisnesse on the right half and on
the left half. bi glorie and * dishonour, bi yuel fame
and good fame. as deceyuours and treue men, as
that thei ben unknowun and knowun, as men dyynge,
and lo we lyuen, as chastyed, and not maad ded.
as sorouful and euermore ioyynge, as hauynge
nede, but makynge many riche men, as nothing
hauynge, and we weldynge alle thingis. oure mouth
is opened to you corynthies, oure herte is
largid. ye ben not angwischid in vs, but ye ben
angwischid in youre owne entrailis. and I seie as
to sones, yelde ye hem the same reward, be ye
dilatid. bere ye not ** with
vnfeithful men. for what parting of riytwisnesse with
wickidnesse? or what felauschip of light to derknessis? and
what acordyng of crist to Belial? or
what part of a feithful with the unfeithful? and
what consent to the temple of god with mawmetis?
and ghe ben the temple of the lyuynge god, as the
lord seith, for I schal dwelle in hem, and I schal
walke among hem. and I schal be god of hem,
and thei schulen be a peple to me. for which thing
go ghe out of the myddil of hem, and be ghe departid seith the lord, and touche ghe not unclene
thing and I schal resseyue ghou, and schal be to ghou
into a fadir, and ghe schulen be to me into sones
and doughtris seith the lord almyghti

Chap. VII.

THerfore, moost derworthe britheren, we that
han these biheetis, clense we us fro al filthe of
the fleisch and of the spyryt, doynge boolynesse in
the drede of god. take ghe us, we han hirt no
man, we han ✝ apeyred no man, we han
no man. I speke not to dampnyng, I
seide before that we ben in youre
hertis, to deye togidere and to
lyue togidere. gret is my
tristynge of you, gret is my
glorie for you, I am fulfillid
with coumfort, I ouerflowe
with ioye in alle our tribulacioun. for whanne we comen
into Macedonye, our fleisch hadde no reste, but we
weren tribulat in alle thingis, wiythinne fightingis,
outward dredis. but god that coumfortith mylde men
coumfortide vs in the comynge of titus, not
in the comynge only, but also
in the coumfort in which he was coumfortid in
you, while he telde to vs youre desier, youre wepyng, youre loue for
me, so that I ioiede more. for though I made
ghou sori in a pistle, it ✝ rewith me not though
it rewide. seynge that though thilk pistle made
ghou sori at an hour, now I haue ioie. not for
ghe weren maad sorouful, but for ghe weren maad
sorouful to penaunce. for whi ghe ben maad sorouful
after god, that in no thing ghe suffren
of us. for the sorowe that is after god worchith
penaunce into stidefast heelthe, but sorowe of the
world worchith deeth. for lo this same thing that
ghe ben sorouful after god, hou myche *§ bisynesse
it worchith in ghou, but defendyng, but indignacioun, but drede, but desier, but loue, but
[illegible] to
[illegible] I
wrote to ghou I was [illegible] the
[illegible] of hem
[illegible] we
[illegible]
[illegible]
[illegible]

weren wilful, with mych monestyng bisechynge us the gra e and the comynyng of mynystryng that is maad to hooli men: and not as we hopid, but thei ghauen hemself first to the lord, af terward to us bi the wille of god, so that we preiseden tite, that as he bigan so also he parfourme in ghou this grace. but as ghe abounden in alle thingis in feith and word and konnyng and al bisynesse more ouer and in ghoure charite into us that also in this grace ghe abounde. I seie not as comaundynge, but bi the bisynesse of othir men, appreuynge also the good * witt of ghoure charite. and ghe witen the grace of oure lord ielus crist, for he was maad nedi for ghou whanne he was riche, that ghe schulden be maad riche bi his nedynesse. and I ghyue counseil in this thing, for this is profitable to ghou that not oonli han bigunne to do but also ghe bi- [illegible] wille is r[illegible] that ghe han. [illegible] that that it hath, not [illegible] not and not that it be remissioun to othir [illegible] [illegible] god that [illegible] herte of [illegible] he rei- [illegible] [illegible] [illegible]

ben bighondis gl ou, not to haue glorie in othir mannys reule in theſe thingis that ben maad redi. he
c. that glorieth haue glorie in the lord. for not he that commendith hymſilf is preued, but whom god commendith.

Chap. XI.

I Wolde that ghe wolden ſuffre a litil thing of myn unwiſdom, but alſo ſupport ghe me. for I loue ghou bi the loue of god, for I haue ſpouſid ghou to oon husbonde to ghelde a chaaſt virgyn to crist. but I drede leſt as the ſerpent diſceyuyde eue with his ſutil fraude, ſo ghoure wittis ben corupt and fallen doun fro the ſymplenetie that is in crist. for if he that cometh prechith anothir crist whom we prechiden not, or if ghe taken a nothir ſpyryt whom ghe tooken not, or a nothir goſpel [illegible] ſuffre. for I wene that I haue doon no thing leſſe than the grete apoſtlis. for though I be [illegible] in word, but not in kunnyng. for in alle thingis I am opun to ghou. or whether I haue do ſynne mekynge myſilf that ghe ben enhaunſid? for freelI I prechide to ghou the goſpel of god. I made [illegible] ſeruyſe. and whanne I was among ghou and hadde [illegible] I was chargeful to no man. for brytheren that camen fro macedonye fulfilliden that that fatlede to me. and in alle thingis I haue kept and ſchal kepe me withouten charge to ghou. the treuthe of crist is in me, for this glorie ſchal not be brokun in me in the cuntreis of achaie. whi? for I loue not ghou? god woot. for that that I do, and that that I ſchal do is that I kitte awei the occaſioun of hem that wolen occaſioun, that in the thingis which they o- [illegible] be foundun as we. for ſuch falſe apoſtlis ben [illegible] & traiſ[illegible] ben into apoſtlis of crist and no wondir, for [illegible] transfourmeth him to [illegible] therefore it is not grete if his mynyſtris ben transformed as the mynyſtris of riytwiſnes, whoſe ende ſchal be aftir her werkis. eftir I ſeide also eftsoone, that no man gyue me to be unwyis, elles take ghe me as unwyis, that also I haue power a litil with, that that I glorie, I ſpeke not after god, but as in unwiſdom, in this [illegible] of glorie. for many men glorien after
D [illegible] and I ſchal glorie. for ghe ſuffren gladli unwiſe men whanne ghe ſelue ben wiſe. for ghe ſuffren if ony man bryngith ghou into ſeruage, if ony man deuourith, if ony man takith, if ony man is enhaunſid, if ony man ſmytith ghou on the face. I unnobler I ſeie, as if we weren like in this partie. in what thing ony man dar, in unwiſdom I ſeie, and I dar, thei be ebrewis? and I. thei ben iſraelitis? and I. thei ben the seed of abraham? and I. thei ben the mynyſtris of crist? and I. as leſſe wyſ I ſeie, I more. in ſuperflu[illegible] trauelis, in prisouns more plenteouſli. in woundis aboue maner. in dedthis oftetymes. I reſceyuyde of the iewis fyue ſithis fourti *ſtrokis* oon leſſe, thries I was beten with gherdis, oonys I was ſtoned, thries *I was* at ſchipbreche, nyght and dai I was in the depnetie of the ſee. in weies ofte, in perelis of floodis, in perelis of theues, in perelis of kyn, in perelis of hethen men, in perelis in citee, in perelis in deſert, in perelis in the ſee, in perelis among falſe britheren, in trauel and nedynetie, in manye wakingis, in hungur and thirſt, in manye faſtyngis, in cold and nakidneſſe. withoute tho [illegible] that ben withoutforth, [illegible] uersyng is the buſynetie of alle chirchis. who is ſyk and I am not ſyk? who is ſclaundrid and I am not brent? if it bihoueth to glorie, I ſchal glorie in *the thingis* that ben of myn infirmyte. god and the fadir of oure lord ieſus crist that is bleſſid into worldis woot that I lie not. the prouoſt of [illegible] kyng of [illegible] keepe the [illegible] to take me [illegible] and [illegible] [illegible] I was lauendrid bi a wal, and I eſcapide his hondis.

Chap. XII.

IF it bihoueth to haue glorie it ſpedith not, but I ſchal come to the viſiouns and to the reuelaciouns of the lord. I woot a man in crist that [illegible] yeer whether in [illegible] whether out of the bodi I woot not, god woot, that ſuch a man was rauyſchid into the thridde heuene. and I woot ſuch a man whether in bodi or out of bodi I woot not, god woot, that he was rauyſchid into paradiſe, and herde priuey wordis which it is not leueful to a man to ſpeke. for ſuche thingis I ſchal glorie, but for me no thing, no but in myne infirmytees. for if I wolde ‡‡ wolde to glorie I ſchal not be unwiys, for I ſchal ſeie treuthe. but I ſpare, leſt ony man gyue more to me than that thing that he ſeeth in me or heerith of me. and leſt the greetnes of reuelaciouns enhaunce me ouermych, there was ſent to me a prikke of my fleſch, an angel of ſathanas to buffete me. for which thing thries I preiede the lord, that it ſchulde go awei fro me. and he ſeide to me, my grace ſuffiſith to thee, for vertu is parfytli maad in infirmytee. therfore gladli I ſchal glorie in myne infirmytees that the vertu of crist dwelle in me. for which thing I am glad in myne infirmytees, in blaſfymyes, in nedis, in perſecutiouns, in angwiſchis for crist. for whanne I am feble thanne I am myghti. I am maad a fool, ghe han compelled me. for I ought to be commendid of ghou, for I dide no thing leſſe than the [illegible] be apoſtlis aboue maner, thouȝ I am nouȝt, notwithſtondyng the ſignes of myn apoſtlehod ben wrouȝt on ghou in al pacience and ſignes and grete wondris and vertues. & what is it that ȝe han ſuffrid leſſe than othir chirchis, but that I my ſelf greuide ghou not? forȝyue ȝe to me this wrongful. lo thridde time I am redi to come to ghou, and I ſchal not be greuous to ghou. for I ſeke not the thingis that ben youre but youre. for neither the ſones owen to tresoure to the fadris, but the fadris to the ſones. for I ſchal gladli ſpende and be ſpendid myſilf for youre ſoulis. for ghe ſchulden [illegible] I more loue ghou and be leſſe loued. but ſo, I greeue not you, but [illegible] I was ſutil I took ghou with gile, whether I defraudide ghou ony of hem whom I ſente to ghou? I preiede titi, and I ſente with hym a brother. whether titi took ghou? whether we [illegible] ghou in the ſame ſpyryt? whether not in the ſame ſteppis? ſum tyme ȝe weenen that we bi- [illegible] excuſe us anentis ghou. [illegible] tucke, and moost [illegible] bi- [illegible] ghou. but I drede leſt whanne I ſchal come ghou not ſuche as I wole, and I ſchal be foundun of ghou ſuch as ȝe wolen not, leſt peraduenture ſtryuyngis, enuies, indignacions, diſcen-

[illegible] ¶ in itineribus. * ſporta. †† velocro.

etoons, and detraccioons, priuy ſpechis of diſcord, bolnyngis *in pride*, debatis ben among ghou. and left eftſoone whanne I come god make me lough a-nentis ghou, and I biweile manye of hem that bifore fynneden, and diden not penaunce on the vnclennelle and fornycacioun and vnchaſtite that thei han doen.

CHAP. XIII.

LO this thridde tyme I come to ghou, and in the mouth of tweyne or of thre witnellis euery word ſchal ſtonde. I ſeide bifore and ſeie bifore as preſent twies and now abſent to hem that bifore han ſynned and to alle othir. for if I come eftſoones I ſchal not ſpare. whethir ghe ſeken the preef of that crist that ſpekith in me which is not feble in ghou. for though he was crucified of ynfirmytee, but he lyueth of the vertu of god. for alſo we ben like in him but we ſchulen lyue with him of the vertu of god in us. aſſai ghoulilf if ghe ben in the feith, ghe ghoulilf preue. whether ghe knowen not ghoulilf for crift ieſus is in ghou? but in eny gile ben reprouable, but I hope that ghe knowen that we ben not reprouable. and we preien the lord, that ghe do no thing of yuel. not that we feme preued, but that ghe do that that is good, and that we be as reprouable. for we mown no thing agenis treuthe but for treuthe. for we ioien whanne we ben feble, but ghe ben myghti. and we preien this thing ghou perfitnesse. therfore I absent write these thingis, that I present be not harde bi the power which the lord yaf to me into edifiyngis, and not into deſtruccioun. britheren, henus forward ioie ghe, be ghe parfite, excite ghe, vnderſtonde ghe the ſame thing. haue ghe pees, and god of pees and of loue ſchal be with ghou. greete ghe wel togidre in hooli coſs. alle hooli men greeten ghou wel. the grace of our lord ieſus crist, and the charite of god, and the communyng of the hooli goſt be with alle ghou amen. *[illegible] epiſtle to corinthis, and is gouerned of the apoſtle to galathes.*

GALATHIA is ſeid translatid, that tarieth ſtil of the apoſtle the world of trouble. but after his goyng awei the wicke[d] temptours of the apoſtlis that thei weren tarned into the lawe & circumciſioun. the poſtle aghenſetteth hem to the feith of treuthe, and writith to hem fro effeſies. *Jerom in his prolog on this epiſtle ſeith this.*

GALATHIES.

CHAP. I.

OF LI the apoſtle not of men, ne bi man, but bi ieſus crift and god the fadir that reiſide hym fro deeth, and alle the britheren that ben with me to the chirchis of galathie, grace to ghou and pees of god the fadir and of the lord ihus crift that ſchal hym ſelf for our ſynnes to delyuere vs fro the preſent wicked world, bi the wille of god and our fadir, to whom is worſchipe and glorie of worldis of worldis. Amen. I wondre, that ſo ſoone ghe ben turned fro him that clepide ghou in the grace of crift into another euangelie which is not other, but ther ben ſumme that troublen ghou, and wolden ‖ ſmyte the euangelie of crift. But though we or an aungel of heuene preche to ghou bifidis that that we han preched to ghou, be he acurſid. as I haue ſeid bifore, and now eftſoone I ſeie, if ony preche to ghou bifidis that that ghe han vndirtongen, be he acurſid. for [illegible] I preue or ſeke? or whethir I ſeke to plete to men? if I plete ghit men, I were not the ſeruaunt of crift. for, britheren, I make knowun to ghou the euangelie that was preched of me, for it is not bi man, ne I reſeyuede it of man ne lernyde but bi reuelacioun of ieſu crift. for ghe han herd my conuerſacioun ſumtyme in the iewis reume that I perſuade † paſſyngli the chirche of god and waſtide it. and I profite in the iewis lawe aboue many of myne euenecldris in my kynrede, and was more aboundaunt in the ſ emewis of my fadris traditiouns. but whanne it pleſide him that hadde departid me fro my modris wombe and clepide me bi his grace to schewe his ſone in me, that I ſchulde preche him among the hethen, anoon I ‖ drough no counſeil to fleiſch and blood. ¶ ne I cam to ieroſolym to the apoſtlis that weren tofore me, but I went into arabie, and eftſoones I turnede ayen into damaſk. and fith thre ſheer aftir I cam to ieroſolym to ſe petir, and I dwellide with him fiftene daies. but I ſaugh non other of the apoſtlis but iames *oure* lordis brothir. and thes thingis whiche I write to ghou, lo tofore god I lie not. aftirward I cam into the cooſtis of ſyrie and cilice. but I was vnknowun bi face to the chirchis of iudee that weren in crift, and thei hadden oonli an heeryng, that he that perſuyde vs ſumtyme prechide now the feith aghens which he ſaugte ſumtyme, and in me thei glorifieden god.

CHAP. II.

AND fith fourtene gheer aftir eftſoones I wente up to ieruſalim with barnabas and took with me tite. I wente up bi reuelacioun and ſpak with hem the euangelie which I preche among the hethene: and ** bi hemſilf to thes that ſemyden to be ſumwhat leſt I runne or hadde runne in veyn. and neithir tite that hadde be with me while he was hethene was compellid to be circumcidid, but for falſe

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* [illegible] concerneth vs. § [illegible] ‖ [illegible] ** [illegible]

falſe britheren that weren brought yn whiche hadden entrid to aſpie oure fredom which we han in crift ieſus to brynge us into ſeruage. but we ghyuen no place to ſubiecciouu, that the treuthe of the gospel ſchulde dwelle with ghou. but of theſe that semyden to be ſumwhat whiche thei weren ſum-

[illegible] for that that [illegible] to me, for god taketh not [illegible] man. for thei that semeden to [illegible] ghoun ne nothing. but * ⁊ whanne I [illegible] haden ſeen that the euangelie of prepu[illegible] the [illegible] of circumcisioun was [illegible] peter. (for he that wroughte to petir in apoſtilheed of circumcisioun wrought [illegible] hethene) and whanne thei hadden knowe the grace *of god* that was ghouun [illegible] iames ⁊ petir ⁊ ihon whiche weren ſeen to be pileris ⁊ ghauen to me ⁊ barnabe riȝtis of felouſchip, that we ameuy the hethene, and thei into circumcisioun, oonli that we hadden [illegible] of the pore men, the which thing I was ful biſi to doon. but whanne petir was comen to [illegible] I ayenſtood him in the face, for he was worthi to be blamed. for before that ther camen ſum men fro iame he eet with hethen men, but whanne thei weren comen he wiþdrouȝ ⁊ departide hymſelf, dredynge hem that weren of circumcisioun and the other iewis weren conſentynge to his departyng. but whanne I ſaw that thei wenten not riȝtli to the treuthe of the goſpel, I ſeide to petir bifore alle men, if thou art a iew ⁊ liuyſt hethenli and not iewiſſhli, how constreynest thou hethene men to be men iewis? we iewis of kynde and not ſynful men of the hethen knowen that a man is not iuſtified of werkis of the law, but bi the feith of ieſus crift. and we bileuen in ieſus crift, that we ben iuſtified of the feith of crift, and not of the werkis of lawe. wherfore of the werkis of lawe eche fleiſch ſchal not be iuſtified. and if we ſechen to be iuſtified in crift we ourſelf ben foundun ſynful men. whether crift be mynyſtre of ſynne? god forbede. and if I bilde aȝhen thingis that I haue diſtried, I make myſelf a treſpaſſour. for bi the lawe I am deed to the lawe, and I am † fitchid to the croſs, that I liue to god with crift. and now I liue not I but crift liueth in me. but I liue now in fleiſch I liue in the feith of goddis ſone that louede me, and ȝaf hymſelf for me. § I caſte not awey the grace of god. for if riȝtfulneſſe be thorȝ lawe, thanne crift diede wiþouten cauſe.

Chap. III.

A! unwiſe galathians tofore whoſe ȝhen ieſus crist [illegible] ſcribed in ȝhou, who hath enuyed ȝhou that ȝhe obeien not to treuthe? this oonli I wilne to lerne of ghou, whether ghe han vndirfongen ſpiritis of the lawe, or of heryng of feith? ſo ghe ben vnwiſe, that whanne ghe han bigonne in ſpirit ghe ben endid in fleiſch? ſo ghe han ſuffrid withouten cauſe, if it be withouten cauſe. he that ȝyueth to ȝou ſpirit and worchith vertues in ȝhou, whether of werkis of the lawe or of heryng of bileue? as it is writun, abraham bileuede to god, and it was rettid to him to riȝtfulneſſe. and therfore knowe ȝe that thoſe that ben of bileue ben the ſones of abraham. and the ſcripture ⁊ ſeynge

after that * god iuſtifieth the hethene of bileue toolde tofore to abraham, that in thee alle the hethene ſchulen be bleſſid. & therfore thoſe that ben of bileue ſchulen be bleſſid with feithful abraham. for alle that ben of the werkis of lawe ben vndir curs. for it is writun, ech man is curſid that abi[illegible] [illegible] of the law to do hem. and that no man is iuſtified bi the lawe anentis god it is [illegible] that a riȝtful man liueth of [illegible] not of bileue but he that doith tho thingis [illegible] ſchal liue in hem. but crift aȝhenbouȝte [illegible] curs of the law, and was maad curs for vs, for it is writun, curſid is ech that hongith in a tree, that among the hethene the bleſſyn[illegible] abraham were maad in crift ieſu, that we token the [illegible] ſpirit thorȝ feith. bretheren, I ſeie after man, ‖ ‖ no man diſpiſith the teſtament of a man that is confermed, or ȝyuen ordeinaunce to his ſeed. he ſeith not in ſeedis as in many, but as in oon, and to thi ſeed that is crist. and I ſeie this teſtament ȝyuen of god, the lawe that was maad after ‖ ‖ foure hundrid ⁊ thretti ȝeer makith not [illegible] to make the biheeſt of no vertu. for if eritage be of the lawe, it is not now of biheeſt, but god ȝaf it to abraham thorȝ biheeſt. what thanne the lawe? it was ſet for trſpaſſyngis vnto the ſeed comen to whom he hadde maad biheeſt, ordeyned *bi* angels in the hond of a mediatour. but a mediatour is not of oon but god is oon. is thanne the lawe aȝhen the biheeſtis of god? god forbede. for if the lawe were ȝouun that myȝte quykene, verili were riȝtfulneſſe of lawe. but the ſcripture hath concludid alle thingis vndir ſynne, that the biheeſt of the feith of ieſu crist were ȝhouun to hem that bileuen. and bifore that the feith came we weren kepte vndir the lawe enclosid into that feith that was to be reuelid. and ſo the lawe was oure vndirmaiſtir in crist, that we ben iuſtified of feith. but after that the feith is comen, we ben not now vndir the vndirmaiſtir. for alle ȝe ben the children of god thorȝ the feith of crist ieſu. for alle ȝe that ben baptiſid in crist han clothid with crist. there is no iew ne greek, ne boonde man ne freeman, ne mal ne female, for alle ȝhe ben oon in ieſus crist. and ‖ ‖ if ȝe ben of crist thanne ȝhe ben the ſeed of abraham, and eiris bi biheeſt.

Chap. IIII.

BUT I ſeie as longe tyme as the eir is a litil child, he diuerſith no thing fro a ſeruaunt [illegible] lord of alle thingis, but he is vndir keperis and tretouris vnto the tyme ordeyned of the fadir. ſo we whanne we weren litle children we ſeruyden vndir the elementis of the world. but after that the fulneſſing of tyme is comen, god ſente his ſone maad of a womman maad vndir the lawe, that he vnbouȝte hem that weren vndir the lawe, that we token the adoptioun of ſones. and for ȝe ben ſones, god ſente the ſpirit of his ſone in oure hertis crieng, abbe fadir. ſo he is not now a ſeruaunt but a ſone. and if he is a ſone, he is an eir of god thorȝ crist. but thanne ȝe that weren not goddis, but now ȝe han knowen god and ben knowun of god, how turne ȝhe eftſoonis

eftſoonis

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* [illegible] forſothe not ſuperouſmat. † Gheer and thrifty ‖ ordeineth as bi man ‖ ‖ hath auctorid to [illegible] ſeid ‖ ‖ ‖

eftſoones to the feble and nedi elementis to the whiche ghe wolen ett ſerue? ghe * taken kepe to daies and monethis & tymes and gheeris. but I [illegible] among ghou. be ghe as I, for I am as ghe. brytheren, I biſeche ghou ghe han hurt me no thing. but ghe knowen that bi ynfyrmyte of ſteſch I haue prechid to ghou now bifore, and ghe diſpiſiden not neither forſoken ghoure temptacioun in my fleiſch. but ghe reſeyuyden me as an aungel of god, as crift ieſus. where thanne is ghoure bleſſyng? for I bere ghou witneſſe that if it myghte haue be doon ghe wolden haue putt out ghoure ighen, and haue ghouun hem to me. am I thanne maad an enemy to ghou ſeiynge to ghou the ſothe? thei † louen not ghou wel, but thei wolen exclude ghou that | ghe ſuen hem. but ſue ghe the good euermore in good, and not oonli whanne I am preſent with ghou my ſmale children whiche I bere eftſoonys til that crift be fourmed in ghou. and I wolde now be at ghou and chaunge my vois, for I am confoundid among ghou. ſeie to me ghe that wolen be undir
b. the lawe, han ghe not red the lawe? for it is writun, that abraham hadde twein ſones, oon of a ſeruaunt, and oon of a free womman. but he that was of the ſeruaunt was born aftir the fleiſch, but he that was of the free womman bi a biheeſt. the whiche thingis ben ſeid § bi a nothir undirſtondyng for theſe ben two teſtamentis, oon in the hil of ſynai gendrynge into ſeruage, which is agar for ſyna is an hil that is in arabie, which hil is ioyned to it that is now ieroſalim and ſerueth with hir children. but that ieruſalim that is aboue is free which is oure modir. for it is writun, be glad thou barein that hast [illegible] and crie that bringeſt nyt forth no children: for manye ſones ben of hir that is left of hir husbonde more than of hir that hath an husbonde. but brytheren, we ben ſones of biheeſt aftir iſaac. but now as this that was born aftir the fleiſch perſuede hym that was aftir the ſpyryt, ſo now. but what ſeith the ſcripture? caſte out the ſeruaunt and hir ſone, for the ſone of the ſeruaunt ſchal not be eyr with the ſone of the free wyf. and ſo, brytheren, we ben not ſones of the ſeruaunt but of the free wyf, bi which fredom crift hath maad us free.

Chap. V.

STonde ghe therfore and nyle ghe ** eftſoonys [illegible] ſeie to ghou, that if ghe ben circumcidid crift ſchal no thing profite to ghou. and I witneſſe eftſoones to ech man that circumcidith himſilf, that he is dettour of al the lawe to be doon. and ghe ben voidid awei fro crift, and ghe that ben iuſtified in the lawe ghe han fallen awei fro grace. for we thorugh the ſpyryt of bileue abiden the hope of rightfulnetſe. for in ieſus crift neithir circumciſioun is ony thing worth neithir prepucie, but the bileue that worchith bi charite. ghe runnen wel, who letride ghou that ghe obeieden not to treuthe? conſente ghe to no man. for this counſeil is not of him that hath clepid ghou. a litil ſourdow apeireth al the gobet.
c. I triſte †† on ghou in oure lord, that ghe ſchulden [illegible] but he that diſturbith ghou ſchal bere doom who euere he be. and brytheren, if I preche ghit circumciſioun what ſuffre I ghit perſecucioun? thanne the ſclaundre of the croſs is voidid. I wolde that thei weren kitt awei that diſturblen ghou. for brytheren, ghe ben clepid into freedom, oonli ghyue ghe not freedom into occaſioun of fleiſch, but bi charite of ſpyryt ſerue ghe togidre. for euery lawe is fulfilid in oo word, thou ſchalt loue thi neighbore as thiſilf. and if ghe bite and ete ech othir, ſe ghe left ghe be waſtid ech of [illegible]. ‡‡ and I ſeie ghou in crift, walke ghe in ſpyryt, and ghe ſchulen not parforme the desires of the fleiſch. for the fleiſch coueitith aghen the ſpyryt, and the ſpyryt aghen the fleiſch. for theſe ben aduerſaries togidre, that ghe do not alle thingis that ghe wolen. that if ghe be led bi ſpyryt ghe ben not vndir the lawe. and the werkis of the fleiſch ben open, whiche ben fornycacioun, vnclennes, vnchaſtite, lecherie, ſeruyſe of falſe goddis, witchecraftis, enemytees, ſtrijngis, zelousycioums, wraththis, chidyngis, diſſencioums, ſectis, enuyes, manſlaughtris, drunkeneſſis, vnmeſurable etyngis & thingis lyk to theſe, which I ſeie to ghou as I haue told ghou before, for thei that doen ſuche thingis ſchulen not haue the kyngdom of god. but the fruyt of the ſpyryt is charite, ioie, pees, pacience, long abidyng, benygnyte, goodneſſe, myldenetſe, feith, temperaunce, contynence, chaſtite. aghen ſuche thingis is no lawe. and thei that ben of crift han crucified her fleiſch with vicis and concupiſcencis. ‡‡ if we lyuen bi ſpyryt, walke we bi
d. ſpyryt. be we not maad couetouſe of veyn glorie, ſtirynge ech othir to wrathe or hauynge enuye ech to othir.

Chap. VI.

BRytheren, if a man be occupied in ony gilt, ghe that ben ſpyrytual enſorme ghe ſuch oon in ſpyryt of ſoftnetſe, biholdyng thiſilf leſt that thou be temptid. ech bere otheris chargis, and ſo ghe ſchulen fulfille the lawe of crift. for who that trowith that he be ſumthing whanne he is nought he gabbith hymſilf. but ech man preue his owne werk, and ſo he ſchal haue glorie in himſilf and not in another, for ech man ſchal bere his owne charge. he that is tauȝt in word comynye with him that techith him in alle goodis. nyle ghe erre, god is not ſcorned. for tho thingis that a man ſowith tho thingis he ſchal repe. for he that ſowith in his fleiſch, of the fleiſch he ſchal repe corupcioun, but he that ſowith in the ſpyryt, of the ſpyryt he ſchal repe euerlaſtynge lyf. and doynge good faile we not, for in his tyme we ſchal repe not failynge. therfore while we han tyme worche we good to alle men but mooſt to hem that ben homeliche of the feith. ſe ghe what maner letteris I haue writen to ghou with myn owne hond. for who euere wole pleſe in the fleiſch this constreineth ghou to be circumcidid, oonli that thei suffre not the persecucioun of crist is croſs. for neithir thei that ben circumcidid kepen the lawe, but thei wolen that ghe ben circumcidid that thei haue glorie in ghoure fleiſch. but ſer be it fro me to haue glorie but in the croſs of oure lord ieſus crift bi whom the world is crucified to me and I to the world. for in ieſus crift neithir circumciſioun is ony thing worth, ne prepucie, but a newe creature. and whi euere ſuen this reule pees †† be on hem and merci and on israel of god. and henſeforth no man be heuy to me. for I bere in my bodi the tokenes of oure lord ieſu crift. the grace of oure lorde ieſus crift be with ghoure spirit, brytheren, amen. *Here endeth the pistle to galathies and bigynneth a proleg on the pistle to effesies.*

Effesians

* [illegible] ‡ emulantur ‖ zemulemini § per allegoriam [illegible]
** [illegible] vi begins in the editions of the Lat. Vulg. *Paris* 1549 & *Lovan* [illegible] *Paris* [illegible] 1545, &c
†† [illegible] here. The Benedictine of 1693, begins in here [illegible] ou

Fletians ben of ate. thefe whanne thei hadden refferued the word of treuthe abiden fr[illegible]

E F F E S I E S.

Chap. I.

OUL the apoſtle of ieſus criſt bi the wille of god to alle ſeynts that ben at eſteſi, and to the feithful men in ieſu criſt, grace be to ghou and pees of god oure fadir and oure lord ieſu criſt. bleſſid be god and the fadir of oure lord ieſus criſt that hath bleſſid us in al ſpiritual bleſſyng in heuenli thingis in criſt, as he hath choſen us in hym bifore the makyng of the world, that we weren hooli and without wem in his ſight in charite. which hath bifore ordeyned us into adopcioun of ſones bi ieſu criſt into him, bi the purpos of his wille into the heryng of the glorie of his grace in which he hath glorifiſed us in his derewrthe ſone in whom we han redempcioun bi his blood forghyuenеſſe of ſynnes [illegible] in heuenes and which ben [illegible] in whom we ben clepid bi foort bifore ordeyned bi the purpos of him that worchiſ[illegible] be into the heryng of his glorie, we that han hopid bifore in criſt, in whom alſo ghe weren clepid whanne [illegible] he herden the word of treuthe (the goſpel of † oure heelthe) in whom ghe bileuyngе ben markid with the hooli gooſt of biheeſt, which is the § eernys of oure eritage into the redempcioun of purchaſyng into heryng of his glorie. therfore I heerynge ghoure feith that is in criſt ieſus and the loue into alle ſeyntis, ceeſe not to do thankyngis for ghou, makynge mynde of ghou in my preieris, that god of oure lord ieſus criſt the fadir of glorie ghyue to ghou the ſpyryt of wisdom and of reuelacioun into the knowyng of him, and the yghen of ghoure herte lightned, that ghe wite which is the hope of his clepyng, and whiche ben the richeſſis of the glorie of his eritage in ſeyntis, and which is the excellent greetneſſe of his vertu into us that han bileued bi the worchyng of the myght of his vertu which he wroughte in criſt reiſynge hym fro deeth, and ſetteynge him on his righthalf in heuenli thingis || aboue ech princioun and poeſtat and vertu and [illegible] ech name that is named, not oonli in this world, but alſo in the world to comyng; and made alle thingis ſuget undir hiſe feet. and ghat hym to be heed ouer al the churche that is the bodi of him, and the pleritee of him which is alle thingis in alle thingis fulfillid.

Chap. II.

AND [illegible] tus and ſynnes in whiche ghe †† w[illegible] ſumtyme after the cours of this world, [illegible] prince of the power of this eyr of the ſpyryt that worchiſ[illegible] now into the ſones of †§ unbileue, in which alſo we alle lyueden ſumtyme in the deſires of oure fleiſch, doynge the willes of the fleiſch and of thoughtis, and we weren bi kynde the ſones of wraththe as othere men. but god that is riche in merci for his ful mych charite in which he louyde us, ghe whanne we weren deede in ſynnes, quykenyde us togidre in criſt (bi whos grace ghe ben ſaued) and aghenreiſide togidre and made togidre to ſitte in heuenli thingis in criſt ieſus, for bi grace [illegible] ſaued bi feith, and this not of ghou, for [illegible] ghifte of god, not of werkis, that no man haue glorie. for we ben the makyng of him maad of nought in criſt ieſus in goode werkis whiche god hath ordeyned that we †|| go in tho *werkis*. for [illegible] he myndeful, that ſumtyme ghe [illegible] in fleiſch, which weren ſeid prepuce [illegible] bi hond in [illegible] [illegible] [illegible]

me, as I aboue wroot in schort thing as ghe moun rede and undirstonde my prudence in the * myny-sterie of crist, which was not knowun to othere ge-neracioums to the sones of men as it is now schewid to hise hooli apostlis and proteys in the spyryt, that hethene men ben euene eyris and of oo bodi and parteneris togidre of his biheest in crist ihesus bi the euangelie whos mynystre I am maad bi the ghifte of goddis grace which is ghouun to me bi the worch-ing of his vertu. to me leest of alle seyntis this grace is ghouun to preche among hethen men the unserch-able richeſis of crist, and to lightne alle men which is the dispensacioun of sacrament hid fro worldis in god that † made alle thingis of nought, that the mych foold wisdom of god be knowun to princes and potestatis in heeuenli thingis bi the chirche, bi

crist more excellent than science, that ghe be filled in al the plentee of god. and to him that is myghti

dentewouth than we axen or undirstonden bi the vertu that worchith in us, to him be glorie in the chirche and in crist ihesus

the generacioums of the world of worldis, amen

Chap. IV.

A. THerfore I boundun for the lord biseche ghou, that ghe walke worthili in the clepyng in which ghe ben clepid with al mekenesse and mylde-nesse with pacience supportinge ech othir in charite, bisi to kepe unyte of spyryt in the boond of pees oo bodi and oo spyryt as ghe ben clepid in oon hope of ghoure clepyng. oo lord, oo feith, oo baptym,

alle which is aboue alle *men*

yngis an

to men. he

also he cam

erthe? he

ryng in the weiwardnesse of men in fulil witt to the diseyuyng of errour. but do we treuthe in charite & wexe in him bi alle thingis that is crist oure heed of whom al the bodi fett togidre and bounden togidre bi eche iointure of undirseruyng li worchyng into the mesure of eche membre makith encreesyng of the bodi into edificacioun of silf in charite. therfore I seie and witnesse this thing in the lord, that ghe walke not now as hethene men walken in the vanyte of her witt, that han undir-stondyng derkned with derknesse, and ben alienid fro the lyf of god bi ignorauncе that is in hem for the blyndnesse of her herte, whiche dispeyringe bi-tooken hemsilf to unchastite into the worchyng of al uncleenesse in coueitise. but ghe han not lern-ed crist, if nethelis ghe herden him, and I ben taught in him as is treuthe in ihesus. do ghe awei bi the elde lyuyng the elde man that is corupt bi the de-sires of errour. and be ghe ¶ renewid in the spyryt of ghoure soule, & clothe ghe the newe man which is maad aftir god in rightwysnesse & hoolynesse of treuthe. for which thing ghe putte awei leesyng, & speke ghe treuthe eche man with his neighbore, for we ben membris eech to othir. be ghe wrothe and nyle ghe do synne, the sonne falle not doun

more

with hise hondis that that is good that he haue wherof he schal ghyue to the nedi. ech yuel word go not †† out of ghoure mouth but if ony is good to the edificacioun of feith, that it ghyue grace to men that heeren. and nyle ghe make the hooli goost of god sori in which ghe ben marked in the dai of redempcioun. al

merciful for-

orghal to ghou

Chap. V.

THerfore be ghe folowers of god as moost dere- A. worthe sones. and walke ghe in ‡§ loue, as crist louyde us, and ghaf himsilf for us an offryng and a sacrifice to god into the odour of swetnesse. and fornycacioun and al uncleennesse or auarice be not named among ghou as it bicometh hooli *men*,

teyneth not to profyt, but more doyng of thank-yngis. for wite ghe this and undirstonde, that ech lecchour or unclene man or coueitous that seruith to mawmetis hath not eritage in the kyngdom of

and alle

t ben openly

is light. for

epsit and rise

up fro deeth and crist sch

brithereu, se ghe how warli

unwise men, but as wise

the daies ben yuele.

unwise, but

---

* *mysterii.* † *omnia creavit.* ‡ *accessum.* § *consummationem.* ¶ renewid MS. for renewid, MSS. 2. renewid, MSS. 3. recentissimus. Alcuin edition [illegible]

and nyle ghe be drunkun of wyn in which is * lecchorie, but be ghe fild with the hooli goost, and spekende ghe to ghoufilf in falmes and ympnes and spiritual fongis, fyngynge & feiynge falm in ghoure herte to the lord, euermore doynge thankyngis for alle thingis in the name of oure lord ielus crift to god and the fadir. be ghe fuget † togidre in the rede of crift. wommen be thei fuget to her houfwommun as crift is heed of the churche, he is fathing, but that it be hooli and undefoulid. ſo and

Chap VI.

fruuuntis obeie ghe to fleiſchli lordis with drede and tremblyng in ſymplenesſe of ghoure herte as to crift, not temynge of the ighe ſeruyſe to men, but as ſeruuntis of crift, doynge the wille of god bi

ſtonde parfyt. therfore ſtonde ghe and be ghe gird

to make knowun the myſterie of the goſpel for which I am ſet in nedlage in a chayne, ſo that in it I be hardi to ſpeke as it bihoueth me. and ghe

what thingis ben aboute me, and ſent hym to you

in uncorupcioun

* *Lecherie ſtondith eſpecialy, and ſpecialy in the vſe of mete.* † *Fuget ſtondith eſpecialy in the vſe of the pylle to ſchepe.*

FILIPENSIS.

Chap. I

that ben at filippis with

is to my god in alle myndе

with ioie, and make a biſeching on ghoure comy-

nyng in the goſpel of crift fro the firſte dai til now

goſpel that alle ghe be felowis of my ioie. for god

ieſus crift into the glorie and the ſeruyſ of god

for

for britheren, I wole that ghe wite, that the thingis that ben aboute me han comen more to the profyt of the gospel so that my boondis weren maad knowun in crist in ech moot hall and in alle othere placis that mo britheren trustynge in the lord more plenteuesli for my boondis durſten withouten drede ſpeke the word of god. but ſumme for enuye and ſtryf, ſumme for good wille prechen crist, & ſumme of charite wityngе that I am put in the defense of the gospel. but ſumme of stryf ſchewen crist, not * clenli getlynge hem to reiſe tribulacioun to my boondis. but † what? the while on al maner either bi occaſioun either bi treuthe crist is ſchewid, and in this thing I haue ioie, but alſo I ſchal haue ioie. and I woot that this thing ſchal come to me into healthe bi ghoure preier and the undirmynystryng of the ſpyryt of ieſus crist: bi myn abidyng & hope, for in no thing I ſchal be ſchamed but in al trust as euermore & now crist ſchal be magnyfied in my bodi eithir bi lyf eithir bi deeth. for me to lyue is crist, and to die is wynnyng. that if to lyue in fleiſch is fruyt of werk to me, lo what I ſchal cheſe I knowe not, but I am constreyned of tweie thingis, I haue diſier to be diſſolued and to be with crist, it is mych more bettre, but to dwelle in fleiſch is nedeful for ghou. and I trustynge this thing woot that I ſchal dwelle and partyth dwelle to alle ghou to ghoure profyt and ioie of feith, that ghoure thankyng abounde in crist ieſus in me bi my comyng eftſoone to ghou. oonli lyue ghe worthili to the gospel of crist, that whethir whanne I come and ſe ghou, eithir absent I heere of ghou that ghe ſtoode in oo ſpyryt of oo wille trauelinge togidre to the feith of the gospel [illegible] aduersaries, which is to hem cauſe of perdicioun, but to ghou cauſe of healthe. and this thing is of god. for it is ghouun to ghou for crist, that not oonli ghe bileuen in him, but alſo that ghe ſuffren for him hauynge the ſame stryf which ghe ſaien in me and now ghe han herd of me.

Chap. II.

[illegible] is god that wor[illegible]h- [illegible] variorme ſo[illegible] ſymple *as* the iones or god without repreet in the myddil of a § ſchrewid nacioun and a wetward, among which ghe ſchynen as ghyuers of light in the world, and holde ghe togidre the word of lyf to my glorie in the dai of crist, for I haue not runne in veyn, neithir I haue trauciled in veyn. but though ¶ I be offrid *or ſlayn* on the ſacrifice and ſeruise of ghoure feith, I haue ioie and I thanke ghou alle. and the ſame thing haue ghe ioie and thanke ghe me. and I hope in the lord ieſus that I ſchal ſende tymothe ſoone to ghou, that I be of good coun- [illegible] for I haue no man ſo of oo wille, that is fy for ghou with clene affeccioun. for alle men ſeken tho thingis that ben her owne, not tho that ben of crist ieſus. but knowe ghe the ** aſſai of him, for as a ſone to the fadir he hath ſeruid with me in the gospel. therfore I hope that I ſchal ſende him to ghou anoon as I ſe what thingis ben aboute me. and I triſte in the lord, that alſo my ſelf ſchal come to ghou ſoone. and I geſſide it nedeful to ſende to ghou epafrodite my brothir and eueme worchere and myn †† eueme knyght, but ghoure apoſtle, and the mynyſtre of my nede, for he deſyrede ghou alle, and he was ſorouful therfore that ghe herden, that he was ſyk. for he was ſyk to the deeth, but god hadde merci on him. and not oonli on him, but alſo on me, leſt I hadde heuynesſe on heuynesſe. therfore more hatli I ſente him, that whanne ghe han ſeien him ghe haue ioie eft, and I be withoute heuynesſe. therfore reſeyue ghe him with al ioie in the lord, and haue ghe ſuche with *al* honour, for for the werk of crist he wente to [illegible] deth, [illegible] that failide of ghou *† anentis my* ſeruyse.

Chap. III.

HEnnys forward, my britheren, haue ghe [illegible] in the lord. to write to ghou the ſame th[illegible], to me it is [illegible] ſe ghe [illegible], [illegible] uythoun. for we ben circumcidoun whiche bi ſpyryt ſeruen to god and gloryen in crist ieſus and han not trist in the fleiſch, [illegible] I haue trust [illegible] the fleiſch. if ony othir man is ſeien to triſte in fleiſch, I more, *that was* circumcidid in the eighthe dai of the kyn of israel, of the lynage of beniamyn, an ebrew of ebrews, [illegible] perfitli in the lawe of moyſes, [illegible] that is in the lawe lyuynge without playnt. but whiche thingis weren to me wynnyngis I haue demed theſe apeyryngis for crist. netheleſſe I geſſe alle thingis to be peyrement for the cleer ſcience of ieſus crist my lord, for whom I made alle thingis [illegible] and I deme as dryt, that I wynne crist, and [illegible] be foundun in him not hauynge my rightwyſnesſe that is of the lawe, but that that is of the [illegible] crist ieſus that is of god the rightwyſnesſe in feith, to knowe him and the uertu of his risyng a[illegible], and the felouſchip of his paſſioun, and be maad [illegible] to his deeth, [illegible] I [illegible] to the re- reſſioun that is fro deeth. not that now I haue ta- [illegible], or now am perfyt but I ſue [illegible] r I

* [illegible] and enuy [illegible] † [illegible] ‡ [illegible] § [illegible] ¶ immolor. ** experimentum

I comprehende in which thing alſo I am comprehendid of crift ieſus. britheren, I deme me not that
ony thing, this thing god ſchal ſchewe to ghou. nethelis to what thing we han comen that we undirſtonde the ſame thing and that we parfytli dwelle
r. in the ſame reule. britheren, be ghe my folowers,
ofte to ghou but now I wepynge ſeie, the enemyes
wombe, and the glorie in confuſioun of hem, that ſaueren ertheli thingis. but oure lyuyng is in he-
lord ieſus crift which ſchal reſourme the bodi of oure nekenelſe that is maad lyk to the bodi of his clereneſſe bi the worching bi which he mai alſo make alle thingis ſuget to him.

Chap. IIII.

A. THerfore my britheren mooſt dereworthe and
ſame thing in the lord. alſo I prie and thee † ger-
p. ith, but mooſt preue and

pallith al wiit kepe ghoure hertis and
yngis in crift ieſus. tro henrys forth, bre-

in me, do ghe theſe thingis and god of pees ſchal be with ghou. but I ioiede greetli in the lord, that ſumtyme atterward ghe † floriſchiden ageen to feele for me, as alſo ghe ieſtiden. but ghe weren oc-

alſo be lowid, I can alſo haue plentee. euery where
hungre and to abound and to ſuffre § myſelde. I
alſo ghe filipenſis witen, that in the bigynnyng of the goſpel whanne I wente forth fro macedonye
chirche comynyde with me in reſoun of thing gh-
uun and takun but ghe aloone whiche ſenten to ſelf-
in ghoure reſoun. for I
ſende. I am fillid with the thingis takun of ep-
fraſite whiche ghe ſenten into the odour of ſwet-
glorie into worldis of worldis, amen. greete ghe

Colocenſis ben alſo || laodicenſis. thei ben of aſie, and thei hadden be diſſeyued § bi falſe apoſt
preiog on this epiſtle ſeith this.

Chap. I.

PAUL thē apoſtle of crift ieſus bi the wille of god &
colloce hooli
crift ieſus, grace and pees
we doon thankyngis to god and to the fadir of oure lord ieſus crift euermore preiynge for ghou. heerynge ghoure feith in crift ieſus and the loue that ghe han to alle hooly *men* for the hope that is kept to ghou in heuenes which ghe herden in the word of treuthe of the goſpel that cam to ghou, as alſo it is in al the world, and
with fruyt and wexith as in ghou fro that dai
in treuthe as ghe lernyden of epafras our ſelawe mooſt dereworthe which is a treewe mynyſtre of i-
ſus crift for ghou, which alſo ſchewide to us ghoure
we herden ceeſſen not to prie for ghou and to axe c.
that ghe be fillid with the knowyng of his wille in al wiſdom and goſtli vndirſtondyng: that ghe
make fruyt in al good werke and wexe in the ſci-
biding with ioie, that ghe do thankyngis to god and to the fadir which made ghou worthi into the part of eritage of hooli *men* in light. which de-
lyueride us fro the power of derknelſe, and tranſ-
latide into the kingdom of the ſone of his louyng in whom we han aghenbiyng and remyſſioun of ſynnes:
ten of ech creature: for in him alle thingis ben maad

trones,

trones, either domynacions, either princehoodis, either poweris: alle thingis ben maad of nought by him and in him. and he is bifore alle, and alle thingis consisten by him. and he is heed of the body of the chirche, whiche is the bigynnyng and the firſt begotun of deeth, that he be in alle thingis dignyte. for in him it pleſide al plentee to inhabite, and bi him alle thingis to be recounciliſid into him, and made pees bi the blood of his croſs tho thingis that ben in erthis either that ben in heuenes. and whanne ghe weren sumtyme aliened and enemyes * bi witt in yuele werkis, now he hath recounciliſid *ghou* in the bodi of his fleiſch bi deeth, † to haue ghou hooli and unwemmyd and withoute reproofe bifore him, if netheles ghe dwellen in the feith foundid and ſtable & unmouable fro the hope of the goſpel that ghe han herd which is preechid in al creature that is undir heuene of which I poul am maad mynyſtre, and now I haue ioie in paſſioun for ghou, and I fille tho thingis that failen of the paſſioons of crist in my fleiſch for his bodi that is the chirche of which I poul am maad mynyſtre bi the dispensacioun of god that is geuun to me in ghou, that I fulfille the word of god the ‖ pryuyte that was hid fro worldis and generacioums but now it is schewid to hise seyntis to whiche god wolde make knowun the richeſis of the glorie of this sacrament among hethene men which is crist in ghou the hope of glorie: whom we schewen repreuynge eche man and techynge eche man in al wisdom, that we offre eche man parfyt in crist iesus. in which thing also I trauele in ſtryuyng bi the worchyng of him that he worchith in me in vertu.

Chap. II.

For I wole that ghe wite what gretnesse I haue for ghou, and for men that ben at Laodice, and whiche han not seyn my face in fleiſch, that her hertis be conforted, and thei be ioyned togidre in charite, and in alle richesse of the fulle vndirſtondyng in the knowyng of the mysterie of god the fadir, and of crist, in whom alle the tresours of wisdom and of kunnyng ben hid. for this thing I ſey, that no man disceyue ghou in ſubtil wordis, for thei ben thingis of errour, and not after crist. for in him dwellith bodili al the fulnesse of godhede, and ghe ben fulfild in him that is heed of al principat and power. in whom also ghe ben circumcidid in circumcisioun with hond in ‡ dispoilyng of the body of synnes, by the circumcisioun of crist. ghe ben biried togidre with him in baptym, in whom also ghe han risen ayen bi feith of the worching of god that reiside him fro deeth. and whanne ghe weren deed in the prepucie of youre fleiſch, god quykenede togidre with him *ghou* alle youre giltis, doynge awey the writyng of dettis that was contrarie to us bi decrees, the which writyng he took awey fro the myddil * pitchynge it on the croſs. and he ſpoilide principatis and powers, and ledde out trifili openli ouercomynge hem in him. [illegible] man therfore deme ghou in mete or in drink or in part of feeſt day or of newe moone or of sabatis which ben schadewe of thingis to comen, but the cors is of crist. no man disceyue ghou willynge *to teche* in mekenesſe and religioun of aungelis tho thingis whiche he hath not seen, walkynge veynli bolned with witt of his fleiſch. [illegible] of which al the bodi bi boondis and ioynyngis togidre vndirmynyſtrid and maad, wexith into encreessyng of god. for if ghe ben dede with crist fro the elementis of this world, whi, as lyuynge to the world demen ghe [illegible] not, neithir taaſte, neithir trete with hondis thingis whiche alle ben into deeth bi vſis, after the comaundementis and the techyngis of men, which han a reſoun of wisdom in veyn religioun and mekenesſe, and not to ſpare the bodi, nor in ony onor to the fulfillyng of the fleiſch.

Chap. III.

Therfore if ghe han risen togidre with crist A. ſeke ghe tho thingis that ben aboue, where crist is ſittynge in the right half of god. sauere ghe tho thingis that ben aboue, and not tho that ben on erthe. for ghe ben deede and youre liif is hid with crist in god. for whanne crist schal appeere youre liif, thanne also ghe ſchulen appeere with him in glorie. therfore ſle ghe youre membris which ben on the erthe, fornycacioun, uncleennesſe, lecherie, yuel coueitiſe and auarice which is ſeruice of mawmetis, for whiche thingis the wraththe of god cam on the ſones of unbileue, in whiche also ghe walkiden ſum tyme whanne ghe liueden in hem. but now putte ghe awey alle thingis, wraththe, indignacioun, malice, blasfemye, and foul word of youre mouth. nyle ghe lye togidre, and ghe ben dispoilid of the olde man with his dedis, and ben clothid with the newe man that is renouelid in knowyng of god after the ymage of him that made him, where is not gentil and iewe, circumcisioun and prepucie, barbre and ſcithe, * ſeruaunt, bond man and free man, but alle and in alle thingis crist. therfore ghe as the chosun of god, holi and louyd, clothe ghou with the entrails of mercy, benygnyte, and mekenesſe, and pacience, bereynge togidre, and forgeuynge ech to other, if ony man haue a querel as the lord forgaf to ghou, so do ghe. and upon alle these thingis haue ghe charite, that is the boond of perfeccioun, and the pees of crist * enioie in youre hertis, in which ghe ben clepid in o bodi, and be ghe louyd. the word of crist dwelle in ghou plenteuouſli in al wisdom, and teche and meeke ghouſilf in ſalmes and ympnes and goostli ſongis, ſyngynge in grace in youre hertis to the lord. al thing what euer thing ghe doon in word or in deede, alle thingis in the name of the lord iesu crist, ſchewynge thankyngis to god and the fadir bi him. wymmen be ſubiect to ghere hosebondis as it bihoueth in the lord. ye men loue ghere wyues, and nyle ghe be bitter to him. children obeische ghe bi alle thingis to ghere fadris and modris, for this thing is plesaunt to god in the lord. fadris nyle ghe terre ghoure sones to indignacioun, that

[illegible] men wityngе that of the lord ghe schulen take [illegible] for he that doth iniurie schal reseyue that that he [illegible] god.

Chap. IIII.

To his thyng ghe to fernoutis that that is iust [illegible] lord [illegible] lore of word to [illegible] which also I am [illegible] brinneth mens [illegible] that ghe wite how [illegible] with [illegible] & [illegible] wherof [illegible] ghe han herd in preiere, that ghe stonde perfite and fulle in al the wille of god. and I bere witnessing to [illegible] greeten ghou wel, greete ghe wel the britheren that ben at Laodice and *the woumman* nymfam, & the chiche that is in his hous. and whanne this pistil is red among

[illegible] me greetith ghou wel, and mark [illegible] nabas of whom [illegible] iust whiche ben [illegible] hem helpers in the kyngdom of god that weren to me in solace. epafras that is of ghou the fer- [illegible] ghou in preiere, that ghe stonde perfite and fulle in al the wille of god. and I bere witnessing to [illegible] greeten ghou wel, greete ghe wel the britheren that ben at Laodice and *the woumman* nymfam, & the chiche that is in his hous. and whanne this pistil is red among [illegible]

‖ Laodicensis ben also Colosensis: [illegible] townes and o peple in manere. These ben of Asie: and [illegible] Apostle and I dilyuered mynde. Therfore the [illegible] trewe writ [illegible] Crist, and to be of [illegible] *Laodicensis* was translated into Englishe tunge. * [illegible]

PAUL apostle not of men ne bi man, but bi Jesu Crist, to the Britheren that ben of Laodice, Grace to ghou and pees of god the fadir and of the lord Jesu Crist [illegible] I do to crist bi al [illegible], that ghe be [illegible] in the day of doom. [illegible] he unordeynede us of sum veyn speche sevynge, that us overturne fro the fothfastnesse of the Gospel [illegible] sevynge, and doynge of bleſſidnesse of werkis, which [illegible] which I suffre in crist Jesu: in whiche I glade and [illegible] that is to me [illegible] that [illegible] with youre preiers & [illegible] the holy spirit bi lyf or bi deeth, it is forthothe to me [illegible] to crist and to die [illegible] without ende. In us be [illegible] to his mene, that ghe have the same [illegible], and [illegible] sevynges, as ghe han herd in presence of me, hold ghe and do ghe in drede of god, and it schal be to you lyf withouten ende. It is forthothe god that worch- [illegible] ith

[illegible] that this same thing be doon bi ghoure preiers and [illegible] the [illegible] And [illegible] that ghe [illegible] and [illegible] of [illegible]

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* [illegible]

† Quid mihi uerse est eadem est opifex, hec epistola qui me- [illegible]

‡ Another copy. MS. Jesu Crist Carab

…withdraw-… And that it is, ir-
lyngis, ioie ghe in crist, and flee ghe maad foul in
…
& be ghe fastned in the witt of crist, and whiche
…
herte hold ghe; and it schal be to ghou pees. Holi
men greeten ghou weel in the grace of oure lord
Jesu Crist with the hooli goost: and do ghe that
pistil of colocensis to be red to ghou amen. *Here endith the pistil to* Laodicensis *and bigynneth a proloog on the firste pistil to* tessalonicensis.

THessalonycensis ben macedonyes in iesu crist whanne thei hadden resseyued the word of treuthe thei
shooden stidfastli in the feith & also in perfecucioun vnder her owne citezeins. forthe more thei resseyueden not false apostlis, ne tho thingis that weren sacrifisid to false goddis, thei the apostle preiseth wrytynge
to hem fro athenys bi titicus & onesymus. *Jerom in his proloog on this epistle seith thus.*

Chap. I.

OUL and siluan and tymo-
…
…censis in god the fadir
…
…
…

of god in the euangelie of crist to ghou to be confermed and to be taught for ghoure feith, that no man be moued in thele tribulacioums. for ghelif witen, that * in this thing we ben sett. for whanne we weren at ghou we bifore seiden to ghou that we schulden suffre tribulacioums as it is doon and ghe witen. therfore I *poul* no lengere abidynge sente to knowe ghoure feith, lest peraventure he that temptith tempte ghou and ghoure traueil be maad veyn. but now whanne tymothe schal come to us fro ghou and telle to us ghoure feith and charite, and that ghe han good mynde of us euere desyrynge to se us as we also ghou, therfore britheren we ben coumfortid in ghou in al oure nede and tribulacion bi ghoure feith: for now we lyuen if ghe stonden in the lord. for what doyng of thankyngis moun we ghelde to god for ghou in al ioie in which we ioien for ghou bifore oure lord? nyght and dai more plenteuously preynge that we se ghoure face and fulfille tho thingis that failen to ghoure feith. but god hymsilf and oure fadir and the lord iesu crist † dresse oure weie to ghou, and the lord multiplie ghou, and make ghoure charite to be plenteuous of ech to other and into alle men as also we in ghou that ghoure hertis be confermed withouten playnt in holynesse bifore god and oure fadir in the comyng of oure lord iesu crist with alle hise seyntis. amen.

Chap. IIII.

a. THerfore britheren [illegible] ghou and [illegible] ghe [illegible] as [illegible] for [illegible] that [illegible] that [illegible] holynesse, [illegible] that [illegible] challaryng, for the lord is vengere of [illegible] as we bifore seiden to ghou and han witnessid. for god clepide not us into unclennesse, but into holynesse. therfore he that dispiseth these [illegible] ††that also ghif his holi [illegible] us in [illegible] herhood we [illegible] han for [illegible] god that [illegible] deden that [illegible] and britheren, we [illegible] ter, and take kepe ther [illegible] that ghe do ghe more, [illegible] as we han [illegible] that [illegible] where hopith to [illegible] that [illegible] with [illegible] b. that of no thingis ghe [illegible] thing for britheren, we wolen not, that ghe unknowe of men that dyen that ghe [illegible] han not hope. for if we bileuen, that iesus was deed and roos eftsoone, so god schal lede with him hem that [illegible]

to ghou in the word of the lord, that we that lyuen that ben left in the comyng of the lord schulen not come bifore hem that ben deede. for the lord hymsilf schal come doun fro heuene in the comaundement & in the vois of an archaungel and in the trumpe of god, and the deede *men* that ben in crist schulen rise aghen first. afterward we that lyuen that ben left schulen be rauyschid togidre with hem in cloudis meetynge crist in the eyr, and so euermore we schulen be with the lord. therfore be ghe coumfortid togidre in these wordis.

Chap. V.

PUT, britheren, of tymes and momentis ghe [illegible] that I write to ghou, britheren, witen diligentli, that the dai of the lord schal come as a theef in the nyght. for whanne thei schulen seie pees is and sikyrnesse, thanne sodeyn deeth schal come on hem as sorowe to a womman that is with childe, and thei schulen not scape. but, britheren, *§ ghe ben not in derknessis that thilk dai as a theef catche ghou. for alle ghe ben the sones of light, and sones of dai we ben not of nyght neithir of derknessis. therfore slepen we not as othere but wake we & be we sobre. for thei that slepen, slepen in the nyght, and thei that ben drunkun, ben drunkun in the nyght. but we that ben of the dai ben sobre, clothid in the haburioun of feith & of charite, and in †§ the helm of hope of heelthe. for god puttide not us into wraththe, but into the purchasyng of heelthe bi oure lord iesu crist that was deed for us, that whether we waken, whether we slepen we lyue togidre with him. for which thing coumforte ghe togidre, and edifie ghe ech other as ghe doen. and britheren, we preien ghou, that ghe knowe hem that trauelen among ghou, and ben *¶ souereyns to ghou in the lord & techen ghou, that ghe haue hem aboundauntli in charite, and for the werk of hem, haue ghe pees with hem. and britheren, we preien ghou, repreue ghe unpesible men, coumforte ghe men of litil herte, resseyue ghe sike men, be ghe pacient to alle men. se ghe that no man ghelde yuel for yuel to ony man, but [illegible] euermore pursue ghe, withoute ceesyng preie ghe, in alle thingis do ghe thankyngis, for this is the wille of god in crist iesu in alle ghou. nyle ghe quenche the spirit, nyle ghe dispise profecies, but preue ghe alle thingis and holde ghe that *thing* that is good; absteyne ghou fro †§ al yuel spece. and god hymsilf of pees make ghou hooli bi alle thingis, that ghoure ¶ spirit be kept hool, and soule & body without playnt in the comyng of oure lord iesu crist. god is trewe that clepide ghou, which also schal do. britheren, preie ghe for us. greete ghe wel alle britheren in hooli coss. I comaunde [illegible] that this epistle be [illegible] holi britheren. The [illegible] oure lord iesu crist be with [illegible] amen. *The first epistle of seint Poul to Thimothe, ordeyned a prince or first bisschop of the cetee of*

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* in hoc † dirigat ‡ galeam spem salutis. ¶ plebs in god. *¶ prefectis §§ negocia. †† nemo speciem mali. ** these thingis †† that ghaf. *§ but ghe

THI pistle writith the secunde pistle to tessalonycensis, and maketh knowun to hem of the laste tymes, and of the comyng of the aduersarie, and of the throwyng doun of hym. he writith this epistle fro athenys bi titicus the deken and onesimus the acolyt. *ieroom in his prolog on this epistle saith al this.*

Chap. I.

OUL and siluan and tymothe to the churche of tessalonycensis in god oure fadir and in the lord iesu crist, grace to ghou and pees of god our fadir and of the lord iesu crist. we owen to do thankyngis euermore to god for ghou, as it is worthi, for ghoure [illegible] wexen, and the charite of ech of [illegible] for ghoure pacience and feith in alle ghoure persecucions and tribulacions whiche ye suffren, in the ensaumple of the iust doom of god, that ye be had worthi in the kyngdom of god for which ghe suffren, if netheles it is iust tofore god to quyte tribulacioun to hem that troublen ghou and to ghou that ben troublid reste with us in the schewing of the lord iesu fro heuene with aungelis of his vertu in the flawme of fier that schal ghyue veniaunce to hem that knowen not god, and that obeien not to the euangelie of oure lord iesu crist: whiche schulen suffre euerelastynge peynes in perysschyng fro the face of the lord, and fro the glorie of his vertu whanne he schal come to be glorified in hise seyntis, and to be maad wondirful in alle men that bileuyden; for oure witnessyng is bileued on ghou in that dai. to which *thyng* also we preien euermore for ghou, that oure god make ghou worthi to his clepyng, and fille al the wille of his goodnesse, and the werk of feith in vertu, that the name of oure lord iesu crist be clarified in ghou and ghe in him, bi the grace of oure lord iesu crist.

Chap. II.

A. PUT bretheren, we preien ghou bi the comyng [illegible] cioun || into the same *comyng*, that ghe be not moued soone fro ghoure witt, neither be a feerd neither [illegible] man dileyue [illegible] cioun come first [illegible] the sone of perdicioun, that is contrarious, and is enhaunsid ouer al thing that is seid god, or that is worschipid, so that he sitte in the temple of god and schewe himsilf as if he were god. whether ghe holden not that ghit whanne I was at ghou I seide [illegible] ? and now what withholdith [illegible] he that holdith now holde til [illegible] and thanne thilke wicked *man* schal be schewed whom the lord iesu schal sle with the spirit of his mouth and schal distrie with lightnyng of his comyng, hym whos comyng is bi the worching of sathanas in al vertue and tignes and greete wondris falle and in al disseit of wickidnesse to hem that perischen, for that thei resseyuyden not the charite of treuthe that thei schulden be maad fast. and therfore god sendith to hem a worchyng of errour that thei bileeue to leesyng: that alle be demed whiche bileeuyden not to treuthe but consentiden to wickidnesse. but bretheren loued of god we owen to do thankyngis euermore to god for ghou, that god chees [illegible] ghou fro bigynnyng in hoolthe in halewyng of spirit and in feith of treuthe. in which also he clepyde ghou bi oure gospel into getyng of the [illegible] of oure lord iesu crist. therfore, bretheren, stonde ghe and holde ghe the tradicioums that ghe han lerned either bi word either bi oure epistle. and oure lord iesu crist hymsilf and god oure fadir whiche louyde us and ghaf euerlastinge counfort and good hope in grace, § stire ghoure hertis and [illegible] in good werk and word.

Chap. III.

BRetheren, fro henns forthward preie ghe for us, that the word of god renne and be clarified as it is anentis ghou, & that we be delyuered fro noyouse and yuele men. for feith is not of alle men. but the lord is trewe that schal confirme ghou and schal kepe fro yuel. and bretheren, we triste of ghou in the lord, for what euere thingis we commanden to ghou bothe ghe doen and schulen do. and the lord dresse ghoure hertis in the charite of god, and in the pacience of crist. but, bretheren, we denouncen to ghou in the name of oure lord iesu crist, that ghe withdrawe ghou from ech brothir that wandrith out of ordre, and not after the teching that thei resseyueden of us. for ghe silf witen hou it bihoueth to sue us, for we weren not unpesible among ghou, neithir ** withouten oure owne trauel we eeten breed of ony man, but in trauel and werynesse wroughten nyght and dai that we greuyden noon of ghou. not as we hadden not power, but that we schulden ghyue vsilf ensaumple to ghou to sue us. for also whanne we weren among ghou we denounsiden this thing to ghou, that if ony man wole not worche neithir ete he. for we han herd, that samme among ghou goen †† in reste and no thing worchen but doen curiousli, but we denouncen to hem that ben suche men, and bisechen in the lord iesu crist, that thei worche with silence, and eet her owne breed. but nyle bretheren faile wel doynge, that if ony man [illegible] and comyne ghe not with hym, that he be schamed. and nyle ghe gesse him as an enemye, but repreue ghe him as a brother. and god himsilf of pees ghyue to ghou euerlastinge pees in al place. the lord be with alle ghou. my fastacioun bi the hond of poul which signe in ech epistle I write thus: the grace of oure lord iesu crist be with alle ghou. amen. *here endith the* ii *epistle to tessalonicensis, and bigynneth a prolog on the firste epistle to tymothee.*

He

* nos ipsi † So some copies of the *Lat. Vulg.* others read *retribuere retribuemus.* ‡ in ipsum § exhorretur,
** gratis †† otiose

HE enformeth and techith [illegible] ouerseth discipyne [illegible] writynge to him [illegible] macedonye bi titicus the dekene. *Jerom in his prolog on this epistle seith this*

Chap. I.

OL [illegible] bi the comaundement of god oure [illegible] fulfrit [illegible] oure hope [illegible] to me [illegible] bi the bileeue of feith, grace and [illegible] pees of god the [illegible] crist [illegible] I preie thee that thou [illegible] ist dwelle at ephes, whanne I went to macedonye [illegible] that thou schuldist denounce to summen, that thei wolden not teche ony other lore but to tabl[illegible] and to genealogies that ben vncerteyn, whiche questiouns more than edifyingis of god that is in the feith for the ende of comaundement is charite of a clene herte and good conscience and of feith not feyned, fro whiche thingis summen han erred and ben turned in to veyn speche wolynge to be techeris of the lawe and vnderstonden neither what thingis thei seyen, ne of what thingis thei affermen. and we witen that the lawe is good if a man vse it lawfully, witynge this thing, that the lawe is not sett to a iuste man, but to vnmaistfulle men and not subgit, to wicke men and to synneris, to vnwrast[illegible] and to vnclene, to manquellers of fadris and manquellers of modris, to homycidis & lecchours, to hem that [illegible] to men kynde, to theues, to periuris, and if ony other thing is contrarie to the holsum teching that is after the gospel of the glorie of the blessid god which is bitakun to me. I do thankyngis to him that confortide me in crist ihesu oure lord for he gesside me feithful & putte me in mynysterie, that first was a blasfemie and a pursuere and fol of wrongis, but I haue getun the merci of god for I vnknowynge dide in vnbileeue. but the grace of oure lord ouerabowndide with feith [illegible] crist ihesu. a trewe word and worthi al resceyuyng for crist ihesu came in to this world to make synneris saaf, of whiche I am the firste. but therfore I haue getun merci, that crist ihesu schulde schewe in me first al lengthe to the enduryng of hem that schulen bileeue to him into euerlastynge lyf. and to the king of worldis vndeedli and vnvisible god aloone be honour and glorie in the worldis of worldis amen. I bitake to thee this comaundement sone to thee Timothe after the prophecies that goon before of thee, that thou fight in hem a good fyȝt, hauynge feith and good conscience which summe putten awei *and* † perseiuen about feith, of whiche is Imeneus and Alisaundre whiche I haue bitake to sathanas, that thei lerne to not blasfeme.

Chap. II.

THerfore I biseche first of alle thingis, that bisechingis, preieris, axyngis, doyngis of thankyngis be maad for alle men, for kyngis and alle that ben sett in highenesse, that we leden a quyete and

* plagiaryes men. † also good ‡ bene present. ‖ manslike

[illegible] ouerseth discipyne [illegible] writynge to him [illegible] macedonye bi titicus the dekene. *Jerom in his prolog on this epistle seith this*

[illegible] come to the knowyng of treuthe. for oo god and a mediatour is of god & of men a man crist ihesu, [illegible] ymself redempcioun for alle men, whos [illegible] is conterined in hise tymes, & in wh che I am sett a prechour and an apostle, for I [illegible] and I lie not that am a techer of hethene men in feith and in treuthe. therfore I wole that men prie in alle place lifyngе up cleene honds withouten wraththe and stryf. also wymmen ¶ in couenable abite with schamefastnesse & sobrenesse araiyngе hemself, not in writhen heeris, ether in gold, ether in [illegible] that [illegible] but that [illegible] good werkis. a woman lerne in [illegible] I schal not suffre a woman to teche, neither to take lordschip on the husbond, but be in silence. for adam was [illegible] and eue [illegible] but the woman was [illegible] in brekyng [illegible] but sche schal be saued bi generacioun of children if sche dwellith perfytli in feith and loue & holynesse with sobrenesse.

Chap. III.

A Feithful word. if ony man desireth a bisschopriche he desireth a good werk. therfore it bihoueth a bisschop to be withoute repreef, the husbond of oo wyf, sobre, prudent, chaast, vertuous, holdyng hospitalite, a techere, not ghoun mych to wyn, not a smyter but temperat, not ful of chiding, not coueitous, wel reulynge his hous and haue sones suget with al chastite. for if ony man cannot gouerne his hous, how schal he haue diligence of the chirche of god. not a newe conuertid to the feith, lest he be enhaunsid with pride & falle in the dampnacioun of the deuel. and he behoueth ek to haue good witnessing of hem that ben [illegible] lest he falle in obbrobie and in the snare of the deuel. [illegible] to cry me. [illegible] wymmen [illegible] ben [illegible] keres [illegible] to wyn, [illegible] and [illegible] pees [illegible] and [illegible] pride [illegible] houeth [illegible] that [illegible] and [illegible] lest [illegible] [illegible] [illegible]

CHAP. IV.

BUT the spirit seith openli, that in the laste tymes summen schulen departe fro the feith ghyuynge tent to [illegible] errour and to techingis of deuelis that speken lesyng in ypocrisie, and haue her conscience * corupt, forbedynge to be weddyd, to absteyne fro metis whiche god made to take with doyng of thankyngis to feithful men and hem that han knowe the treuthe. for eche creature of god is good, and no thing is to be cast awey which is taken with doyng of thankingis, for it is halewid bi the word of god and bi preier. *thou* puttynge forth these thingis to britheren schalt be a good mynistre of crist ihesu norischid with wordis of feith and good doctrine which thou hast gete. but eschewe thou †uncouenable fablis, and elde wymmens fablis. haunte thiself to pitee. for bodili exercitacioun is profitable to litle *thing* but pitee is profitable to alle thingis that hath a biheeste of lyf that now is and that is to come. A trewe word and worthi al acceptacioun. [illegible] this *thing* we trauelen and ben cursid, for we hopen in lyuynge god that is sauyour of alle men, moost of feithful men. comaunde thou this thing and teche. no man dispise thi ghongthe, but be thou ensaumple of feithful men in word, in lyuynge, in charite, in feith, in chastitee. til I come take tent to redyng, to exortacioun, and techyng. nyle thou litil charge the grace which is in thee, that is ghoun to thee bi prophecie with puttyng on of the hondis || of prestthood. thenke thou these thingis, in these be thou, that thi profityng be schewid to alle men. take tent to thiself and to doctryne, be busy in hem. for *thus* doynge these thingis schalt thou make bothe thiself saaf and hem that heren thee. § blame thou not an eldre man, but biseche as a fadir, ghonge men as britheren, elde wymmen as modris, ghonge wymmen as sistris in al chastitee.

CHAP. V.

OLdure thou widewis that ben verrei widewis. but if ony widowe hath ** sones or children of sones lerne *fele* first to gouerne hir hous and quyte to fadir and modir. for this thing is accepted bifore god. and sche that is a widewe verili and desolat hope in to god and be busi in biseechingis and preyeris nyght and day. for sche that is a lyuynge in delices is deed, while sche lyueth. and these thingis, that thei be without reprefe. for if ony man hath not cure of his owne [illegible] moost of his houshold *men* he hath denyed the feith and is worse than an unfeithful *man*. A widewe be chosun not lesse than sixti gheer, that was wyf of oon housbond and hath witnesyng in goode werkis, if sche nori sche nyde children, if sche receyuede pore men †† to herborewe, if sche hath waischen the feet of hooli *men*, if sche mynystride to men that suffriden tribul[illegible], if sche folewide al good werke but §§ eschewe thou ghonger widewis. for whanne thei §§ han ben leccherie thei wolen be weddid in crist, hauyng dampnacioun for thei han maad voide the firste feith. also thei idel lernen to go aboute housis, not oonli idil but ful of wordis and curiouse speckynge thingis that bihoueth not. therfore I wole, that ghongere *widewis* be weddid and brynge forth children and be hosewyues to ghyue noon occasioun to the aduersarie bi cause of cursid thing: for now summe ben turned abacke aftir sathanas. If ony feithful man hath widewis myn[illegible] to help, that the churche be not greuyd, that it suffise to hem that ben verrei widewis, to preestis that ben wel gouernours be thei had worthi double onour, moost thei that trauelen in word and teching. for scripture seith thou schalt not mosle the mouth of the corn threschynge, and I worthi is the werkman his hire. and thou receyue accusyng of a preest but vnder tweyne or three witnessis. but reprene thou men that synnen bifore alle men, that and other thei haue dreed. I preste bifore god and ihesu crist and hise chosun angelis, that thou kepe these thingis without prejudice, and do no thing to hem in to the contrarie side. §§ putte thou hondis to no man, neither anoon comyne thou with othir mennis synnes. kepe thi silf chaast. nyle thou be a drinke watir, but vse a litil wyn for thi stomak and for thin ofte infirmytees. summe mennis synnes ben open bifore goyng to doom, but summe men folewen afterward. and alle goode werkis ben open, and tho that han hem in othir maner moun not be hid.

CHAP. VI.

WHAT euer seruauntis ben undir ghoke alone thei her lordis worthi al onour lest the name of the lord and the doctrine be blasfemed. and thei that han feithful lordis schulde han not for thei ben britheren, but more seruen hem for thei ben feithful & loued which ben partenersis of beneficie. teche thou these thingis and conseile *thou these thingis*. if ony man techith otherwise and accordith not to the holsum wordis of oure lord ihesu crist, and to that techyng that is bi pitee be is proud and §§ can no thing, but langwischith aboute questiouns and debatyngis of wordis of the whiche ben brought forth enuies, stryues, blasfemyes, yuele suspecciouns, [illegible]gis of men that ben corupt in wit, and that han preued fro treuthe that deemen wynnyng to be pitee. but a greet wynnyng is pitee with sufficience. for we broughten in no thing in to this world, and no doute that we moun nyl bere awey ony thing. but we hauyng metis and with what thingis we schulen be hilid, be we payed with these thingis. for thei that wolen be maad riche falle in to temptacioun & in to laas of the deuel, and in to many vnprofitable desires and noyful which drenchen men into deth and perdicioun. for the roote of alle yuelis is coueitise which summen coueitynge erriden fro the feith and §§ bisetten hem with manye forewis. but thou man of god, [illegible] these thingis, but fle thou rightwisnesse, pitee, feith, charite, pacience, mylidesch. fyghte thou a good fyght of feith, catche eternal lyf into the which thou art clepid, and hast knowlechid a good knowlechyng before many witnessis. I comaunde to thee before god that quykeneth alle thingis & [illegible] crist ihesu that yaf witnessyng vnder pounce Pilat a good confessioun that thou kepe the [illegible]

without

* [illegible] § Here [illegible] of the Latin V[illegible] before ** or an hyperon h[illegible]
*§ luxuriose fuerint in Christo. §§ manus cito nemini [illegible] †† hospitio [illegible] §§ [illegible] potantur cum verbis, *aaaa et aridæ*. Sed Codices hic [illegible] Latini [illegible] 5 Nonnulli

ment withoute wemme withoute repreef into the comyng of oure lord iesu crist whom the blessid and aloone mychti kyng of kyngis and lord of lordis schal schewe in hise tymes, which aloone hath undedlynesse, & inaccessible light * whom no man sigh neithir mai se to whom glorie and onour and empire be withouten ende amen Comaunde thou to the riche *men* of this world, that thei undirstonde not highli, neithir that thei hope in uncerteintee of richessis but in the lyuynge god that ghyueth to us alle thingis

[illegible] rymotne kepe the thing bitakun to thee eschewynge cursid nouelitees of voices and oppynyouns of falsse name of kunnyng whiche sum men biheetynge about the feith fellen doun. the grace [illegible], amen. *here endith the first* [illegible] *bigynneth the prolog on the se-*

HE writith also to hym the of exortacioun § to martirdom and of euery reule of treuthe, and what schal come in the laste tymes, and of his owne passioun, writynge to hym fro the citee of [illegible]. *Jerom in his prolog on this epistle seith this.*

CHAP. I

OUR [illegible] crist [illegible] god to [illegible] of [illegible] that is [illegible] crist [illegible] to [illegible] his [illegible] dereworthe sone: grace merci and pees of god the fadir and of iesu crist our lord I [illegible] thankyngis to [illegible] for [illegible] that [illegible] I [illegible] preiers nyght and dai deturynge to ie thee, hauynge mynde of thi teeris that I be fillid with ioie, and I bithenke of that feith that is in thee not feyned which also dwellide firste in thin § aunte loide and in thi modir eunyce, and I am certeyn that [illegible] thee. for which cause I monesti thee that thou reise aghen the grace of god that is in thee bi the fettyng on of myn hondis. for whi god ghaf not to us the spirit of drede, but of vertue and of loue and of sobrenesse. therfore nyle thou schame the witnessyng of oure lord iesu crist neithir me his ‡ prisoner, but trauelle thou togidre in the gospel bi the vertue of god that delyueride us and clepide with his hooli clepyng, not aftir oure werkis, but bi his purpoos and grace that is ghouun in crist iesu bifore worldli tymes. but now it is open bi [illegible] tiede deeth and lightnysse lyf and uncorruptioun bi the gospel in which I am sett a prechour and apostle, [illegible] for which cause also I [illegible] but I am not confoundid, for I woot whom I haue bileuid and I am certeyn that he is mysti to kepe that I haue bitakun to my kepyng in to that dai. haue thou the fourme of hoolsum wordis whiche thou herdist of me in feith and loue in crist iesu. [illegible] good takun to thi kepyng bi the holi goost that dwellith in us. thou woost this, that [illegible] in asie be turned awei fro me, of whiche ben Figelus and Ermogenes. the lord yeue mercy to the hows of Onesiforus, for he ofte sithis refreischide me and was not aschamed of my chevnes, but whanne he was in rome he sechte me bisili and foond me. the lord yeue to him to fynde mercy of the lord in that dai, and how grete thingis he mynistride to me at ephesie thou knowist bettre.

CHAP II

THerfore thou, my sone, be coumfortid in grace A. that is in crist iesu, and what thingis thou [illegible] as a good knyght of [illegible] knyghthod to god B. [illegible] that fightith in a ** battel schal not be crowned †† but he fighte lawfulli. it bihoueth an erthetilier to reseyue firste of the fruytis. undirstonde thou [illegible] undirstonding in alle thingis. be thou myndeful, C. that the lord iesu crist of the seed of dauid hath risen aghen fro deeth afir my gospel in which I trauelle til to boondis as worchinge yuele, but the word [illegible] for the chosun, that also thei gete the heelthe that is in crist iesu with heuenli glorie. a trewe word, that if we ben deede togidre, also we schulen lyue togidre. if we sufiren we schulen regne togidre. if we denyen he schal denye us. if we [illegible] leeuen not he dwellith feithful he mai not denye hymsilf. teche thou these thingis witnessyng bifore god. nyle thou stryue in wordis, for to no thing it is profitable but to the subuertyng of men that heeren. bisi kepe to ghyue thi silf a preued preisable werkman to god withouten schame rightli tretynge the word of treuthe. but eschewe thou unhooli and veyne spechis, for whi tho profiten mych to unfeithfulnesse, and the word of hem crepith as a canker of which sikte is and ymeneus whiche felden doun fro the treuthe seiynge that the risyng aghen is now don; and thei subuertiden the feith of sum men. but the sad foundament of god stondith hauynge this mark, the lord knowith which ben his; and ech man that nameth the name of the lord departith fro wickidnesse. but in a greet hous ben not oonli vessels of gold and of siluer but also of tree and of erthe, and so summe ben into onour and summe into dispyt. therfore if ony man cleenside himsilf fro these he schal be a vessel halewid in to onour, and profitable to the lord redi to al good werk: and fle thou desires of ghougthe, but sue thou rightwysnesse, feith, charite, pees with hem that inwardli clepen the lord of a clean herte. and eschewe thou foolisshe questiouns and withouten

* inaccessibilem. * verum. ‖ O. § omnes habent te, excepto *MS Sef.* qui legit *of*, sicut et Altera Editio. ¶ sua.

kunnynge, witynge that the gendren childyngis, but [illegible] but to be mylde to alle men, able to teche, pacient. with temperaunce repreuynge hem that aghenstonden the treuthe, that sumtyme god ghyue to hem forthenkynge, that thei knowe the treuthe, and that thei rise aghen fro snaris of the deuel of whom thei ben holdun prisoneris at his wille.

Chap. III.

BUT wite thou this thing, that in the laste daies perilouse tymes schulen neighhe, and men schulen be louynge hemsilf, coueitouse, high of berynge, prouse, blastemeris; not obedient to * sadir and modir, unkynde, cursid, withouten affeccioun, withouten pees, falle blameris, uncontynent, unmylde, withoute benygnyte, traitouris, †ouerthwert, bollun *with proude thoughtis* || blynde, loueris of lustis more than of god, hauynge the likenesse of pitee, but denyynge the vertue of it; and eschewe thou these men. of these thei ben that peersen houses and leden wymmen cattis chargid with synnes, whiche ben led with dyuerse desires, euermore lernynge and neuer parfytli comynge to the science of treuthe. and as iannes and mambres [illegible] moises, so [illegible] corrupt in unde[illegible] but ferther thei schulen not profite, for to vnwisdom of hem schal be knowun to alle men as hern was. but thou hast getem my techyng, ord[illegible] purposyng, feith, long [illegible]ing, loue, pacience, [illegible] whiche weren maad [illegible] [illegible], what maner persecucions I suffrede, and the lord hath deliuered me [illegible] but verili alle men [illegible] schulen suffre persecucion, but yuele men & [illegible] schulen wexe worse, errynge and [illegible] but dwelle thou in these thingis that thou hast lernid, and [illegible] that thou hast knowe, witynge of whom thou hast lernid holi scripture [illegible] to make thee wise to helthe bi the feith that is in crist ihesu. al scripture is 3ouun of god inspirat, profitable to teche, to reproue, to corrige, to enforme in riytwisnesse, that the man of god be perfit, ameid to al good werk.

Chap. IIII.

I Witnesse bifore god and crist iesu that schal deme the quicke and the deede, and bi the comyng of hum and the kyngdom of hym, preche the word, be thou bifi couenabli withouten reste, repreue thou, biseche thou, blame thou in al pacience and doctryne. for tyme schal be whanne *men* schulen not ȝ suffre hoolsum techyng, but at her desires thei schulen gadre togidre to hemsilff maistris ȝ ghechynge to the eris. and treuli thei schulen turne awei the heeryng fro treuthe, but to fablis thei schulen turne. but wake thou, in alle thingis traueile thou, do the werke of an euangeliste. fulfille thi seruyce, be thou sobre. for I am sacrifised now, and the tyme of my departyng is nygh. I haue stryuun a good stryf, I haue endid the cours, I haue kept the feith in the [illegible]tyme a crowne of riytwisnesse is kept to me which the lord a iust domesman ȝeld ghelde to me in that dai, and not oonli to me, but also to these that louen his comyng. highe thou to come to me soone. for demas louynge this world hath forsaken ** me, and went to tessalonyk, cressens in to galathie, tite in to dalmacie, luyk aloone is with me. take thou mark and brynge with thee, for he is profitable to me in to seruyce. Forsothe I sente tichicus to ephesi. †† the cloothe which I lefte at troade at carpe whanne thou comest brynge with thee, and the bookis, but mooste parchemyn. alisaundre the tresorer schewide to me mych yuel, the lord schal ghelde to hym after hise werkis, whom also thou eschewe, for he aghenstood ful gretli our wordis. in my firste defense no man helpide me, but alle forsooken me, be it not arettid to hem. but the lord helpide me and coumfortide me, that the prechyng be *ȝ fillid bi me, and that alle folkis heere that I am delyuered fro the mouth of the lyoun. and the lord delyuernde me fro al yuel werk, and schal make me saaf in to his heuenli kyngdom to whom be glorie in to worldis of worldis, amen. greete wel prisca and aquila, and the house of onesiforus. erastus lefte at corynthie and I lefte trofymus syk at mylete. highe thou to come bifore wintir. eubolus and *|| prudent and linus and claudia and alle britheren greeten thee wel. oure lord iesu crist be with thi spirit, the grace of god be with ȝou, amen. *Here endith the seconde epistle to tymothe and bigynneth a prolog on the epistle to tite.*

HE warneth him and enformeth him of the ordynaunce of prestehood, and of spiritual conuersacioun [illegible] in the iewis writyngis, writynge to him fro nicopolis. *Jerom in his prolog here seith this.*

Chap. I.

OUL the seruaunt of god and apostle of ihesu crist bi the feith of the chosun of god and bi the knowynge of the treuthe which is after pitee into the hope of euerlastynge lyf, which *lyf* god that lieth not bihighte bifore tymes of the world, [illegible]ed in hise tymes his word in prechynge that is bitakun to me bi the comaundement of [illegible] oure sauyour: to tite mooste dereworth sone bi the comyn feith, grace and pees of god the fadir and of crist ihesu oure sauyour. for cause of this thing I lefte thee at crete, that thou amende tho thingis that failen, & ordeyne prestis bi citees as also I disposide to thee, if ony man is withoute eryme, an husbonde of o wyf, and hath feithful sones, not in accusacioun of leccherie, or not sugett. for it bihouyth a bischop to be without eryme, a dispender of god, not proude, not wrathful, not drunkelewe, not smyter, not coueitouse of foul wynnyng, but hel[illegible] [illegible]able, [illegible], prudent, sobre, iust hooli,

† protestat[illegible] || exci[illegible] [illegible] oure sauyour god ¶ properties marriage. ** me. †† penulam. *ȝ fulfillid.

hoc .. continent, takinge [illegible] trewe word [illegible] nitr doctryn, that [illegible] hool [illegible] techinge, and [illegible] seien. for ther ben manye unobedient and veyne spekeris and disceyueris, moost thei that ben of circumcisioun, whiche it [illegible] it behoueth [illegible] oon of her propre [illegible] ben [illegible] this witnessinge is trewe [illegible] fore that thei be [illegible] to [illegible] turnen awei hem fro [illegible] cleene to cleene men, but to uncleene men and to unfeithful no thing is cleen, for the soule and conscience of hem [illegible] knowen god, but bi dedis thei denyen whanne thei ben [illegible] repreuable to al good werk.

Chap. II

BUT speke thou tho thingis that bisemen hoolsum techyng. that elde men be sobre, chaast, prudent, hool in feith, in loue and pacience. also elde wymmen in hooli aoite, not sclaundrers, not seruynge much to wyn, wel techynge, that thei teche prudence. *monestle thou* ghonge wymmen, that thei loue her husbondis, that thei loue her children, and that thei be prudent, chaast, sobre, hauynge cure of the hous, benygne, sugett to her husbondis, that the word of god be not blasfemed. Also monestle thou ghonge men, that thei be sobre. in alle thingis ghyue thisilf ensaumple of goode werkis, in techynge, in hoolnesse, in * sadnesse. an hoolsum word and unreprouable, that he that is of the contrari side be aschamed, hauynge noon yuel *thing* to seie [illegible] lordis, in alle thingis plesynge; not agheinseyinge, not defraudynge, but in alle thingis schewynge good feith, that thei onoure in alle thingis the doctryne of god oure sauyoure. for the grace of god oure sauyoure hath appered to alle men, and taughte us, that we forsake wickidnesse and worldli desiris, lyue sobreli and iustli and † piteuousli in this world, abidynge the blessid hope and the comyng of the glorie of the greet god and of our sauyour ihesu crist that ghaf hymsilf for us to aghenbie us fro al wickidnesse, and make cleen to himsilf a peple acceptable and feure of goode werkis. speke thou these thingis and monestle thou, and repreue thou with al commaundement, no man dispise thee.

Chap. III.

AMonestle hem to be sugetis to princes and to powers to obeische to that that is seid, and to be redi to al good werk, to blasteme no man, to be not ful of chidyng, but temperat, schewyng al myldenesse to alle men. for we weren sumtyme unwise, unbileeuynge, erryng and seruynge to desiris and to dyuerse lustis, doynge in malice and enuie worthi to be hatid, hatynge ech othire. but whanne the benygnyte and the manheed of oure sauyour god apperide, not of werkis of rightwisnesse that we diden, but bi his merci he made us fast bi waischyng of ‖ aghenbigetyng and aghen newyng of the hooli goost whom he sheddide in to us pleenteuousli bi ihesu crist oure sauyour, that we iustified bi his grace be eires bi hope of euerlastinge lyf. A trewe word is. and of these thingis I wole that thou conferme *sobre*, that thei that bileeuen to god be bisi to be aboue othire in goode werkis. these thingis ben goode and profitable to men: and eschewe thou foolisshe questiouns and genologies and stryues and fightingis of the lawe. for tho ben unprofitable and veyne. eschewe thou a man eretike after oon and the secounde correccioun, witynge that he that is such a maner *man* is subuertid and trespasseth, and is dampned bi his owne doom. whanne I sende to thee artemas or tichicus, hyghe thou to come to me to nycopolis, for I haue purposid to dwelle in wyntir there. bifore sende ¶ gheuan a wys man of lawe and apollo, that no thing faile to hem. thei that ben of ouris lerne to be gouernours in goode werkis to necesarie usis, that thei be not withoute fruyt. alle *men* that ben with me greeten thee wel. greete thou wel hem that louen us in feith. the grace of god be with ghou alle amen. *here endith the pistle to tite, and biginneth a prolog to filemon.*

Hi[illegible] of rome out of prisoun bi the forseid onesymus. *Jerom in his prolog on this pistle seith this.*

Chap I

OUL the boundun of crist ihesu and tymothee brothir to filemon biloued and oure helper, and to appia moost dere sistir, and to archip oure cuene knyght and to the chirche that is in thin house. grace be to ghou and pees [illegible] fadir and of the lord ihesu crist. I do [illegible] makynge to [illegible] euermore, makynge mynde of thee in my [illegible] hauynge [illegible] charite and feith that thou hast in the lord ihesu and ¶ to alle hooly men, that the comynyng of thi feith be maad open in knowynge of al good thing in crist ihesu. and I hadde greet ioye and coumfort in thi charite for the entrailis of hooli men resten bi thee brothir. for which thing I hauynge myche trist in crist ihesu to comaunde to thee that that perteyneth to profit, but I biseche more for charite, sithen thou art such as the elde poul and now the boundun of ihesu crist, I biseche thee for my sone onesyme whom I bigat in boondis. which sumtyme was unprofitable to thee, but now profitable bothe to thee and to me, whom I sente aghen to thee, and reseyue thou him as myne entrailis. whom I wolde withholde with me that he schulde serue ffor thee to me in [illegible] of

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* graunte. † pie. ‖ regeneracioun [illegible] ¶ [illegible]

of the gospel, but withoute thi counceil I wolde not do ony thing, that thi good schulde not be as of nede but wilful. for peraventure therfore he departide fro thee for a tyme, that thou schuldist receyue him withouten ende: now not as a seruaunt, but for a seruaunt a moost dere brothir moost to me. and hou myche more to thee bothe in fleisch and in the lord? therfore if thou hast me a felowe receyue him as me for if he hath ony thing anoyed thee either owith * arette thou this thing to me. I poul wroot with myn hond I schal ghelde, that I seye not to thee, that also thou owist to me thi silf. so brother I schal use thee in the lord, † fille thou myn entrails in crist. I truistenynge of thi obedyence wroot to thee, witynge that thou schalt do ouer that that I seye. also make thou redy to me ‖ an hous to dwelle yn: for I hope, that ‡ ghoure preieris I schal be ghouun to ghou. Epafras prisoner with me in crist ieſu gretith thee wel, *and* marc, aristark, demas, lucas my helperis. the grace of oure lord ieſu crist be with ghoure spirit, amen. *Here endith the pistle to filemon and bigynneth the prologe on the pistle to ebrews.*

FIRST it is to seye whi poul the apostle in this epistle in writynge kepith not his usage, § diseryvynge his name or the dignyte of his ordre that is the cause, that he writynge to hem that weren of circumcisioun * that bileeyden, wroot as the apostle of hethene men and not of iewis, and he knowynge her pride, and schewynge his owne humelnesse, notide [illegible] the merit of his office, and in this manner also doon the apostle for humelnesse in his epistle for the same skile sette not his name to fore. As it is seid, the apostle sente this epistle to the ebrewis writun in ebrew tunge, and after the deeth of poul the apostle Luk the euangelist translatide in to grek speche hidyngli the wil of his writynge and the ordre of it. *Jerom in his prolog on this epistle saith this.*

CHAP. I.

(1) God that spak fortyme in
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of deeth, that is to seie the deuel: and that he
of deeth, that is to seie the deuel: and that he
of deeth, that is to seie the deuel: and that he

Chap. VI.

Wherfore we * bringinge on a word of the bigynnyng of crist or we be caried to the perfitnesse of god, not [illegible] + settinge the foundement of penaunce fro deede werkis and of the feith to god, and of techyng, of baptyms, and of leyynge on of hondis, and of risyng aghen of deede men, and [illegible] doom. and this thing we schulen do, if god schal suffre. but it is ympossible for hem that ones [illegible] and han tasted also an heuenli ghifte, and ben maad parteneris of the hooli goost, and nethcles han tastid the good word of god, and the vertues of the world to comynge, and ben fallen fer awei, that thei ben renewid eftsoone to penaunce, whiche eftsoones crucifien to hem silf the sone of god & han to scorne. for the erthe that drinkith ofte comynge ouer it & bryngith forth corn conuenable to hem of whom it is tilid takith blessyng of god, but that that is bryngynge forth thornes and breris is repreuable and nyy to curs, whos ende is to be brennyng; but we moost dereworthe we triste of you bettre thingis and neer to heelthe though we speken so. for god is not vniust that he forȝete youre werke and loue which ȝe han schewid in his name, for ȝe han mynistrid to seintis and mynystren. and we coueiten that eche of you schewe the same bisynesse to the fillyng of hope in to the ende, that ȝe be not maad slowe, but sueris of hem whiche bi feith & pacience schulen enherite the behestis. for god hauynge to assoile to abraham he swoor bi hymsilf for he hadde noon greter bi whom he schulde swere, and seide, I blessynge schal blesse thee, and I multiplyynge schal multiplie thee, & so he longe abidynge hadde the biheeste. for men sweren bi a greter than hem silf, and the ende of al her pleit is an ooth to confirmacioun. in which thing god willynge more pleynli schewe to the eiris of biheeste the stidfastnesse of his counsel, he myddlide bitwixe with ooth, that bi twei thingis vnmouable bi whiche it is ympossible that god lye, ¶ we haue strongest coumfort, we that fleen to holde the hope that is put forth to us, which *hope* as an anker we han fast to the feith & hold and goynge yn to that ynnere thingis of heuene where the forgoer ihesu, that is maad bischop with outen ende bi the ordre of melchisedech, entride for us.

Chap. VII.

And this melchisedech kyng of salem and preest of the highiste god which mette with abraham as he turnyde ayen fro the sleyng of kyngis and ouercome hem, to whom also abraham departide tithis of alle thingis, firste he is seid kyng of rightwisnesse, and afterward kyng of salem, that is to seie, kyng of pees, without fadir, without moder, without kynrede, neither hauynge bigynnyng of daies, neither ende of lyf, and he is liknyd to the sone of god, and dwellith preest without ende. but tabynke we how greet is this to whom abraham the patriark ȝaf tithis of the * beste thingis. for men of the sones of leuy takynge preesthood han maundement to take tithis of the puple bi the lawe that is *to seie* of her britheren though also thei wenten out of the leendis of abraham. but he whos generacioun is not nounbrid in hem took tithis of abraham, and he blesside this *abraham* which hadde repromysiouns. withouten ony aghenseiyng that that is lesse is blessid of the bettre. and here deedli men taken tithis but there he bereth witnessyng that he lyueth. and, that it be seid, so to abraham also leuy that took tithis was tithid [illegible] for yit he was in hise fadris leendis whanne [illegible] with him [illegible] of pees.

If therfore perfitnesse of leuy, for vndir hym the puple took the lawe, what ȝit was it nedeful another preest to rise bi the ordre of melchisedech, and not to be seid bi the ordre of aaron? for whi whanne the preesthood is translatid it is nede that also translacioun of lawe be maad. but he in whom these thingis ben seid is of another lynage of which no man was preest to the auter. for it is open, that oure lord is borun of iuda in which lynage moises spak nothing of preesthood. but if ther vprist bi the licnesse of melchisedech another preest which is not maad bi the lawe of fleischli commaundement but bi vertu of life that may not be vndon. for he witnesseth, that thou art a preest withouten ende bi the ordre of melchisedech: that reprouyng of the formere comaundement is don for the * vnfadnesse and vnprofyt of it. for why the lawe broughte no thing to perfeccioun, but ther is a bryngynge yn of a bettre hope bi which we neighen to god, and hou greet it is? not withouten swerynge. but these othere ben maad preestis withouten an ooth, but this preest with an ooth bi him that seide to him, The lord swoor and it schal not repente him, thou art a preest withouten ende after the ordre of melchisedech. in so muche ihesu is maad borugh of a bettre testament. and the othere weren ¶ maad many preestis therfore for thei weren forbedun bi deeth to dwelle stille, but this for he dwellith withouten ende hath an euerlastinge preesthood, wherfor also he may saue without ende hem that comen bi him to god, euermore lyuynge to preye for us. for it bihofte so, that such a man were a bischop to us, hooli, ynnocent, undefoulid, cleen, departid fro synful men, & maad higher than heuenes. which hath not nede eche dai as preestis firste for hise owne giltis to offre sacrifices, and afterward for the puple. for he dide this thing in oon yifte hymsilf oonys. and the lawe ordeynyde men preestis hauynge sykenesse, but the word of swerynge which be ful after the lawe, *ordeynyde* the sone parfyt without-en ende.

Chap. VIII.

But a capitle on tho thingis that ben seid we han such a bischop that sat in the right-hond of the seete of greetnesse in heuenes, the mynystre of ley ȝe and of the verrei tabernacle that god made and not man. for euery bischop is ordeyned to offre ghiftis and sacrifices. wherfore it is nede that also this [illegible] have sum thing that he offre. therfore if he were on erthe he were no preest whanne ther weren that offriden ȝiftis bi the lawe whiche seruen to the ensaumpler and schadowe of heuenli thingis, as it was answerid to moises whanne he hadde to ende the tabernacle, lo, he seith, make thou alle thingis bi the saumpler that is schewid to thee in the mount. but now he hath geten

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* intermittentes in MSS. intramittentes; al. ut proclive esset legere *intra*, pro *inter*. † iacentes. ‡ controuersie. § [illegible]. ¶ we that fleen togidre. ‖ [illegible] velamus. ** principus. †† etiam. *‡ [illegible]

geten a better myny sterie bi so mych as he is a me-
diatour of a better testament, which is confermed
with bettre biheestis. for if thilke firste hadde lack
id blame, the place of the secounde schulde not have
be sought. for he repreuynge hem seith, lo dayes
come, [illegible] and
testament [illegible]
Juda, not lyk the testament that I made to her fadris
in the dai in which I caughte
schulde lede hem out of the lond
dwelliden not parfyth
* despiside hem, seith the lord. bu
† in thy3ynge my laws
in to the soulis of hem and in to the hertis of he
I schal
hem, and
lawe to
synnes of
hem. but in seiynge a newe he formere wexide elde;
and that that is of many dayes and wexith eeld is
nygh the deeth.

Chap. IX.

AND the formere *testament* hadde iustifiyngis
of worschip and ‖ hooli thing durynge for a
A [illegible] forth
[illegible] ferste
loones which is seid hooli: and after the veil the
secounde tabernacle that is seid hooli of hooli
that is hooli of hooli thingis hauynge a goldun censer
and the arke of the testament keuered aboute on
ech side with gold, in which *was* a pott of gold ha-
uynge manna, and the gherde of aaron that flouris-
schide and the tablis of the testament, on which *thingis*
weren cherubyn of glorie
bi ‖ ydel
gere preestis
[illegible]
[illegible]
[illegible]

the herris of hem and in the foulis of hem I fchal aboue write hem, & now I fchal no more thenke on the fynnes and the wickidnefis of hem. and where remyffioun of thefe is, now is ther noon offryng for fynne. therfore britheren, hauynge trift in to the entryng of hooli thingis in the blood of crift which halewide to us a newe weie and lyuynge bi the hilyng that is *to fey* his fleifch, & *we haueyge* the greet preeft on the hous of god, neighe we with verrei herte in * the plentee of feith, and be oure hertis fprevnd fro an yuel conficience, and oure bodies waffchen with cleen watir, and holde we the confeffioun of oure hope † bowynge to no fide. for he is trewe that hath maad the biheefte. and beholde we togidre in the ftirynge of charite and of goode werkis, not forfakynge oure gadering togidre, as it ‖ is of cuftum to fummen, but conforteynge and bi fo mych the more bi hou mych ghe fen the dai neighinge. for whi now a ... lyueth of feith. that if he withdrawith himfelf he fchal not plefe to my foule. but we ben not fonus of withdrawing awei in to perdicioun, but of feith in to getyng of lyue.

Chap XI.

BUT feith is the fubftaunce of thingis that ben to be hopid, and an argument of thingis not apperynge. and in this ... men han gotun witnefſyng. bi feith we vnderftonden that the worldis weren maad bi goddis word, that vnfible thingis weren maad refonable thingis. bi feith abel offride a more ... than cayn to god, bi whom he gat witneſſyng to be iuſt, for god bare witneſſyng to his ... and bi hem he deed ... though thei ben deed. bi feith enok was tranſlatid that he ſchulde not ſe deeth, and he was not foundun for god tranſlatide him. for bifore tranſlacioun he hadde witneſſyng that he pleſide god. and it is impoſſible to plefe god without feith, for it bihoueth that a man comynge to god bileue that he is, and that he is rewardere to men that ſeken him. bi feith noe ... thorough answer taken of thefe ...

... bi feith abraham ... ſtrange ... ſtraungere ... bi feith he ... ſtrong ... ſtrengthe ... ſtrengthe ... ſtrengthe

scornyngis and betyngis, more ouer and boondis and prisouns. thei weren stoned, thei weren sawid, thei weren temptid, thei weren deede in sleyng of swerd. thei wenten aboute in * brok skynnes, and in skynnes of geet, nedi, angwischid, turmentid to whiche the world was not worthi, thei erriden in wildirnessis, in [illegible] alle these preued bi witnessyng of feith tooken not repromyssioun, for god purueiede sum bettir thing [illegible], that thei schulden not be maad perfit with outen vs.

Chap: XII.

THerfore we that han so greet a cloude of witnessis putt to, do we awei al charge and synne stondynge aboute us, and bi pacience renne we to the bateil purposid to us, biholdynge in to the maker of feith and the parfyt endere iesu, which whanne ioie was purposid to hym he sufride the cros and dispisside confusioun and sittith on the right half of the [illegible] of god. [illegible] bithenke ghe on him that sufride such aghensetynge of synful men aghens himself that ghe be not maad weri faynynge in ghoure soulis. for ghe ageinstoden not ghet vnto blood tightynge aghens synne, and ghe han forgete the coumforte that spekith to ghou as to [illegible], my sone, nyle thou dispise the chastysyng of the lord, ne thou be maad feynt of him of whom thou art reprouyd. for whom the lord louyth he chastisith, he betith eueri sone that he resseyueth. abide ghe stille in chastisyng. god profrith hym to ghou as to sones. for what sone is it whom the fadir chastisith not? but if ghe be out of chastisyng, whos parteneris ben maad alle men, thanne ghe ben auoutreris and not sones. and afterward we hadden fadris of oure fleischli nacioun, and we with reuerence vsediden hem. whether not much more we schulden obeische to the fadir of spiritis and we schulden lyue? and they in tyn daies taughten us bi her wille, but this fadir techith vs to that thing that is profitable in to vsyng the halwyng of hym. & ech chastisyng in present tyme semeth to be not of ioie but of sorewe. but afterward it schal ghyue to vs most pesible fruyt of riytwisnesse to men exercisid bi it. for which thing reise ghe the lew handis and knees vnbeneden, and make ghe right tretis to ghoure feet, that no man haltynge erre, but more be heelid for ghe pees with alle men and halynesse without which no man schal se god. biholde ghe that no man falle to the grace of god, that no roote of oetturnesse burownynge upward lette and manye be defoulid bi it. that no man be leechour ether unhooli as esau which for oo mete seelde hise firste thingis. for wite ghe that afterward he coueitynge to eritise blessyng was repreued, for he foond not place of penaunce thouȝ he souȝte it with teeris. but ghe han not come to the fier able to be touchid, and ibrent to come to, and to the whirlewynd and myst and tempest and soun of trumpe, and voice of wordis, which they that herden excusiden hem, leste the word schulde be not be maad to hem. (for thei baren not that that was seid, and if a beeste touchide the hil it was stoned, and so dredeful it was that was seen, that moises seide, I am aferd and ful of tremblyng) but ghe han come nyȝh to the hil syon and to the citee of god lyuynge, the heuenli ierusalem, and to the manyfold companye of thousandis of aungelis and to the chirche of the firste men whiche ben writen in heuenes, and to god demyere of alle, and to the spirit of iuste parfyte men, and to iesu the mediatour of the newe testament, and

[illegible] torlooken hym that spak on the erthe aforsside not, [illegible] that spekethere us fro heuenes, whos voice thanne mouyde the erthe, [illegible] and now he biheetith and seith, yit ones and [illegible] that be mouyd as maad of thingis, as of thingis that ben maad, that tho thingis that ben not mouyd dwelle. wherfor we takynge vnmouable kyngdom, haue we grace bi which ferue we plesynge to god with drede and reuerence. for oure god is fier that wastith.

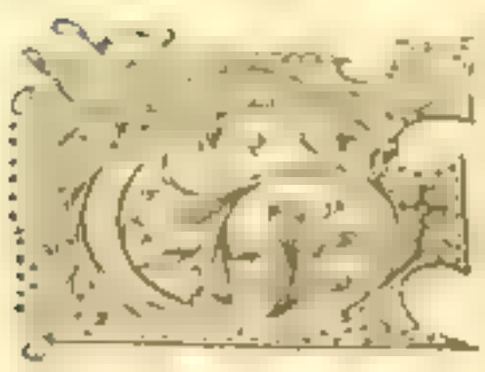
Chap XIII.

THE charite of britherheed dwelle in ghou, and nyle ghe forȝete ostilite. for bi this summen plesiden to aungelis that weren resseyued to herborewe. thenke ghe on boundun men as ghe weren togidre boundun, and of trauelynge men as ghe silf dwellynge in the bodi. weddyng *is* in alle thingis onorable, and bed unwemmed. for god schal deme fornycatouris and auoutreris. be *ghoure* maneris withoute coueitise, apaied with present thingis. for he seide, I schal not leeue thee neithir forsake, to that [illegible] [illegible] [illegible]

The Prologe.

LUYK of antioche of the nacioun of syre whos preising is teld in the gospel, at antioche he was a worthi man of leche cratt, and afterward a disciple of cristis apostlis and suede [illegible] apostle. he seruyde god in maidenhode wthoute blame, and whanne he was fourescore ghere old and foure he diede in bethinye ful of the hooli goost. and he thorough ilyyng of the hooli goost in the coostis of acaye wroot the gospel to the hoolı greekis, and schewide the nacioun of the lord bi a newe telling, and schewide also that he was cumen of the kynrede of israel. to whom not wthout deser was gyuen power to write the dowyngis of goddis in her nacioun, that ben euyngelist in god, whanne the lettre of persuasioun was dreden and the wordis hardeden mannis for preier thorough help of the lordis elect cun, the nacioun of the apostlis were stirid, and also that poul schulde ben cald the doctour of the apostlis whom the lord hadde chosen fro long tyme † wyrkide upon the pricke. and to hem that reden and folwen god he wolde schewe the ful rychesse of his grace, not schewe forth ony thing more lengere to hem that knowen thingis, knowynge that it bihoueth the techere that wordlyth to ete of his owne fruytis and he loued to mych grace of god, that not oonli his medicyne profitide to bodies but also † the soulis. *Jerom in the prolog on the dedis of apostlis seith this.*

Chap. I.



In the first I made a tretys of alle thingis that ihesus bigan to do and to teche unto the dai of his assencioun in which he comaundide to the hooli goost to hise apostlis whom he hadde chosen to whiche he schewide himself alyue after his passioun bi many argumentis apperyngе to hem bi fourti daies and spekynge of the rewme of god and he eet with hem and comaundide that thei schulden not departe fro ierusalim but abiden the biheeste of the fadir which ghe herden, he seide, bi my mouth for iohn baptiside in water, but ghe schulen be baptisid in the hooli goost after these fewe daies. therfore thei that weren comen togidre axiden hym & seiden, lord, whethir in this tyme thou schalt restore the kyngdom of israel? and he seide to hem, it is not ghoure to knowe the tymes either momentis whiche the fadir hath put in his power, but ghe schulen take the uertue of the hooli goost comynge fro aboue into ghou. and ghe schulen be myn witnessis in ierusalim, and in al iudee and samarie and to the utmeste of the erthe and whanne he hadde seid these thingis in her sighte he was lift up and a cloude resseyuede hym fro her sighen. and whanne thei beheelden him goynge into heuene lo two men stoodin bifore hem in whit clothing and seiden, men of galilee, what stonden ghe biholdynge into heuene? this ihesus which is takun up fro ghou into heuene schal come as ghe sighen hym goynge into heuene. thanne thei turneden aghen to ierusalem fro the hil that is cleped of olyuete, which is bi 80 ierusalim an hadiates weie. and whanne thei weren entrid into the hous where thei dwelliden thei wenten up into the soler, petir and iohn, iames and andrew, philip & thomas, ¶ bartholmew and mathew iames of alphei and symount zelotes, and iudas of iames alle these weren lastyngli contynuynge with oo wille in preier, with wymmen and marie the modir of ihesu, and with hise britheren. In tho daies petir roos up in the myddel of the britheren and seide, and ther was a cumpanye of men togidre almest an hundride and twenti, britheren it bihoueth that the scripture be fillid which the hooli goost bifore seide bi the mouth of dauid of iudas that was leder of hem that took ihesu and was noumbrid among us, and gaat part of this seruyce and iudas bar[illegible] a feeld of the hire of wickidnesse, and he was hangid and todarte the myddil, and alle hise entrails weren sched abrood and it was maad known to alle men that dwellen in ierusalim, so that thilke feeld was cleped achedemak in the langage of hem, that is the feeld of blood. and it is writen in the book of psalmys, the habitacioun of hem be maad desert and be there noon that dwelle in it, and anothir take his bischoprische therfore it bihoueth of these men that ben gaderid togidre with us in al the tyme in which the lord ihesus entride and wente out among us and bigan fro the baptym of iohn in to the dai in which he was takun up fro us, that oon of these be maad a witnesse of his resurrecioun with us. and thei ordeyneden tweyne, ioseph that was cleped barsabas that was named iust, and mathi & thei preieden and seiden, thou lord that knowist the hertis of alle men, schewe which of these tweyne thou hast chosen of these tweyne that oon take the place of this seruyce and apostlehed of which iudas trespasside that he schulde go to his place. and thei ʒauen lottis to hem, and the lott felde on mathi, & he was noumbrid with enleuene apostlis.

Chap. II.

AND whanne the daies of pentecoste weren fulfild, and the disciplis weren togidre in the same place, and sodeynli ther was maad a sown fro heuene as of a greet wynd comynge, and it fillide al the hous where thei saten. and ** diuerse tungis as of fier appenden to hem, and it sat on eche of hem, and alle weren fulfild with the hooli gooste, and thei bigunnen

* actus MS. Sar. † calcitrantem. ‖ fidentibus ‡ to soulis MS 6. item verbo altera in MS. 2. § Thus is this Book placed in the MS of *Roger Bennet* a Monk of *Croyl* Church *Canterbury* and in the edition of the Latin Vulgate printed by *Alex Brandis* at *Paris* ¶ bartholomew ** dispertite, diuersis plenti [illegible]

heuene, but he ſeith, the lord ſeide to my lord ſitte
[illegible] ſitte thou on my riȝtwiſe half til I putte [illegible]
ſtoole of thi feet. therfore manli knowe al
the hous of iſrael, that god made him lord
and crist, this iesu whom [illegible]
then herden their hertes that were compunct in
hertes, and they ſeiden to him and to other apostles,
britheren, what ſchulen we doon? and petir
to hem, do ȝe penaunce and eche of ȝou be
tiȝid in the name of oure lord iesu crist into remyſſioun of
ȝoure ſynnes, and ȝe ſchulen take the ȝifte of
the holi goost, for the biheeſte is to ȝou and to
ȝoure ſones and to alle that ben ſer whiche euer
our lord god hath clepid to him. with ful
ful many ne wordis he witneſſide to hem and preiede hem
and ſeide, be ȝe ſaued fro this schrewid
[illegible] then the that ſeiden hem ſwolewen
bapti ſt, and to that dai ther weren
thre thouſynde, and weren [illegible] in the
techyng of the apoſtlis, and in communyng of the
breking of breed and in preieris, and drede was
maad to eche man. and many wondris and ſignes
weren don bi the apoſtlis in ieruſalem, and gret
drede was maad, and alle that bileeuyden weren
togidre, and hadden alle thingis comyne, and ſolden
poſſeſſiouns and catel and departiden to alle men as it was nede to eche. and eche dai
dwelliden ſtabli with oo wille in the temple, & breken breed aboute houſis, and tooken mete with ful
out ioie and ſymplenеſſe of herte, and heriedeu god
togidre, and hadden grace to al the folk. and the
lord encreeſide hem that weren maad ſaaf eche dai
into the ſame thing.

Chap. III.

AND petir and ion wenten up into the temple A.
at the nynthe our of preieris. and a man that
was lam fro the wombe of his modir was born,
and was leid dai bi dai at the ȝate of the temple that
is ſeid fair, to axe dedis of pite of men that entriden into
the temple. this whanne he ſai petir and ion bigynnyngis
to entre into the temple preiede that he
ſchulde take alms. and petir with ion bihelde on
him and ſeide, biholde thou us, and he bihelde
into hem and hopide that he ſchulde take ſum thing
of hem. but petir ſeide, I haue neiþer ſiluer ne
gold, but that that I haue I ȝiue to thee, in the
name of iheſu crist of nazareth, riſe thou up and
go. and he took hym bi the right hond and he reiſide
hym up. and anoon hise leggis and hise feet were
ſtowid togidre, and he lepide and ſtood and
wandride, and he entride with hem into the temple
and wandride and lepide and heriede god. and
al the peple ſaiȝ him walkynge and herynge god,
and thei knewen hym that he it was that ſat
at alms at the fair ȝate of the temple. and thei
weren fulfild with wondrynge and ſtonyng in that
thing that bifelde to him. Pat whanne he ſaiȝ him
petir and ion al the peple ranne to hem at the porche
that was clepid of ſalamon & wondriden greetli. and c.
petir ſaiȝ and anſwerde to the peple, men of iſrael,
what wondren ȝe in this thing, either what biholden ȝe us as bi oure vertu or power we
maden this man for to walke? god of abraham,
and god of iſaac, and god of iacob, god of oure
fadris hath glorifiede his ſone iheſu whom ȝe bitraieden and denyeden bifore the face of pilat whanne
he

* [illegible] ſomtyme § that that. ‖ performaunce commaundide

he demyde him to be delyuered. but ghe denyeden the hooli and the rightful, and axeden a manſleer to be ghouun to ghou, and ghe ſlowen the maker of lyf whom god reiside fro deeth of whom we ben witneſſis. and in the feith of his name he has confermed this man whom ghe ſeen and knowen; the name of him and * the feith that is bi hym ghaf to this man ful heelthe in the ſight of alle ghou. and now britheren I woot that bi unwityng ghe diden as alſo ghoure prynces. but god that bifore tolde [illegible] ſuffre hath filid ſo. therefore be ghe repentaunt and be ghe conuertid, that ghoure ſynnes be don awei, that whanne the tymes of refreiſching ſchulen come fro the ſight of the lord, and he ſchal ſende thilke iheſu crist that is now prechid to ghou, whom it bihoueth heuene to reſſeyue into the tymes of reſtitucioun of alle thingis whiche the lord ſpak bi the mouth of hiſe hooli proferis fro the world. for moyſes ſeide, for the lord ghoure god ſchal reiſe to ghou a prophete of ghoure britheren, as me ghe ſchulen heere hym bi alle thingis whateuer he ſchal ſpeke to ghou. and it ſchal be, that euery man that ſchal not heere thilke prophete ſchal be diſtried fro the peple. and alle prophetis fro ſamuel and aftirward that ſpaken teelden theſe daies. but ghe ben the ſones of prophetis and of the teſtament that god ordeynyde to oure fadris, and ſeide to abraham, in thi ſeed alle the meynees of erthe ſchulen be bleſſid. god reiſide his ſeruaunt to ghou, and ſente hym bleſſynge ghou, that ech man conuerte hym fro his wickidneſſe.

Chap. IV.

AND whil thei ſpaken to the peple, the preſtis and maiſtris of the temple and the ſaduceis camen upon hem and † forewenden that thei taughten the peple, and teelden in iheſu the aghenriſyng fro deeth. and thei leiden hondis on hem, and puttiden hem into ward into the morewe, for it was ſchaar euentid. but many of hem that hadden herd the word bileeuyden, and the noumbre of men was maad fyue thouſynde. and a morewe it was don that the princis of hem and the eldere men and ſcribis weren gaderid in ieruſalem & anna prince of preſtis and caiphas and ioon and alifaundre, and how many euer weren of the kynde of prieſtis. and thei ſetten hem in the myddil, and axeden in what vertue either in what name har ghe don this thing? thanne peter was filid with the hooli gooſt and ſeide to hem, ghe princes of the peple and ghe eldre men, heere ghe. if we to day be demed in the good deede of a feble man in whom this man is maad faaf, be it knowun to ghou alle. and to al the peple of iſrael, that in the name of iheſu crist of nazareth whom ghe crucifieden whom god reiſide fro deeth, in this this man ſtondith hool bifore ghou. this is the ſtoon which was repreued of ghou bildynge which is maad into the heed of the corner, and heelthe is not in ony other. for neither other name under heuene is ghouun to men in which it bihoueth us to be maad faaf. and thei ſighen the ſtedefaſtnelſe of petir and of ioon, for it was foundun that thei weren men unlettrid and lewide men. and thei wondriden and knewen hem that thei weren with iheſu. and thei ſighen the man that was heelid ſtondynge with hem, and thei myghten nothing aghenſeie. but thei commaundiden hem to go forth withoute the counſel, and thei ſpaken togidre and ſeiden, what ſchulen we do to theſe men? for the ſigne is maad knowun bi hem to alle men that dwellen at ieruſalim, it is open and we moun not denye. but that it be no more puyliſchid into the peple, manaſſe we to hem that thei ſpeke no more in this name to ony man. and thei clepiden hem and denounſiden to hem, that on no maner thei ſchulden ſpeke neither teche in the name of iheſu. but petir and ioon answeriden and ſeiden to hem, if it be rightful in the ſight of god to heere ghou rather than god, deme ghe. for we moun not but ſpeke the thingis that we han ſeen and herd. and thei manaſſiden hem and leten hem, and founden not how thei myghten punyſche hem for the peple. for alle men magnifieden that thing that was doon in that that was heelid, for the man was more than fourty yeer old in whom this myracle of heelthe was maad. and whanne thei weren delyuered thei camen to her feeris and teelden to hem how grete thingis the princis of preſtis and the eldre men hadden ſeid to hem. and whanne thei herden this thei reiſiden voys to the lord and ſeiden, o thou that madist heuene and erthe, ſee and alle thingis that ben in hem, which thou ſeidist bi the hooli gooſt bi the mouth of oure fadir dauid thi child, why hetheen men gnaſtiden with teeth togidre, and the peple thouyten veyn thingis? kingis of the erthe ſtoden nygh and princis camen togidre into oon aghens the lord and aghens his criſt. for verili erode and pounce pilat with hetheene men and peple of iſrael camen togidre to this citee agens thin hooli child iheſu whom thou anoyntidſt, to do the thingis that thin hond and thi counſel ordeyneden to be don. and now lord biholde into the threetenyngis of hem, and graunte to thi ſeruauntis ſpeke thi word with al ¶ triſtiſ thing that thou holde forth thin hond that heelthis and ſignes and wondris be maad bi the name of thin hooli child iheſu. and whanne thei hadden preiede, the place was moued in which thei weren gadered, and alle weren fillid with the hooli gooſt and ſpaken the word of god with triſt. and of the multitude of men bileeuynge was oon herte and oon wille, neither ony man ſeide ony thingis of tho thingis that he weldide to be his owne, but alle thingis weren comyne to hem. and with greet vertue the apoſtlis gheldiden witneſſyng of the aghenriſyng of iheſu crist oure lord, and greet grace was in alle hem. for ne ther ony nedi man was among hem, for how many euer weren possessouris of feeldis either of housis thei ſelden and broughten the prijs of tho thingis that thei ſelden and ſetten bifore the feet of apoſtlis, and it was departid to eche as it was nede to eche. forſothe ioſeph that was named barſabas of apoſtlis, that is to ſeie the ſone of counſort of the lyuynge of leuy a man of cipre whanne he hadde a feelde ſolde it and broughte the prijs and leid it bifore the feet of apoſtlis.

Chap. V.

BUT a man anany bi name with ſafira his wyf ſolde a feeld and defraudide of the prijs of the feeld and his wyf was witynge and ¶ broughte a part and leide bifore the feet of the apoſtlis. and petir ſeide to him, anany, whi hath ſathanas temptid thin herte that thou lie to the hooli gooſt and to defraude

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* for † docentes ‖ in § fiducia. ¶ that thing.

defraude of the prys of the feeld? whether it unfeeld was not thine, and whanne it was feeld it was in thi power? why hast thou put this thing in thin herte? thou hast not lyed to men but to god. and herde these wordis and felde doun and was deed, and grete drede was maad on alle that herden these thingis. & risen yongere men wounden hym and beren out and birieden. and ther was maad as a space of three owris, and his wyf knew not that thing that was don and entride. and peter seide to hir woman saye to me whether ye han sold the feeld for so moche? & she seide yhe for so moche. and peter seide to hir, what hath it pleesid to you to tempte the spirit of the lord? lo the feet of hem that han birved thin husbond ben at the dore, and they shulen bere thee out. and anoon she felde doun at his feet and brac, & the yongere men comen in and founden hir deed, and they beren out and birieden hir bisidis hir husbond. and grete drede was maad in the chirche, and in alle that herden these thingis. and bi the hondis of apostlis weren maad many wondris weren maad in the peple. & alle weren of oon accord in the porche of salamon, but no man of othere durste ioyne hym self with hem, but the peple magnifiede hem. and the multitude more encreesside of men and of wymmen bileuynge to the lord, so that thei token out syke men in stretis, and leiden in biri beddis and couchis that whanne peter comynge the schadewe of hym schulde hilen sum of hem, and thei cytees bisidis dwelliden to gidre fro ierusalem bringynge syke men, and that weren trauelid of vncleene spiritis which alle weren heelid. but the prince of prestis roos up and alle that weren with hym that is the eresye of sadducees and weren fulfild with enuie and leiden hondis on the apostlis and puttiden hem in the comyn warde. but the angel of the lord openyde bi nyght the ghatis of the prisoun, and ledde hem out and seide, go ye and stondith and speke in the temple to the peple alle the wordis of this lyf. which whanne thei hadden herd thei entriden erli into the temple and taughten. and the prince of prestis cam and thei that weren with hym, and thei gaderiden the counsel and alle the eldre men of the children of israel, and sente to the prisoun that thei hadden be brought forth. and whanne the mynystris comen and foundon hem not, and the prisoun was openyd, thei turneden ayen and teelden and seiden, we foundon the prisoun schut with al* diligence and the kepers stondynge at the ghatis, but we openyd in and foundon no man therynne. and as the maistris of the temple and the princes of prestis herden these wordis thei doutiden of hem what was don. but a man cam and tolde to hem, for lo† the men whiche ye han putt into prisoun ben in the temple and stondun and techen the peple. thanne the maistir went with the mynystris and broughte hem with out violence for thei dredden the peple lest thei schulden be stoned. and whanne thei hadden broughte hem thei setten hem to the counsel. and the princes of prestis axiden hem and seiden, in commaundement we comaundiden yow, that ye schulden not teche in this name to this, and lo ye han fulfild ierusalem with youre techyng, and ye wolen brynge on us the blood of this man. and peter answeride and the apostlis § seiden, it bihoueth to obeye to god more than to men. god of oure fadris reiside iesu, whom ye howen hangynge in a tree, god enhaunside with his righthond this prince and sauyour that yaf repentaunce to israel and remyssioun of synnes to alle obeischynge to hym. whanne thei herden this thingis thei weren turnyd and token counsel to sle hem. but a man pharisee stondynge in the counsel, a doctour of the lawe, worschipful to al the peple, comaundide a litil to make out the men a while. and he seide to hem, ye men of israel take yee tent to youre silfis to these men what ye schulen do. for bifore these daies roos theudas seiynge that he was sum what, to whom a nombre of men ioynede as to nought, which was slayn, and alle that bileeuyden to him weren scaterid and brouyt to nought. after this roos iudas of galilee in the daies of peplischyng, & turnede the puple aftir him, and he perischide, and alle that bileeuyden to him weren scaterid and departid. and now i seie to you withdraweth fro these men and leeue hem. for if this counsel either werk is of men it schal be undon, but if it is of god ye moun not undo hem lest perauenture ye be foundun fiyteris and stryuers azens god. and thei leeten hem go. and thei wenten ioynge fro the face of the counsel that thei were worthi to suffre dispisyng for the name of ihesu. and ech day in the temple and bi housis thei ceesiden not to teche and to preche crist ihesu.

CHAP. VI.

BUT in tho daies whanne the noumbre of disciplis encreesside the grekis gruechiden ayen the ebrewis for that her widewis weren dispisid in euery daies mynystring. and the twelue clepiden togidre the multitude of disciplis and seiden, it is not resonable that we leeue the word of god and mynystre to boordis. therfore bretheren biholde ye men of yow of good fame ful of the holy ghost and of wisdom whiche we ordeyne on this werk, for we schulen be bisi to prayer & to the mynystre of the word. and the word pleside the multitude, and thei chosen stephen ful of feith and of the holy ghost, and philippe, and procore, and nycanore and timon and parmenas and nycol a comeling a man of antioche. thei ordeynyden these bifore the sight of apostlis, and thei preieden and leiden hondis on hem. and the word of the lord wexide & the noumbre of the disciplis in ierusalem was myche multiplied also a myche many prest of prestis obeischiden to the feith, and thei ful of grace and of the strengthe made wondris and grete tokenes among the peple. but summe of the synagoge that was ** clepid of libertyns and cirenensis and of men of alisandre, and of hem that weren of cilice and of asie, and disputiden with stephene. and thei myghten not withstonde the wisdom and the spirit that spak. thanne thei prayueli token men that schulden seie, for we han herd hym speke wordis of blasfemye ayens moyses and god. and thei moueden togidre the peple and the eldre men and the scribis, & thei runnen togidre and token hym, and broughten into the counsel. and thei ordeyneden false witnessis that seiden, this man

6 g lith

* his wardis. † tho. || distresse. § and seiden. ‡ biholde ghe. MS 6, item versio altera, MS 2. ** clepid libertyns

ſith not to ſpeke wordis aghens the hooli place and the lawe. for we herden hym ſeynge that this ihesus of nazareth ſchal diſtrie this place and ſchal chaunge the traditiouns whiche moſes bitook to us. and alle men that ſaaten in the counſeil bihelden hun and ſaighen his face as the face of an aungel.

Chap. VII.

A. AND the prince of preſtis ſeide to ſteuene, whether theſe thingis han ben ſo? which [illegible], britheren & fadris heere ghe, god of glorie apperide to oure fadir abraham whanne he was in meſopotanye biſore that he dwelte in carram and ſeyde to hym, go out of thi lond and of thi kynrede, and come into the lond which I ſchal ſchewe to thee: thanne he wente out of the lond of caldeies and dwelte in carram. and ſro thennis aftir that his fadir was deed, he translatide him into this lond in which ghe dwelen now. and he ghaf not to hym eritage in it neither a * paaſe of a foot, but he bihighte to ghyue hym it into poſſeſſioun and to his ſeed aftir hym whanne he hadde not a ſone. and god ſpak ſo hym that his ſeed ſchal be comelyng in an alien lond, and thei ſchulen make hem ſugett to ſeruage, and ſchulen yuel trete hem foure hundride gheer [illegible] the ſixte to which thei ſeruen to hem the lord a[illegible] aftir these thingis thei ſchulen go out, and ſerue ſchulen ſeruc to me in this place [illegible] hym the teſtament of circumciſioun, and ſo he gendride iſaac and circumcidide hym the eyghtithe day and iſaac gendride iacob, and iacob gendride the twelue patriarkis. and the patriarkis hadden enuie to ioſeph and ſeelden hym into egipte. and god was with hym, and delyuerede hym of alle hise tribulaciouns, and ghaf to hym grace and wiſdom in the ſight of farao kyng of egipte. and he ordeynyde hum ſoureyn on egipte and on al his hous, & he gat cam[illegible] to al egipte and chanaan, and greet tribulacioun & oure fadris founden not mete. but whanne iacob herde that wheete was in egipte, he ſente oure fadris firſt. and in the ſecounde tyme ioſeph was knowen of hiſe britheren, and his kyn was maad knowun to farao. and ioſeph ſente and clepide iacob his fadir and al his kyndrede [illegible] and tuelue ſeuen. and iacob cam doun into egipte and was deed, he and our fadris. and thei were translatid into ſichem and weren leid in the ſepulchre that abraham boughte bi pris of ſiluer of the ſones of emor the ſone of ſichem. and whanne the tyme of biheeſte cam nygh which god hadde knowlechid to abraham, the people wexide and multiplied in egipte til another kyng roſe in egipte which knewe not ioſeph, this bigilde oure kyn, and turmentide oure fadris that thei ſeeuen putte awei her yonge children for thei ſchulden not lyue. in the ſame tyme moſes was boren, and he was louyd of god and he was nurſchid three monethis in the hous of his fadir and whanne he was putt out in the doost the douȝhtir of pharao took him up, and nurſchide him [illegible] hir a ſone. and moſes was lernid in al the wiſdom of egipcians, and he was myȝti in hise wordis and werkis. but whanne the tyme of fourti gheer was fulfild to hym, it roos up into his herte that he ſchulde viſite his britheren the ſones of israel. and whanne he ſigh a man ſuffrynge wrong he uengide hym, and dide veniaunce for hym that ſuffride † wrong, and he killide the egiptian. for he geſſide that hiſe britheren ſchulden undirſtonde that god ſchulde ghyue to hem heelthe bi the hond of hym, but thei undirſtoden not. for in the dai ſuynge he apperide to hem chidynge, and he accordide hem in pees and ſeide, men ghe ben britheren, whi noyen ghe ech othire? but he that dide the wrong to his neighbore puttide hum awei and ſeide, who ordeynyde thee prynce and domeſman on us? wher thou wilt ſle me, as ghiſtirdai thou killidiſt the egipcian? and in this word moſes fleigh and was maad a comelyng in the lond of madian where he bigat twei ſones. and whanne he hadde fillid fourti gheer an [illegible] to hym [illegible] fier of buſch [illegible] and ſeide, I am god of ghoure fadris, god of abraham, [illegible] tremblynge and durſte not biholde. but god ſeide to hym, do of the ſchoon of thi feet, for the place in which thou ſtondiſt is hooli erthe. I ſeynge ſigh the turmentyng of my peple that is in egipte, and I herde the morenyng of hem and I cam doun to delyuere hem, and now come thou and I ſchal ſende thee into egipte. this moſes whom thei denyeden ſeynge, who ordeynyde thee prince and domeſman [illegible] prynce and aghenbier with the hond [illegible] this moſes ledde hem out and dide wondris and ſignes in the lond of egipte, and in the reed ſ[illegible] fourti ſoure gheeris. this is moſes that ſeide to the ſones of israel, god ſchal reyſe to you a prophete of ghoure britheren, as me [illegible] this is it that was in the chirche in wildirneſſe with the aungel that ſpak to hym in the mount syna and with oure fadris, which took wordis of lyuynge to ȝyue to us. to whom oure fadris weren not obedient, but putten him awei, and weren turnyd awei in hertis into egipte, ſeynge to aaron, make thou to us goddis that ſchulen go before us, for to this moſes that ledde us out of the lond of egipte we witen not what is bifallen to hym. and thei maden a calf in tho daies, and offriden a ſacrifice to the mawmet and thei weren glad in the werkis of her hondis. and god turnyde and tooke hem to ſerue to the ‡ knyȝthod of heuene as it is writun in the book of prophetis, whether ghe hous of the ſlen children offriden hoſtis to me in deſert fourti gheeris ſeuent? and ghe han take the tabernacle of moloch and the ſterre of ȝoure god renfam figuris whiche ghe han maad to worſchipe hem. and I ſchal trauſlate ȝou into babiloyne. the tabernacle of witneſſyng was with oure fadris in deſert as god diſpoſide to hem and ſpak to moyſes, that he ſchulde make it aftir the fourme that he ſigh. which also oure fadris tooken with ioſue and brȝoten in to the possessioun of hethene men, whiche god puttide awei fro the face of oure fadris til to the daies of dauid that foond grace anentis god & axide that he ſchulde fynde a tabernacle to god of iacob: but ſalamon bildide the hous to him. but the high god dwellith not in thingis maad bi hond, as he ſeith bi the prophete, heuene is a ſeete to me, and the erthe is the ſtool of my feet, what hous ſchulen ghe bilde to me ſeith the lord? either what place is of my reſtyng? whether myn hond made not alle theſe thingis? with hard noll and uncircumcidid hertis and eeris ghe withſtoden euermore the

* [illegible] the w[illegible] ‡ of § milium

the hooli gooſt, and as ghoure fadris ſo ghe. whom of the prophetis han not ghoure fadris purſued? and han ſlayn hem that bifore teelden of the comyng of the rightful man, whos traitouris & manſleeris ghe weren now, whiche tooken the lawe in ordinaunce of aungelis, and han not kept [illegible] hooldyn, thele thingis and weren [illegible] bitterli, and gretiden with teeth on hyr. but whanne ſteuene was ful of the hooli gooſt, he bibeeld into heuene, and ſigh the glorie of god, and thelu ſtondinge on the rightthalf of the vertue of god. and he ſeide, lo I ſe heuenes opened and [illegible] ſtondinge on the right half of the vertue of god. and thei criedden with a greet voys, & ſtoppiden her eeris, and maden with oon wille assaut vpon him, and caſtiden hym out of the citee and ſtoonyden. and the witneſſis diden of her clothis bifidis the feet of a yhong man that was clepid ſaul. and thei ſtoonyde ſteuene that clepide god to help and ſeide, lord ihu reſeyue my ſpirit. and he knelide and criede with a greet voys and ſeide, lord ſette not to hem this ſynne. and whanne he hadde ſeid this thing he dyede.

Chap. VIII.

BUT ſaul was conſentynge to his deeth, and greet perſecucioun was maad that dai in the chirche that was in ieruſalem. and alle men weren ſcaterid bi the cuntrees of iudee and ſamarie, outakun the apoſtlis. but goode men birieden ſteuene and maden greet morenyng on him. but ſaul greetli diſtriede the chirche and entride bi houſis, and drowgh men and wymmen, and bitook hem to priſoun. and thei that weren ſcaterid paſſiden forth prechynge the word of god. and philip cam doun into a citee of ſamarie and preechide * hem crist. and the peple ſtoode to the thingis that weren ſeid of philip with o wille herynge and biholdynge the ſignes that he dide. for many of hem hadden vncleene ſpiritis crieden with a greet voys and wenten out, and many ſike in the palſie and crokid weren heeld, therfore greet ioie was maad in that citee. but there was a man in that citee whos name was Symount a witche that hadde diſceyued the folk of ſamarie, ſeiynge that hymſelf was ſum greet man whom alle herkeneden to the leeſte to the moſt and ſeiden, this is the vertue of god which is clepid greet, and thei † hadden herkned longe tyme hym ſtondynge him with his witche craftis. but whanne thei hadden bileeuid to philip that prechide of the kyngdom of god, men and wymmen weren baptiſid in the name of ihu crist, and Symount hymſelf bileeuyde, and whanne he was baptiſid he ſtowgh to philip. and he ſaigh alſo that ſignes and greete vertues weren don, he was aſtonyed and wondride. but whanne the apoſtlis that weren at ieruſalem hadden herd that ſamarie hadde reſeyued the word of god, thei ſenten to hem petre and ihon, and whanne thei camen thei prieden for hem that thei ſchulden reſeyue the hooli gooſt, for he cam not yet in eny of hem, but thei weren baptiſid oonli in the name of the lord ihu. thanne thei ſetten her hondis on hem and thei reſeyueden the hooli gooſt. and whanne Symount hadde ſeen that the holi goſt was ſchewid bi leyng on of hondis of the apoſtlis, and he profride to hem money and ſeide, ſelle ye ſich power to me also this power that whom euer I ſchal leie on myn hondis that he reſeiue the hooli gooſt. but petir ſeide to him thi money be with thee into perdicioun, for thou geſſidiſt the ghifte of god ſchulde be had for money. there is no part ne lot to thee in this word, ſoe thin herte is not rightful bifore god. therfore do thou penaunce for this wickidneſſe of thee and preie god if peraventure this thought of thin herte be forgheuun to thee: for I ſe that thou art in the galle of bittirneſſe and in the boond of [illegible] and ſymound anſwerride and ſeide, preie ghe for me to the lord, that no thing of theſe thingis that ghe han ſeid come on me. and thei witneſſiden and ſpaken the word of the lord, and gheden aghen to ieruſalem, and preechiden to many cuntrees of ſamaritanes. and an aungel of the lord ſpak to philip and ſeide, riſe thou and go aghens the ſouth to the weie that goith doun fro ieruſalem into gaza, this is deſert, and he roos and wente [illegible] and lo a yhong man ſeruaunt a gelding of candace the queene of ethiopiens which was on alle her richeſſis cum to worſchipe in ieruſalem. and he turnyde aghen ſittynge § on his chare & redynge ſaie the prophete. and the ſpirit ſeide to philip, neighe thou and ioyne thee to this chare. and philip ran to and herde hym redynge ſaie the prophete. and he ſeide, gitteſt thou ſiker thou vnderſtondeſt what thingis thou redeſt? and he ſeide, how may I do ſiker but if ſum man ſchewe to me? and he preiede philip that he ſchulde come up and ſitte with him. and the place of the ſcripture that he redde was this. as a ſcheep he was ledd to ſlayng, and as a lombe bifore a man that ¶ ſchereth him is doumbe with out voice, ſo he openyde not his mouth. in meekenes his doom was takun up, who ſchal telle out the generacioun of him? for his life ſchal be takun awei fro the eerthe. and the yonge man ſeide to philip and ſeide, I biſeche thee of what prophete ſpeith he this thing? of himſelf, ‖ eithir of ſum other? & philip openyde his mouth and bigan at the ſcripture and preechide to him ihu. and thei weiden bi the weie thei weren ful of the water, and the gelding ſeide, lo water, who forbedith me to be baptiſid? and philip ſeide, if thou bileeuyſt of al thin herte it is leful. and he answerde and ſeide, I bileeue that ihu crist is the ſone of god. and he comaundide the chare to ſtonde ſtille, and thei weenten doun bothe into the water, philip and the gelding, and philip baptiſide him. and whanne thei weren comen out of the water, the ſpirit of the lord ** rauyſchide philip, and the gelding ſaiy him no more, and he went in his weie ioyſinge. and philip was foundun in azotus, and he paſſide forth and preechide to alle citees til he cam to cezarie.

Chap. IX.

BUT ſaul, yet a leuer of manaſs and of a hooli ſaul, ſmoth, ‖ ſiker, disciples of the lord, cam to the prince of prieſtis and axide of hym letris into damask to the ſynagogis, that if he fonde eny men and wymmen of this lyf he ſchulde lede hem bounden to ieruſalem. and whanne he made his iournei it bifelde that he cam nyh to damask, and ſodeynli a light fro heuene ſchoon aboute him, and he fel to the erthe and herde a voice ſeiynge to him, ſaul, ſaul, what perſiſtiſt thou me? and he ſeide, who art thou lord? and he ſeide, I am ihu

et

* to hem. † attendebant. ‡ adhærebat. § ſupra currum ſuum. ¶ clippith ‖ de quo propheta dicit hoc? ** raput [illegible] Vulgata editio; quorum unus penes me.

of nazareth whom thou purſueſt, it is hard to thee to kike aghens the prickis and he tremblide and wondride and ſeide, lord what wolt thou that I do? and the lord ſeide to hym, riſe up & entre into the citee and it ſchal be ſeid to thee what it bihoueth thee to do. and * the men that wenten with hym ſtoden abouyn, for thei herden a voice but thei ſaghen no man. and thei risen of the erthe, and whanne hise iȝen weren opened he ſaigh no thing. and thei drowen hym bi the hondis and ledden hym into damask. and he was three daies not ſeynge, and he eet not neither drank. and a diſciple, ananye bi name, was at damask: and the lord ſeide to hym in † a viſioun, ananye, & he ſeide, lo I lord. and the lord ſeide to hym, riſe thou and go into a ſtrete that is clepid rectus, and ſeke in the hous of iudas faul bi name of tharſe, for lo he preieth, and he ſigh a man ananye bi name entrynge and leiynge on hym hondis that he reſſeyve ſight. and ananye anſwernde, lord I haue herd of many of this man hou greete vuelis he dide to thi ſeyntis in ieruſalem, and this hath power of the princes of preſtis to bynde alle men that clepen thi name to help. and the lord ſeide to hym, go thou, for this is to me a veſſel of cheſyng that he bere my name bifore hethene men and kyngis, and tofore the ſones of iſrael, for I ſchal ſchewe to hym hou greete thingis it bihoueth hym to ſuffire for my name. and ananye wente and entride into the hous, and leide on hym hise hondis and ſeide, ſaul brothir, the lord thesu ſente me that apperide to thee on the weie in which thou camest, that thou ſe and be fulfild with the holi goost. and anoon as the ſcalis ſelden fro hise ighen he reſſeyuyde ſight, and he roos and was baptiſed, and whanne he hadde take mete he was coumfortid, and he was bi ſumme daies with the diſciplis that weren at damask. and anoon he entride into the ſynagogis and prechide the lord iheſu for this is the ſone of god. and alle men that herden hym woundriden, and ſeiden, wher this is not he that ynpugnyde in ieruſalem hem that clepiden to help this name? and hidir he cam for this thing, that he ſchulde lede hem boundun to the prynces of preſtis but ſaul moch the more wexide ſtrong and confoundide the iewis that dwelliden at damask, and affermyde, that this is crist and whanne many dayes weren fillid iewis maden a counſel that thei ſchulden ſle hym, and the aspies of hem weren maad knowun to saul, and thei kepten the gatis dai and nyght that thei ſchulden ſle hym but his disciplis token him bi nyght and diſcryuede him and leeten hym doun in a leep bi the wal and whanne he cam into ieruſalem he aſſaiede to ioyne him to the diſciplis, and alle dreeden him and beleuyden not that he was a diſciple but barnabas took and ledde him to the apoſtlis, and teelde to hem hou in the weie he hadde ſeyn the lord, and that he ſpak to hym, and hou in damask he hadde truli in the name of iheſu. and he was with hem and entride and ȝede out in ieruſalem, and he hadde truſt in the name of iheſu. and he ſpake with hethene men, and diſputide with grekis and thei ſoughten to ſle him. which thing whanne the britheren hadde knowe. thei ledden hym bi nyght to ceſarie, and leeten him go to tarſis. and the chirche bi al iudee and galilee and ſamarie hadde pees, and was edified and walkide in the drede of the lord, and was fillid with coumfort of the holi goost. and it bifelde, that petir the while he paſſide aboute alle cam to the holi men that dwelliden at lidde and at ioppe, and he fond ... man eneas bi name that fro eighte ȝeer he hadde leye in bedde, and he was ſyk in paleſie. and petir ſeide to hym, eneas, the lord iheſu crist heele thee, riſe thou and § araie thee. and anoon he roos, and alle men that dwelliden at lidde and at ſarone ... hym whiche weren conuertid to the lord. ... in ioppe was a diſcipleſſe whos name was tabita, that is to ſeie dorcas, this was ful of goode werkis and almeſdedis that ſche dide. and it bifel in tho daies, that ſche was ſyk and diede, & whanne thei hadden waſchen hir thei leiden hir in a ſoler. and for lidda was nygh ioppe the diſciplis herden that petir was therynne, and ſenten twei men to hym, and preieden that thou tarie not to come to us; and petir roos up and cam with them. and whanne he was comen thei ledden him into the ſoler and alle widewis ſtooden about hym wepynge and ſchewynge cootis and clothis whiche dorcas made to hem, and whanne alle men weren putt withoutforth, petir knelide and preiede, & he turnyde to the bodi and ſeide, tabita r ſ ... and ſche openyde hir ȝhen, and whanne ſche ſigh petir ſche ſat up aghen, and he took hir bi the hond, and reiſide hir. & whanne he hadde clepid the holy men and widewis he aſſignyde hir alyue. and it was maad knowen bi al ioppe, and manye bileeuyden in the lord. and it was maad that many daies he dwellide at ioppe at oon ſymount a corsour.

Chap. X.

A Man was in cefarie comele by name, a centurien of the compaine of knyghtis that is ſeid of ytaie a religious man and dredynge the lord with al his meynee, doynge manye almeſſis to the peple, and preiynge the lord euermore. this ſigh in a viſioun opynli as in the nynthe our of the dai an aungel of god entrynge into him and ſeiynge to hym, cornelie. and he biheelde him and was adred and ſeide, who art thou lord? and he ſeide to hym, thi preieris and thin almeſdedis han ſtighed up into mynde in the ſight of the lord. and now ſende thou men into ioppe, and clepe oon ſymount that is named petir, this is herbord at a man ſymount corsour whos hous is bifidis the ſee, this ſchal ſeie to thee what it bihoueth thee to do. and whanne the aungel that ſpak to hym was gon awei he clepide twei men of his hous and a knyght that dredde the lord which weren at his bidding. and whanne he hadde told hem alle theſe thingis he ſente hem into ioppe. and on the dai ſuynge while thei maden iurnei and neighiden to the citee, petir wente up into the higheſte place of the hous to preie aboute the ſixte our, and whanne he was hungrid he wolde haue ete. but while thei maden redi a ¶ rauyſchyng of ſpirit ſelde on hym, and he ſigh heuene opened and a veſſel comynge doun as a greet ſchete with foure corneris to be lete doun fro heuene into erthe in which weren all foure footid beeſtis and crepynge of the erthe, and volatilis of heuene, and a voice was maad to hym, riſe thou petir and ſle and ete. and petir ſeide, lorde forbede, for I neuer eet ony comyn thing and uncleen. and eft the ſecounde tyme the voice was maad to hym, that thing that god hath cleenſid ſeie thou not uncleen. and this thing was don bi thries, and anoon the veſſel was reſſeyued aghen into heuene. and while that petir doutide with

* thou ... † deep ... ‡ [illegible] § ſterne tibi. ¶ mentis exceſſus.

withynne hymſilff what the viſioun was that he
figh, lo the men that weren ſent fro corneli ſoughten
the hous of ſymount and ſtoolen at the ghat[illegible] and
whanne thei hadden clepid, thei axeden [illegible]
that is named petir hadde there herbore[illegible] and
petir thoughte on the viſioun, the ſpirit ſeide to
hym, lo three men ſeken thee; therfore riſe thou
and go doun, and go with hem, and doute thou no
thing for I ſente hem. and petir cam doun to the
men and ſeide, lo I am whom ye ſeken, what is the
cauſe for which ghe ben come? and thei ſeiden,
cornelie the centurien, a iuſte man and dredinge god
and hath good witneſſyng of alle the folk of iewis,
took answere of an hooli aungel to clepe thee into
his hous and to heere wordis of thee, therfore he
ſeide them ynne and reſſeyuyde in herbore, and that
nyght thei dwelliden with him. and in the dai fu-
tynge he roos and wente forth with hem, and ſumme
of the britheren ſe lewiden him fro ioppe that thei
be witnellis to petir. and the othir dai he en[illegible]
into ceſarie, and cornelie abood hem with hiſe co[illegible]
and neceſſarie frendis that weren clepid togidre.
and it was don whanne petir was comen yn cornelie
cam metynge hym, and fel doun at hiſe feet and
worſchipide him. but petir reiſide him and ſeide
aryſe thou, alſo I my ſilf am a man as thou. and
he ſpak with hym and wente yn and foond manye
that weren comen togidre, and he ſeide to hem, ghe
witen hou abominable it is to a iew to be ioyned
ethir to come to an alien, but god ſchewide to me
that no man ſeie a man comyne * ether unclen, for
whiche thing I cam whanne I was clepid withoute
doutynge, therfore I axe ghou for what caute han
ghe clepid me? and cornelie ſeide, to dai foure
dures into this our I was preiynge and faſtynge in
the nynthe our in myn hous: and lo a man ſtood
biforе me in a whyt clooth and ſeide, cornelie thi
preier is herd, and thin almeſdedis ben in mynde in
the ſight of god. therfore ſende thou into ioppe,
and clepe ſymount that is named petir, this is her-
bored in the hous of ſymount cortour bitidis the ſee,
this whanne he ſchal come ſchal ſpeke to thee; the
fore anoon I ſente to thee, and thou didiſt wel in
comynge to us, therfore now we alle ben preſent in
thi ſight to heere the wordis whatcuer ben com-
a. maundid to thee of the lord. and petir openyde
his mouth and ſeide, in treuthe I haue foundun that
god is not acceptour of perſones, but in ech folk he
that dredith god and worchith rightwiſnelle is ac-
cept to hym. god ſente a word to the children of
iſrael ſchewynge pees bi ihelu criſt, this is lord of
b. alle thingis. ghe witen the word that is maad thо-
rough al iudee and bigan at galilee aftir the baptym
that ioon prechide ihelu of nazareth, hou god a-
noyntide hym with the hooli gooſt and vertue. which
paſſide forth in doynge wel and heelynge alle men
oppreſſid of the deuel, for god was with hym. and
we ben witneſſis of alle thingis whiche he dide in
the cuntree of iewis and of ieruſalem whom thei
ſlowen hongynge in a tree. and god reiſide this in
the thridde dai, and ghaf to him to be maad know-
un, not to al peple, but to witneſſis bifore ordeyned
of god, to us that eeten and drunken with him aftir
that he roos agheu fro deeth. and he commaundide
to us to preche to the peple and to witneſſe, that
he it is that is ordeyned of god iomeſman of the
quycke and of deede. to this alle prophetis beren
witneſſyng that alle men that bileuen in hym ſchulen
reſſeyue remyſſyoun of ſynnes bi his name. and ghit
while that petir ſpak theſe wordis the hooli gooſt fel
on alle that herden the word, and the feithful men
of circumciſioun that camen with petir woundriden
that alſo in to nacioums the grace of the hooli gooſt
is ſched[illegible] for thei herd[illegible] ma[illegible]
gagis and magnyfyynge god. thanne petir anſwer-
ide, whethir ony man mai forbede watir that theſe
be not baptiſed, that alſo han reſſeyued the hooli
gooſt as we: and he commaundide hem to be baptiſed
in the name of the lord ihelu criſt. thanne thei
preieden him that he ſchulde dwelle with hem
ſumme daies.

CHAP. XI.

AND the apoſtlis and the britheren that weren
in iudee herden that alſo hethene men reſ-
ſeyuyden the word of god, & thei g'orifieden god.
but whanne petir cam to ieruſalem thei that weren
of circumciſioun diſputeden aghens hym and ſeiden,
whi entrid it thou to men that han prepuce, an
haſt ete with hem? and petir bigan and expown-
yde to hem † in ordre and ſeide, I was in the citee
of ioppe and preiede. and I ſigh ‖ in rauyſchyng
of my mynde a viſioun, that a veſſel cam doun as a
greet ſchete with foure coordis and was ſent doun
fro heuene and it came to me.

[illegible]

hath ghouun penaunce to lyf. and thei that w[illegible]
[illegible]
heuene walkiden forth to fenyce and to cipre and to
antioche, and ſpaken the word to no man but to
iewis aloone. but ſumme of them weren men of
cipre and cirene, whiche whanne thei hadden entrid
into antioche thei ſpaken to the grekis and prechide
the lord ihelu [illegible] and the hond of [illegible]
hem, and mych noumbre of men bileuynge was
conuertid to the lord. and the word cam to the
eeris of the chirche that was at ieruſalem on thele
thingis, and thei ſenten barnabas to antioche. and

* neithir. † by. ‖ in exceſſu mentis

whanne he was come and figh the grace of the lord, he iweide and moreth he alle men to dwelle in the lord in purpoos of herte: for he was a good man, and ful of the hooli gooft, and of feith, and much peple was encreetid to the lord; and he wente forth to tharfis to feke faul. and whanne he hadde founden hym he ledde to antioche. and al a gheer thei lyuyden there in the chirche and taughten mych pople, fo that the diſciplis weren named firſte at antioche criſten men. and in theſe daies prophetis camen ouer fro ieruſalem to antioche, and oon of hem roos up, agabus bi name and ſignyfiede bi the ſpirit a greet hungur to comynge in al the world, which hungur was maad undir claudius. and alle the diſciplis purpoſiden, after that ech hadde, for to ſende in to mynyſterie to bretheren that dwelliden in iudee. which thing alſo thei diden and ſenten it to the eldre men bi the hondis of barnabas and faul.

Chap. XII.

AND in the ſame tyme eroude the king ſente power to turmente ſomnen of the chirche, and he ſlough bi ſwerd iames the brothir of ioon. and he ſaugh that it pleſide to * iewis, and caſte to take alſo petir: and the † daies of therlooues weren. and whanne he ‖ had le caught petir, he ſente him into priſoun, and bitook to foure quaternyouns of knyghtis to kepe him, and wolde after pask bringe him forth to the pople. and petir was kept in priſoun, but preier was maad of the chirche withouten ceeſſyng to god for hym. but whanne eroude ſchuldle bringe hym forth in that nyght petir was ſlepynge bitwixe twei knyghtis, and was bounden with twei cheynes, and the kepers bifore the dore kepten the priſoun. and lo an aungel of the lord ſtood nygh, and light ſchoon in the priſoun hous. and whanne he hadde ſmyte the ſide of petir, he reiſide him and ſeide, riſe thou ſwiftli, and anoon the cheynes felden doun fro hise hondis. and the aungel ſeide to him girde thee & do on thin § holis, and he dide ſo. and he ſeide to hym, do about thee thi cloothis and ſue me. and he ghede out and ſuede hym, and he wiſte not that it was ſooth that was don bi the aungel, for he geſſide hymſilf to haue ſeyn a viſioun. and thei paſſiden the firſte and the ſecounde warde and camen to the yrun ghate that ledith to the citee which anoon was openid to hem. and thei gheden out and camen into o ſtrete, and anoon the aungel paſſide awei fro hym. and petir turnyde aghen to hymſilf and ſeide, now I woot verili, that the lord ſente his aungel and delyueride me fro the hond of eroude, and fro al the abidyng of the pople of iewis and he bihelde and cam to the hous of marie modir of ioon that is named marcus where manye weren gaderid togidre and prayinge [illegible] the gate a damysel, rode [illegible] to ſe. and whanne ſche knewe the voice of petir for ioie ſche openyde not the ghate but ran yn and teelde that petir ſtood at the ghate. and thei ſeiden to hir, thou maddiſt. but ſche affermyde that it was ſo, and thei ſeiden it is his aungel, but petir abood ſtille and knockide. and whanne thei hadden opened the dore thei ſaughen him and wondriden. and he bekenyde to hem with his hond to be ſtille, and telde hou the lord hadde led him out of the priſoun. and he ſeide, telle ghe to iames and to the bretheren theſe thingis, and he ghede out and wente in to another place. and whanne the day was come there was not a litil trouyng among the knyghtis what was don of petir. and whanne eroude hadde ſoughte him & foond nor, after that he hadde maad enquerynge of the kepers, he commaundide hem to be ledde to pynyſſyng. and he cam doun fro iudee in to cesarie and dwelte there. and he was wroth to men of tire and of ſidon, and thei in oon accord camen to him whanne blaſtus chamberleyn of the kyng was maad freend to hem, and baden ſeeſyng of the kyng for that was the kingis chaumbur in that ſhires, for his mych that her contrees were nurſchid of [illegible] and in a cert tyme was ordeyned a day and he was clad with kyngis clothis, and ſat on the domes ſeete and made a proporcioun to hem. and the pople criede the voice of god and not of a man. and anoon an aungel of the lord ſmoot him, for he hadde not ghoue onour to god. and he was waaſtid of wormes and diede, and the word of the lord was multiplied. and barnabas and faul turnyden agen fro ieruſalem whanne thee mynyſterie was fillid and tooken ioon that was named marcus.

Chap. XIII.

AND [illegible] bi al the ile to paſam thei founden a man a wicche a fals prophete a iew to whom the name was barieſu that was with the proconſul ſergius a prudent man. this clepide barnabas and saul and heride to heere the word of god. but elymas wicche [illegible] for ſo is his name bi expoſicioun, and he reſiſtide hem, ſeeke to turne awei the proconſul fro the feith. and ſaul that is alſo clepid paul ful of the hooli gooſt biholdinge him ſeide, o ful of al gyle and of al falſnes, thou ſone of the deuel and enemy of al riytwiſnes, ceeſſeſt thou not to turne crooked the riytful weies of the lord. and lo the hond of the lord is on thee, and thou ſchalt be blinde, and not ſeynge the ſunne in to a tyme. and anoon myſti and derknetie felden doun on him, and he ghede about and ſeeſide leedris that ledde ghide to hym. thanne the proconſul whanne he hadde ſeen the dede thing wondridde in the techyng of the lord. and whanne fro paſam poul hadde go bi a boot and thei that waren with hym that camen to perge of pamfile, but ioon departide fro hem, and turnyde ayen to ieruſalem. and thei ghieden bi to perge and camen to antioche of perſidie, and thei entriden into the ſynagoge in the dai of ſabotis and ſaten. & after the redyng of the lawe and of the profetis the princes of the ſynagoge ſenten to hem and ſeiden, bretheren,

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* the iewis. † dies azymorum. ‖ caught. § caligas. ** expressed. ††† [illegible]
*‖ or ferocia. See MS Trin. B. 4. 9. cæteri non habent, excepto autem codice, quæ in legenda [illegible] fro

brotheren, if ony word of exortacioun to the pople is in ghou, fere ghe & poul roos and with hond bad silence and seide, men of israel & ghe that dreden god, heere ghe. god of the pepe of israel chees our fadris and cuhaunside the pople whanne thei weren comelingis in the lond of egipte, and in an high arm he ledde hem out of it and bi the tyme of fourti gheeris he suffrid her maneris in desert, and distriede seuene folkis in the lond of chanaan and ȝaf hem her lond as after foure hundride and fifti gheeris. and after these thingis he ghaf domesmen to samuel the prophete, and fro that tyme thei axiden a kyng. and god ghaf to hem saul the sone of cys a man of the lynage of beniamyn bi fourti gheeris. and whanne he was done awei he reisede to hem dauid kyng, to whom he bar witnessyng and seide, I haue founde dauid the sone of ysse a man after myn herte whiche schal do alle my willis of whos seed bi the biheeste god hath led out to israel a sauyour ihesu whanne ioon prechide bifore the face of his comyng the baptym of penaunce to al the peple of israel. but whanne ioon fillide his cours he seide, I am not he whom ghe demen me to be, but lo he cometh after me and I am not worthi to do of the schoon of hise feet. britheren and sones of the kynde of abraham and whiche that in ghou dreden god, [illegible] not this ihesu and the voices of [illegible] euery sabot ben red demyden and filliden. and founden in hym no cause of deeth and axiden of pilat that thei schulden sle hym. and whanne thei hadden endid alle thingis that weren writun of hym thei tooken hym doun of the tree & leiden hym in a graue. and god reisede hym fro deeth in the thridde dai, which was seyn bi many daies to hem that wenten up togidre with hym fro galilee into ierusalem, whiche ben til now hise witnessis to the peple, and we schewen to ghou the biheeste that was maad to oure fadris, for god hath fulfillid this to her sones and aghenreisede ihesu as in the secound salm it is writun, thou art my sone to dai I bigat thee. and he aghenreisede him fro deeth that he schulde not turne ayhen into corrupcioun seide thus, for I schal ghyue to ghou the holi trewe thingis of dauid. and therfore and on * another stide he seith, thou schalt not ȝyue thin holi to se corrupcioun. but dauid in his generacioun whanne he hadde mynystrid to the wille of god diede, and was leid with hise fadris and sigh corrupcioun; but he whom god reisede fro deeth saigh not corrupcioun. therfore britheren, be it knowun to ghou, that bi hym remyssioun of synnes is teeld to ghou fro alle synnes of whiche ghe myghten not be iustified in the lawe of moises, in this ech man that bileeueth is iustified. therfore se ghe that it come not to ghou that is bifore seid in the prophetis, ghe despisers, [illegible] and be ghe sciterid abrood, for I worche a werk in ghoure daies, a werk that ghe schulen not bileeue if ony man schal telle it ghou. and whanne thei gheden out thei preieden, that in the sabot suynge thei schulden speke to hem these wordis. and whanne the synagoge was left many ȝe of iewis and comelingis worschipinge god sueden poul and barnabas, that spaken and counseilden hem that thei schulden dwelle in the grace of god. and in the sabot suynge almest al the citee cam togidre to heere the word of god and iewis sighen the peple and weren fillid with enuye, and aghenseiden these thingis that weren seid of poul and blasemyden. thanne poul & barnabas ioyneden to hem, & seiden, to ghou hise it bihofte first to speke the word of god, but for ghe putten it awei and han demed ghou unworthi to euerlastyng lyf, lo we turnen to hethene men. for so the lord comaundide us, I haue ȝouun ȝou in light to hethene men, that thou be into heelthe to the utmoste of erthe. and hethene men herden and ioyeden and glorifieden the word of the lord, and bileeueden alle men that weren ordeyned to euerlastyng lyf. and the word of the lord was bi alle the cuntre. but the iewis wymmen and onest, and [illegible] the citee, and fliriden persecucioun [illegible] and dryuen hem [illegible] ken awei into [illegible] the disciplis weren fillid with ioye and the hooli goost.

Chap. XIIII.

IN it befel at iconye, that thei entriden togidre into the synagoge of iewis and spaken, so that ful greet multitude of iewis and grees bileyeden. but the iewis that weren unbileeueful reisiden persecucioun and [illegible] hethene men aghens the britheren. but the lord ghaf soone pees, therfore thei dwelliden myche tyme and diden trifili in the lord, berynge witnessyng to the word of his grace, ghyuynge tiȝes & woundris to be maad bi the hondis of hem. but the multitude of the citee was departid, and summe weren with the iewis, and summe with the apostlis. but whanne there was maad an ‖ assaught of the hethene men and the iewis with their princes to turmente and to stoone hem, thei understoden and fledden togidre to the citees of licaonye and listris and derben, and into al the cuntre aboute. and thei prechiden there the gospel, and al the multitude was moued togidre in the teching of hem. poule and barnabas dwelten at listris. and § a man at listris was syk in the feet, and hadde set crokid fro his modris wombe which neuer hadde goon, this herde poul spekinge. and poul biheelde him and sigh that he hadde feith that he schulde be maad saaf, & seide with a greet voice, rise thou upright on thi feet: and he lippide and walkide. and the pepe whanne thei hadden seyn that that poul dide, reisiden her voice in licoan tunge and seiden, goddis maad lyk to men ben comen doun to us. & thei clepiden barnabas iubiter and poul mercurie, for he was ¶ leder of the word. and the preest of iubiter that was bifore the citee broughte bolis and crownes bifore the ȝatis with pepis, and wolde haue maad sacrifice. and whanne the apostlis, barnabas and poul, herden this, thei torenten her cootis, and thei ** skipten out among the pepe, and crieden and seiden, men, what doen ghe this thing? and we ben deedli men lyk ghou, and schewen to ghou, that ghe ben conuertid fro these veyne thingis to the lyuynge god that made heuene and erthe and the see and alle thingis that ben in hem. which in generacioums passid suffride alle folkis to [illegible] owne weies, and ȝit he leefte not [illegible] witnessyng in wel doyng, for he ȝaf reyn [illegible] heuene and tymes beryngе fruyt, and fulfillide ghoure hertis with mete and gladnesse. and thei seyngе

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* alias † forte ‖ [illegible] § quidam vir Lystris infirmus pedibus sedebat, claudus ex utero matris suæ. ¶ dux verbi. ** exilierunt.

ſeinge theſe thingis unnethis * ſwagiden the peple that thei offriden not to hem. but ſumme iewis camen ouer fro antioche and iconye & counſeilliden the peple and ſtoonyden poul, and drowen out of the citee, and geſſiden that he was deed. but whanne diſciplis weren comen aboute hym he roos and wente into the citee. and in the dai ſuynge he wente forth with barnabas in to derben. and whanne thei hadden prechid to thilke [illegible] turnyden aghen to liſtris and [illegible] confermynge the ſoulis of [illegible] that thei ſchulden dwelle in [illegible] thei [illegible] hadden ordeyned † preſtis to hem bi alle citees, and hadden preied with faſtingis, thei bitooken hem to the lord in whom thei bileeuyden. and thei [illegible] perſide & camen to pamfilie, and thei ſpaken the word of the lord in pergen & camen doun to italie. and fro thenns thei weenten bi boot to antioche, fro whens thei weren takun to the grace of god into the werk that thei filliden. and whanne thei weren comen and hadden gaderid the chirche, thei teelden hou greete thingis god dide with hem, and that he hadde opened to hethene men the dore of feith. and thei dwelliden not a litil tyme with the diſciplis.

Chap. XV.

AND ſumme camen doun fro iudee and taughten brithereen, that but ghe be circumcidid after the lawe of moſes, ghe moun not be maad ſauf. therfore whanne there was maad not a litil diſſencioun to poul and barnabas aghens hem thei ordeyniden that poul and barnabas and ſumme othire of hem ſchulden go up to the apoſtlis and preeſtis in ieruſalem on this queſtioun. and ſo thei weren led forth of the chirche, and paſſiden bi fenyce and ſamarie. and thei teelden the ‖ converſacioun of hethene men, and thei maden greet to alle the brithereen. and whanne thei camen to ieruſalem thei weren reſceyued of the chirche and of the apoſtlis and of the eldre men, and teelden hou greete thingis god dide with hem. but ſumme of the hereſye of phariſees that bileueden riſen up and ſeiden, that it bihoueth hem to be circumcidid, and to comaunde to kepe alſo the lawe of moſes. and the apoſtlis and eldre men camen togidre to ſe of this word. and whanne ther was maad a greet ſtryuyng heroff, petir roos and ſeide to hem; brithereen ghe witen that of eelde daies in ghou god chees bi my mouth § hethene to heere the word of the goſpel, and to bileeue. and god that knewe hertis baar witnetlyng and ghaf to hem the hooli gooſt as alſo to us, & nothing diuerſyde bitwixe us and hem, and clenſide the hertis of hem bi feith. now thanne what tempten ghe [illegible] of the diſciplis wh[illegible] [illegible] [illegible] [

[illegible] and [illegible] him Iewis that weren in the [illegible] whan the [illegible] and the chirche was [illegible] and [illegible] and the contre of galathie, and were [illegible] the hooli goost to speke the word of [illegible] and whanne thei camen into mysie thei assayeden [illegible] into bithynye, and the spirit of [illegible] hem. but whanne thei hadden [illegible] and [illegible] and [illegible] as he hadde [illegible] and weren maad certeyn that god hadde clepid us to preche to hem [illegible] and [illegible] troiade and camen to samathrachia with streight cours, and the day suynge to neapolis, and fro thenns to filippis that is the firste part of macedonye the citee colonye. and we weren in this citee summe dayes and spaken togidres, and [illegible] the Iewis where prier was to be, and we sitten and spoken to the wymmen that camen [illegible] a woman, Lidia bi name, purpuresse of the citee of tiatire worschipinge god, hir herte the lord openede to yeme tho thingis that weren seid of poul. and whan [illegible] and hir hous [illegible] she preyede us, if she han demed that I am feithful to the lord, entre ye into myn hous and dwelle, and [illegible] and it was don whanne we passiden to preier, that a damysel that hadde a spirit of dyuynacioun mette us which ghaf greet wynnyng to hir lordis in diuynyng. this suede poul and us and criede and seide, these men ben seruauntis of the hiest god that tellen to ghou the weie of heelthe. and this sche dide in manye dayes. and poul forsoothe and turnyde & seide to the spirit, I comaunde to ghou in the name of ihesu crist that thou go out of hir, and he wente out in the same our. and the lordis of hir aghen that the hope of her wynnyngis wente awei, and thei tooken poul and silas and ledden in to the doom place to the princes. and thei broughten hem to the maiestratis and seiden, these men disturblen oure citee for thei ben iewis and schewen a custom which is not leeful to us to reseyue neither do, sithen we ben romayns. and the peple and the magistratis runnen aghens hem. & whanne thei haddien torent the cootis of hem thei comaundiden hem to be beten with gherdis. and whanne thei haddien geuen to hem manye woundis thei senten hem into prisoun, and comaundiden to the keper that he schulde kepe hem diligentli. and whanne he hadde resseyued such a precepte he putte hem in to the ynner prisoun and streynede the feet of hem in a tree. and at mydnyght poul and silas worschipiden and herieden god, and thei that weren in kepyng herden hem and sodeynli a greet erthe mouyng was maad so that the foundamentis of the prisoun weren mouede. and anoon alle the doris weren opened, and the boondis of alle weren loosed. and the keper of the prisoun was awaked and sigh the ghatis of the prisoun opened, and with a swerd drawen out he wolde have slaw hymsilf, and gessyde that the men that weren boundun hadden fled. but poul criede with a greet voice and seide, do thou non harme to thi silf for alle we ben here. and he axide light and entride and [illegible] and drouy to poul and to silas at the feet and he [illegible] and seide, what schal I do to me, that I be saaf. and thei seiden, beleeue thou in the lord ihesu, and thou schalt be saaf and thin hous. and thei spaken to hym the word of the lord with alle that weren in his hous. and he took hem in thilke hour of the nyght, and watschid her woundis, and he was baptisid and al his hous anoon. and whanne he hadde led hem into his hous, he settide to hem a boord, and he was glad with al his hous and bileeuyde to god and whanne dai was come the magistratis senten • cacchepollis and seiden, delyuere thou tho men. and the keper of the prisoun teeldie these wordis to poul, that the magistratis han sent that ghe be delyuered. now therfore go ghe out, and go ghe in pees. and poul seide to hem, thei senten us men of rome into prisoun that weren betun openli and undampned, and now priueli thei bryngen us out: not so, but come thei themsilf and [illegible] and the cacchepollis teeldiden these wordis to the magistratis. and thei dredden for their [illegible] were romayns, and thei comen [illegible] hem, and thei [illegible] hem out and preieden that thei wolden go out of the citee. and thei gon out of prisoun entriden to mone & whanne thei aghen britheren thei coumfortiden hem & gheden forth.

CHAP. XVII.

AND whanne thei haddien paſſid bi amfipolis & apollonye thei camen to bitelonyk where was a synagoge of Iewis, & bi custom poul entride to hem, and bi three sabotis he declaride to hem of scripturis, and openyde and schewide, that it behoofte crist to suffre, and rise aghen fro deeth, and that this is the crist whom I telle to ghou. and summe of hem bileeueden and weren ioyned to poul and to silas and a greet multitude of bethene men worschipide god, and nedle wymmen not a fewe. but the iewis haddien envie and tooken of the comyn peple summe yuele men. and whanne thei haddien maad a cumpenye thei mouyden the citee. and thei camen to iasons hous & soughten hem to bringe forth among the peple. and whanne thei founden hem not, thei drowen iason and summe britheren to the princes of the citee and criedun, that these ben that meuen the world and heer thei comen whiche iason reseyuede, and these alle doen aghens the maundementis of the emperour, and thei seyen that thei ihesu is another kyng and thei moeuyden the peple and the princes of the citee heerynge these thingis and whanne satisfaccioun was take of iason and of othere thei leeten go hem and silas, and anoon bi nyght britheren leeten hem go awei fro hem. and whanne thei camen thidir thei entriden into the synagoge of the iewis. but these weren more worthi to hem that ben at thessalonyk, whi he resseyuede the word with al desire eche dai biynge scripturis if these thingis hadden ben so. & many of hem bileeueden, and of hethen wymmen onest & men not a fewe. but whanne the Iewis in thessalonyk hadden knowe that also at bere the word of god was preched of poul thei camen thidir moeuynge and disturblynge the multitude. and thanne britheren delyueriden poul, that he schulde go to

• sergeants

the fee, but ſilas and tymothe dwelten there, and thei that ledden forth poul ledden hym to athenys. and whanne thei hadden take a maundement of [illegible] thei ſchulden come to hym thei [illegible] ed in him for he ſaigh the citee ghouun to idolatrie. therfore he diſputide in the ſynagoge with the iewis, and with men that worſchipiden god and in the doom place bi alle daies to hem that herden. and [illegible] riden with hym. and ſumme ſeiden what wole this ſower of wordis ſeie? and othere ſeiden, he ſemeth [illegible] for thou bryngiſt yn ſummé newe thingis to our eeris, therfore we wolden wite what twie thingis wolen be. for alle men of athenys and comelyngis [illegible] therfore which thing ghe unknowinge worſchipen [illegible] ther hath [illegible] yf to alle men, and brething and [illegible] me of oon al the kynde of men [illegible] the face of the erthe, determynynge [illegible] & termes of the dwellyng of hem, to ſeke god, if peraventure [illegible] though he be not fer fro ech of vs, [illegible] we [illegible] and mouen and ben, as [illegible] lyue [illegible] ſchulen not deme that godly thing is lyk [illegible] ſiluer either ſtoon, either to grauyng of craft [illegible] [illegible] ſo with to men that [illegible] where [illegible] for that he hath ordeyned a day [illegible] and deme the world in equyte, in a man in which he ordeynyde [illegible] men and reiſide hym fro deth. and whanne thei hadden herd the [illegible] of deed men, ſum [illegible] ſcornyden, and ſumme ſeiden, we ſchulden heere the [illegible] of this thing. ſo poul went out of the myd- [illegible] drawn to hym, and [illegible] among whiche denyis areopagite was, and [illegible] of name damaris, and othere men with hem.

Chap. XVIII.

AFtir theſe thingis poul ghede out of athenys and cam to corynthie. and he [illegible] a iew aquyla bi name [illegible] bi kynde, that late cam fro italie and priſille his wyf for that claudius commaundide alle iewis to departe fro rome. and he cam to hem, and for he was of the ſame craft he [illegible] dwellide with hem and wrouyte, and thei weren of [illegible] craft. and he diſputide in the ſynagoge bi eche ſabat, and [illegible] the name of the lord ihesu, and he counſeilide iewis and greekis. and whanne ſilas and tymothe camen fro macedonye, poul ghaf bityneſſe to the word, & witneſſide to the iewis that ihesu is crist. but whanne thei aghenſtoden and [illegible] he ſchook awei hise clothis [illegible] e blood be on ghoure heed, [illegible] is forth and ſchal go to he- [illegible] the [illegible] the ſynagoge huſeuyde to the [illegible] and manye of the corynthies [illegible] and [illegible] bi a viſioun, nyle thou dreede, but ſpeke and [illegible]. for I am [illegible] to ſpeke thee to noye [illegible] techyn [illegible] was proconſul of achaie, iewis riſen up with [illegible] word, & ot [illegible] I [illegible] hem fro the doom place [illegible] ſyttynge at the ſynagoge and [illegible] place, [illegible] dues, he ſeide farewel to bretheren, and bi [illegible] to cirie. and priſille and aquyla camen w [illegible] which hadden chaungid his heed in ¶ cence, [illegible] left hem, and he ghede in to the ſynagoge and diſ- [illegible] with iewis. and whanne thei preieden that [illegible] bretheren and ſeide, eit I [illegible] and [illegible] up & greete the cherche [illegible] at yeruſalem: and whanne he hadde [illegible] to- [illegible] and whanne he hadde [illegible] ſewide openli bi ſcripturis, [illegible]

Chap. XIX.

AND it bifel whanne apollo was at corynthe, that poul whanne he hadde go the higher coaſtis he cam to effeſie and foond of ſumme diſciplis.

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* quam celeriter. † ghe. ‖ iterum [illegible] ¶ [illegible]

ciplis. and he ſeide to hem, whether ghe that bileeuen han reſeiued the hooli goost? and thei herden to him but neither we han herd if the hooli goost is and he ſeide, therfore in what thing ben ghe baptized? and thei ſeiden, in the baptym of ioon. and poule ſeide, ioon baptiſide the pepie in baptym of penaunce, and taughte, that thei ſchulden bileeue in hym that was to comynge aftir hym, that is in thelu. whanne thei herden thete thingis thei weren baptiſed in the name of the lord thelu. and whanne poul hadde leid on hem hiſe hondis the hooli goost cam in hem, and thei ſpaken with langagis and propheteeden, and alle weren almeſt twelue men. and he ghede into the ſynagoge and ſpak with trist three monethis, diſputynge and tretynge of the kingdom of god. but whanne ſumme weren hardid and bileeuyden not and curſiden the weie of the lord bifore the multitude, he ghede awei fro hem and departide the diſciplis, and diſputed in the ſcole of a *myghti man ech dai. this was don bi twei gheeris, ſo that alle that dwelliden in aſie herden the word of the lord, iewis and hethene men. and god dide vertues not ſmale bi the hond of poul,

of a iewe named ‖ ſceve a prince of preſtis that diden this thing. but the yuel ſpirit anſweride and

both, and was ſtrong aghens hem, that thei nakid & woundid fledden awei fro that hous. and this thing was maad knowun to alle iewis and to hethene men that dwelliden at effeſie. and drede fel doun on hem alle, and thei magnyfieden the name of the lord theſu. and manye men bileeuyden, and camen knowleechinge and telliynge her deedis. and manye of hem that ſueden curioſe thingis broughten togidre bookis and brennyden hem bifore alle men. and whanne the prijs of tho weren acountid thei foundun money of fifti thouſynde pens, ſo ſtrongli the word of god wexide and was confermyd. and whanne thele thingis weren fillid poul purpoſide in ſpirit, aftir that macedonye was paſſid and acaye to go to ieruſalem, and ſeide, for aftir that I ſchal be there it bihoueth me alſo to ſe rome and he ſente in to macedonye twein men that mynyſtriden to hym, timothe and eraſte, and he dwelte for a tyme in and a greet troublyng was maad in that dai of the weie of the lord. for a man demetrie bi name, a worcher in ſiluer makide tiuerne houſis to diane, and ghat to craftis men mych wynnyng. which he clepide togidre hem that weren ſuche maner werkmen and ſeide, men ghe witen, that of this craft wynnyng is to us. and ghe ſeen and heeren, that this poul counſeilith and turneth awei mych peple not oonli of effeſie, but almeſt of al aſie and ſeith, that thei ben not goddis that ben maad with hondis. and not oonli this part ſchal be in perel to us to come in to repreef, but alſo the temple of the dyan ſchal be accountid into nought. ghe and the maieſtee of hir ſchal gyuun to be diſtried whom al aſie and the world worſchipith. whanne theſe thingis weren herd, thei weren fillid with ire, and crieden and ſeiden, greet is the dian of effeſians. and the citee was fillid with confuſioun. & thei maden an aſſaught with oo wille in to the teatre, & tooken gayus and ariſtark, men of macedonye felowis of poul. and whanne poul wolde haue entrid into the peple the diſciplis ſuffriden not. and alſo ſumme of the princes of aſie that weren hiſe frendis ſenten to hym

to the teatre. and othire men crieden othir thing, for the chirche was confuſid, and manye wiſten not for what cauſe thei weren come to gidre. but of the pepie thei drowen awei oon aliſaundre whiſe iewis puttiden hym forth. and aliſaundre axide with his hond ſilence, & wold ghelde a reſoun to the peple. and as thei knewen that he was a iew oo voice of alle men was maad crieynge as bi tweyne ouris, greet dyan of effeſians. and whanne the § ſcribe hadden ceeſid the pepie, he ſeide, men of effeſie, what man is he that knowith not, that the citee of effeſians is the worſchiper of greet dian, and ¶ of the child of iubiter? therfore whanne it mai not be aghenſeid to theſe thingis, it bihoueth ghou to be

iemynge ghoure goddeſſe. that if demetrie and the werkmen that ben with hym han cauſe aghen ony man, ther ben courtis ‡ and domes & iugis, accuſe

CHAP. XX.

AND aftir the noiſe ceeſide, poul clepide the diſciplis and moneſtide hem, and ſeide, fare wel, and he wente forth to go into

and whanne he hadde walkid

and whanne poul cam he ‖ him and *§ biclippide and ſeide, ghe ben troublid, for his ſoule is in hym. and

breed and eet, and ſpak ynow unto the dai, and ſo he wente forth. and thei broughten the child alyue, and thei weren counſortid greetli

* Cadens et ferre nefia *Sodoris, aut femicinbias* Sic MSS & vulgate. Sodomites, or gridelles *Bibl. alterae*
ibi, ferroe. † Jovifque prolis ‡ of. ** preri beraenſis. †† ariſtarchus. *, conſeſſus.

and we wenten up into a ſchip, and ſchippiden into
poſtid to make iurnei bi lond. and whanne he foond
us in aſſon we tooken hym and camen to mutilene,
and fro thenns we ſchippiden in the dai ſuynge,
hauyden at ſamum, and in the dai ſuynge we
for he highide, if it were poſſible to hym, that he
myſete he ſente to effeſie, and clepide † the gretteſt
al mekenesſe and myldenesſe and teeris and tempta-
I teeris not to ſchun, and to knowe that
I knowe not what thing ſchal bifalle me but I
dredе nothing of theſe, neither I make my lyf pre-
cieuſer than my ſilff ſo that I ende my cours and
the mynyſterie of the word which I reſſeyuyde of
the lord iheſu to witneſſe the gospel of the grace of
my trauelis gete to whiche I preche prechynge
the kyngdom of god whereof I woot to you
alle, that I am cleen of the blood of alle men,
for I ſchunyde not ſo that I ſchulde not telle
to you al the counſel of god which
he purchaſide with his blood. I woot, that after
my departyng ranchynge wolues ſchulen come in
to you and ſpare not the flok, and men ſpeken
ſchulen ſuen disciplis after hem. for which thing
wake ye bithynkynge me, that bi three yeer
day and nyght I ceeſide not with teeris to
the word of his grace that is myghti to edifie
and ȝyue eritage among alle that ben halwid, and
I coueitide ſiluer and gold either cloth
as ȝe your ſelue woten, for to the thingis that weren nedeful
to me and to theſe that ben with me thes handis
mynyſtriden. alle thingis I ſchewide to you,
for ſo worchynge men ſchulen reſſeyue the ſeke
men, and to haue mynde of the word of the lord
he knelide and he preiede with alle hem. and greet
wepyng of alle men was maad, and thei fallynge on
the nol of poul kiſſiden hym, and ſorewiden
moſt for the word that he ſeide, for thei ſchulen
no more ſe his face, and thei leddiden hym to the
ſchip

Chap. XXI.

AND whanne it was don that we ſchulden ſaile
and weren paſſid awei fro hem we comynge
cours we camen to Coos, & in the dai ſuynge to
rodis and fro thenns to patiram, and fro thenns to
ouer to ſenyce we wenten up into it and ſailiden forth.
and whanne we appenden to cipre we leften it at
the left half and ſailiden into ſirie and camen to tire,
whanne we founden diſciplis we dwelliden there ſe-
daies were fillid, we gheden forth, and alle men
the citee. and we kneliden in the ſee brinke and
we preiden, and whanne we hadden ſaluyd
we wenten up into the ſchip, and
ſchip takynge reſt fro ſee, we camen doun to
tolomaida. and whanne we hadden grette wel the
we camen to cheſarie, and entren
we dwelliden with hym, and he
whanne he cam to us
whanne we dwelliden there ſome daies a
whanne he cam to us
whanne he cam to us
whanne he cam to us

purifiyng til the offring was offrid for ech of hem. and whanne feuene daies weren endid the iewis that weren of afie whanne thei ſighen hym in the temple ſtirden al the peple and leiden hondis on hym and crieden, men of iſrael helpe ghe us: this is the man that aghens the peple and the lawe and this [illegible] hath led hethene men in to the temple and hath defoulid this hooli place. for thei tighen trofymus of etheſy in the citee with hym whom thei getſiden that poul hadde brought into the temple and al the citee was moued and a rennyng togidre of the peple was maad. and thei tooken poul and drowen him [illegible] teeld * to the tribune of the cumpanye *of knyghtis* that al ieruſalem is confoundid, which anoon took knyghtis and centuriens and ran to hem, and whanne thei hadden ſeen the tribune and the knyghtis thei ceeſiden to ſmyte poul. thanne the tribune cam and caughte him and commaundid. that bi were [illegible] with twei chaynes, and axide, who he was and what he hadde doon, but eche criede oon other thing among the [illegible] and whanne he myghte knowe no certeyntee for the trobulence, he commaundid to bryng him to be lift in to the castel and whanne poul cam to the grees it fel that he was borun of knyghtis for the ſtrengthe of the peple, for the multitude of peple ſuyde hym and criede, take hym awei and whanne poul began to be led in to the caſtels, he ſeide to the tribune, wher it is leeful to me to ſpeke ony thing to thee? and he ſeide, [illegible] wheþir thou art not the egipcian which bifore these monethis movidist a noote, and ledist out in to deſert feure thouſynde of men men[illegible] and poul ſeide to him, for I am a iewe of tarſe a citee of cilicie a citeyn which citee is not unknowen, and I preie thee ſuffre me to ſpeke to the peple and whanne he hadde ſuffrid poul ſtood on the greis and bikeyede with the hond to the peple. and whanne a greet ſilence was maad he ſpak in ebreu tunge and ſeide,

CHAP. XXII.

BRetheren and fadris, heere ghe what reſoun I ghelde now to you, and whanne thei hadden herd that in ebreu tunge he ſpak to hem the more ſilence, and he ſeide, I am a man a iewe borun at tarſe of cilicie norſched and tauȝt at this citee bifore the feet of gamaliel tauȝt bi the treuthe of fadris lawe, and ſuyng the lawe as and ſuyng ghe ben to day alle and I purſuede this weie til to the deeth, byndyng and takyng in to kepyng men and wymmen, as the prince of prestis bereth witnesyng to me, and of the grettest eldris of whom also I hadde takun lettris, and went to damask to bryngе fro thennis men boundun into ieruſalem that thei ſchulden be peyned. and it was don the while I ghede and neighide to damask, at myddai ſuddeynli out of heuene ſchon a greet light ſchoon aboute me; and I ſelde doun to the erthe, and herde a vois fro heuene ſeiyng to me, ſaul, ſaul, what purſuyſt thou me? and I answerde to thee to kik aghens the pricke. and I answerde, who art thou lord? and he ſeide to me, I am thesu of nazareth whom thou purſuyſt. and thei that weren with me ** ſighen but the light, but thei herden not the voice of him that ſpak with me. and I ſeide, lord what ſchal I do? and the lord ſeide to me, riſe thou and go to damask, and there it ſchal be ſeide to thee of alle thingis whiche it bihoueth thee to do. and whanne I ſigh not for the cleerte of that light, I was [illegible] hond [illegible] and I [illegible] damask. and a man ananye that bi the lawe hadde witneſſyn of alle iewis dwellynge in damask cam to me and ſtood nygh and [illegible] bi the ſame [illegible] and ſeide, ſaul, ſaul, brother, biholde eft thi ſiȝt, and I in the ſame [illegible] and ſeide, god of our fadris haþ bifore ordeyned thee that thou ſchuldiſt knowe the wil [illegible] and ſeeſt the iuſt man, and herist the word of his mouth, for thou ſchuldiſt be his witnesse to alle men of tho thingis that thou haſt ſeen and herd. and now what doſt thou? rise up and be baptisid, and waſche awei thi ſynnes *‡ bi the name of him clepid to help. and it was don to me as I turnede ayen into ieruſalem and preiede in the temple that I was maad [illegible] and ſeiȝ him [illegible] and ſeide to me, haſte thee and go out ſwiftli of ieruſalem, for thei ſchulen not reſseyue thi witnessyng of me. and I ſeide, lord thei witen that I was closyng in preſons, and betyng bi ſynagogis him that bileuede in thee, and whanne the blood of thi witnesse was ſched I ſtood nygh and conſentide and kepte the clothis of men that ſlowen him. and he ſeide to me, go forth, for I ſchal ſende thee fer to men cioüns. and thei herden him ſpeke this word, and thei reiſeden her voice and ſeiden, take awei fro the erthe ſuche a man, for it is not leeful that he lyue. and whanne thei criden and keſten awei her clothis and threwen dust into the eir, the tribune commaundide him to be led into the caſtels and to be betun with ſcourgis, and to be turmentid that he wiste for what cauſe thei criedin ſo to him. and whanne thei hadden bounden him with coordis, he ſeide to a centurien ſtondynge nygh to him, wheþir it is leeful to ghou to ſcourge a romayn and vnhampud. & whanne this thing was herd the centurien wente to the tribune and tolde to him and ſeide, what art thou to doynge? for this man is a citeyn of rome. And the tribune cam and ſeide to him, ſeie thou to me wheþir thou art a romayn? and he ſeide ghe. and the tribune answeride, I with mych ſumme gat this fredom. and poul ſeide, and I was borun a citeſeyn of rome. therfore anoon thei that ſchulden haue turmentid him departiden awei fro hym, and the tribune dredde aftir that he wiste that he was a citeſeyn of rome, and for he hadde boundun hym. but in the dai ſuynge he wolde wite more diligenth for what cauſe he were accuſed of the iewis and unboond hym, and commaundide preſtis and al the counſeil to come togidre, and he broughte forth poul and ſette him among hem.

CHAP. XXIII.

AND poul bihoelde into the counſeil and ſeide, britheren I with al good conſcience haue lyued bifore god til into this dai. and ananye prynce of preſtis commaundide to men that ſtooden nygh him, that thei ſchulden ſmyte his mouth. thanne poul ſeide to him, thou whitid wal, god ſmyte thee, thou ſittiſt and demeſt me bi the lawe, and aghens the lawe thou commaundiſt me to be ſmytun. and thei that ſtooden nygh ſeiden, curſiſt thou the

* tribunus cohortis ‡ castra. ‖ græce nostri † ‡ amulator. ¶ of. ** lumen quidem viderunt
*‡ ſeide to me. * invocato nomine ipsius. *§ ſupport mentis.

maundide knyghtis to go doun, and to take him fro the myddil of hem, and to lede hym into caſtels, and in the nyght ſuynge the lord ſtood nygh to him and ſeide, be thou ſtidefaſt. for as thou haſt

and ſeiden, that thei ſchulden neither ete ne drynke til thei ſlowen poul. and ther weren no than fourti

ſeiden, with ſentence we han avowed, that we ſchulen not taaſte ony thing til we han ſlayn poul. now

he redi twei hundride knyghtis that schulen go to ce-

and he ſhulde take him to felix the preſident: for the tribune dradde leſt the iewis wolde take him bi the weie

tooken the pitile to the preſident, and ſetten alſo poul biſore him. and whanne he had red the

CHAP. XXIV.

AND aftir fyve daies ananie preſt of preſtis

and ſeide, whanne in nede

doen bi thee and

we han foundun this wicked man

and he was enforſide to deſtroule the temple,

demynge maiſt knowe of alle theſe thingis of whiche we accuſen hym; and § iewis assenten to and ſeiden,

* feorſum. || calumniam ſuſtineret.

ony thing aghens me. either these hemsilff seie if thei founden in me ony thing of wickidnesse sithen I stonde in the counsel, but oonli of this voice, bi which I criede among hem, I am demed this dai of you. sotheli felix dilaiede hem, * and knew mooste certeynli of the weie, & seide, whanne lisias the tribune schal come doun I schal heere you. and he commaundide to a centurien to kepe hym, and that he hadde rest, and neither to forbede ony man to mynistre of hise owne thingis to hym. and summe daies felix cam doun with drusille his wif that was [illegible] him the feith that [illegible] but in tyme coueniable I schal clepe thee. also he hopide that money schulde be ghoven to him of poul, for which thing ofte he clepide him & spak with him. and whanne two gheeris weren fulfild felix took a successour porcius festus, and felix wolde give grace to iewis, and lefte poul boundun.

Chap. XXV.

[illegible] and the worthiste of the iewis wenten to him aghens poul, and preieden him and axiden grace aghens him, that he schulde commaunde him to be led to ierusalem, and thei settiden aspies to sle him in the weie. but festus answerde, that poul schulde be kepte in cesarie sotheli that he himself schulde procede more avitously thidur. [illegible] summe daies seyn ben myghti come doun togidre, and if ony cryme is in the man accuse they him. and he dwellide among hem no more than ten daies, & cam doun to cesarie. and the tother day he sat for doom, and comaundide poul to be brouyt. and whanne he was brouyt thei iewis stoden aboute hem which camen doun fro ierusalem, putting many & hevi causis and not profitable to me, whiche they myghten not preue. for poul seide to answere for himself, that neither aghens the lawe of iewis, neither aghens the temple, neither aghens the emperour I hadde ony thing doon. but festus wolynge the iewis wel ansuere to poul and seide, wolt thou go up to ierusalem and there be demed of these thingis before me? and poul seide, at the doom place of § the emperour I stonde wher it bihoueth me to be demed. I have doon no thing to the iewis as thou knowist wel, for if I haue noyed either don ony worthi thing to deth, I refuse not to die. but if nothing of tho thingis ben whiche these accusen me, no man may bitake me to hem, I appele to the emperour. thanne festus spak with the counsel and answerde, to the emperour thou hast appelid, to the emperour thou schalt go. and whanne summe daies weren passid, agrippa kyng and beronyce camen doun to cesarie to welcome festus. and whanne they weren there many daies, festus schewide to the kyng poul and seide, a man is lefte of felix bounde, of which whanne I was at jerusalem prestis and the eldre men of iewis camen to me, axiden dampnacioun [illegible] I answerde to hem, that it is not custumable to the romayns to yyue any man to die, bifore that he that is accused haue his accusers present, and haue place of answering to the thingis that ben put to him. therfore whanne they camen hidur, withouten ony delai in the nexte day I satte for doom, and comaundide the man to be brouyt. of whom whanne the accusers stoden, they broughten not any cause of such yuelis as I supposide. but certeyn questiouns they hadden of his owne supersticioun, and of one ihesu deed, whom poul affermede to lyue. and I doutende of such maner questiouns, seide whether he wolde go to ierusalem, and there be demed of these thingis. but poul appelide, that he schulde be kepte to the knowyng of augustus. and I comaundide him to be kepte, til I sende him to cesar. sothely agrippa seide to festus, I wolde also the man heere. and he seide, to morwe thou schalt heere him. and on the toth [illegible] and whanne cam [illegible] thee, thou kyng agrippa, that whanne axyng is maad I have what I schal write. for it is seyn to me without resoun to sende a [illegible]dun man, and not to signifie § the cause of him.

Chap. XXVI.

AND agrippa seide to poul, it is suffrid to thee to speke for thi silff. thanne poul heeld [illegible] the hand and began to pleie [illegible] in whiche I am accusid of the iewis, kyng agrippa, I gesse me [illegible] I schal answere to thee to day, maist for thou knowist alle thingis that ben at iewis, and questiouns. wherfore I biseche thee for the longe [illegible] alle men knowen me fro the bigynnyng whiche was at the firste in my lif fro ghongthe that fro the bigynnyng was in my folk in ierusalem if thei wolden bere witnessyng that bi the ‡ mooste certeyn secte of oure [illegible] I lyuede a pharisee. for [illegible] I stonde in doom, in which hope [illegible] of god whiche [illegible] to our twelue kynredis [illegible] I am accusid of the iewis, kyng agrippa. why is it demed anentis you if god reisith deed men? I gesse me sothli that I schulde do many contrarie [illegible] nazarene which thing I dide in jerusalem, and I schitte many seyntis [illegible] I hadde of the princis of prestis power, and whanne they weren slayn I broughte counseyl to them, and bi alle synagogis ofte I ponyschide hem, and constreynede to blasfeme, and more I wex wood aghens hem and pursuede hem [illegible] to alle citees. in whiche the while I wenten to damask with power and suffrynge of princes of preestis, at myddai in the weie I sigh, sir kyng, that fro heuene light schynede aboute me passynge the schynyng of ‡‡ sunne,

* certissime scient de Via hac. † that. ‡ thei that. § Cæsaris. ‖ locumque defendendi accepiat ** de sua superstitione *† cum multa ambitione *‡ ad Augustum. *§ casus ejus. † certissimam. ‡‡ the sunne.

and of tho in whiche I schal schewe to thee. and I schal deliuere thee fro peple and folkis to whiche now I sende thee to opene the eyen of hem, that thei be conuertid fro derknessis to light, and the power of Sathanas to God, that thei resceyue remyssioun of synnes and part among feintis bi feith that is in me. wherfor kyng Agrippa, I was not vnbileeful to the heuenli sizt, but I telde to hem that ben at Damask first, and at Jerusalem and bi al the cuntre of Iudee, and to hethene men, that thei schulden do penaunce & be conuertid to God, and worche werkis worthi penaunce. for this cause men token me in the temple, and assaieden to sle me. but I was holpen bi the help that is of God, and stonde vnto this dai, witnessinge to litle and to greet, and seiynge no thing out of tho thingis whiche the profetis and Moises seiden schulden be doon, if Crist schulde suffre, if he schulde be the firste of ayenrisyng fro deth, and schulde telle list to the puple and to hethene men. and whanne he hadde thus spoken these thingis, and yyue to hem answeris, Festus seide with greet voice, Poul thou art woodi, myche lettris turnen thee to woodnesse. and Poul seide, I am not woodi, most noble Festus, but I speke the wordis of treuthe and of sobrenesse. for the kyng wot of these thingis to whom I speke freli. for I weene that no thing of these thingis be hid fro him, for neither was this doon in a corner. Kyng Agrippa, bileuest thou to the profetis, I woot that thou bileuest. and Agrippa seide to Poul, a litil thing thou counselist me to be maad a cristen man. and Poul seide, I wolde to God bothe litil and myche, not oneli thou but alle men that heren me today to be maad such as I am, outakun these bondis. and the kyng roos up & the prouost and Bernice, and thei that saten togidre with hem, and whanne thei weren aweie thei spaken togidre and seiden, that this man dooth not ony thing worthi deeth, neither boondis. and Agrippa seide to Festus, this man myghte be delyuered if he hadde not appelid to the emperour.

Chap. XXVII.

But whanne it was demed hem to schippe into Italie, thei bitaken Poul with othere kepers to weren to maad vndur the cumpanye of knyghtis of the kyngis oost. and we weenten vp into the schip of Adrumetum and bigunnen to saile, and weren borun with vs Aristarchus the Macedoneis, while a stark of Macedonye was with vs. and in the nexte dai we camen to Sidon. Julius treitide curteisli Poul & suffride him to go to his frendis, and do hem cumfort. and whanne we remouyden fro thenns we saileden vndur Cipre for that winde weren contrarie. and we hauynge the see of Cilicie and Pamfilie camen to Mire the cite of Licie. and there the centurien fond a schip of Alisaundre sailynge into Italie, and he settide vs in it. and whanne many daies weren passid, and we hadden myche trauelid in the see, we camen ouer vnneth to Gnydum, for the wynd lettide us, we saileden vndur Crete bi Salmona. and vnneth we passiden it, and camen into a place that is clepid Goode Hauenes to which the cite of Lasee was nyh. and whanne myche time was passid, and sailynge was now perilous, for the feeste of fastyngis was passid, Poul counseilide hem, and seide to hem, I biholde that sailynge bigynneth to be with wrong and myche harme not oonli of charge and of the schip, but also of oure lyues. but the centurien yaf more credence to the gouernour, and to the maistir of the schip than to tho thingis that weren seid of Poul. and the hauene was not couenable to wynter in, wherfor the more part counseilide to saile fro thenns if bi ony maner thei myghten come to Fenyce, to wynter at the hauene of Crete which biholdith to the weste wynd and to chorum. and whanne the south wynd hadde gessen bi litil tyme, and thei hadden demed to haue ful purposid, thei weyeden neer to Crete. but not long after there smoot doun bi it a wynd tempestuous, that is clepid northeest wynde. and whanne the schip was rauyschid and myghte not withstonde the wynd, we weren borun forth. and whanne we weren borun with out bi a litil ile that is clepid Clauda, we myghten hardli gete the litil boot. the which whanne it was takun vp thei vsiden helpis, stoppynge the schip with out. and thei dredden lest we schulden falle into the Surtis, and whanne the vessel was vndurset fro we weren borun and the day after we weren throwun with a tempest out of the schip. and the thridde day we kestiden out with our hondis the armeris of the schip. and whanne the sunne and sterris weren seen many daies and no litil tempest hongide on vs, now al the hope of oure lyuynge was doon awei. and whanne myche abstynence was maad, thanne Poul stood in the myddil of hem, and seide, sirs, ye schulden haue herd me, and not to haue vndursett fro Crete, and wonnen this harme and losse. and now I counseile you to haue good coumfort, for no soule of you schal perische, but only the schip. for this nyght an aungel of my god, whos I am and to whom I do seruyce, stood bisidis me, seiynge, Poul, drede thou not, it bihoueth thee to stonde at the emperour, and lo god hath gyuun to thee alle that han sailid with thee. for which thing ye men be of good coumfort, for I bileeue to my god that so it schal be as it is seid to me, and it bihoueth us to come in to sum yle. but afterward that in the fourtenthe day the nyght cam on us sailynge in the stoony see, aboute mydnyght the schipmen suppositen sum contre to appere to hem, and thei caste doun a plomet & founden twenti paris of depthe. and after a litil thei weren depar[t]id and founden fyftene paris, and thei dredden lest we schulden falle on hard thingis, and thei castiden out of the hynder part of the schip foure anchris, and wisschiden that the dai schulde come. and whanne the schipmen soughten to flee out of the schip whanne thei hadden sent a litil boot in to the see vndur colour as thei hadden tigrose to stretche forth the anchris fro the former part of the schip, Poul seide to the centurien and to the knyghtis, but if these men dwellen in the schip ye mown not be saaf. thanne the knyghtis kittiden awei the cordis of the litil boot, and suffriden it to falle awei where it

was

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* gnidum. † Bonifortus. ‖ Thalassa. § nauclero. ¶ æstimantes propositum se tenere.

was come prest. pre cede alle men to take mete and
, the fourtenthe dai this dai ghe a en an
dwelden faftinge and taken no thing, wherfor I
prete ghou to take mete for ghoure heelthe, for not
noon of ghou the heer of the heed schal perische.
and whanne he hadde fed thes dis's p' took
breed and dide thankingis to god in the sight
and whanne he hadde broken he
, we weren maad of better coumfort and
token mete, and we weren alle two hundrid
two hundrid fourti and sixe, and eet weren fat
with mete, and sente forth the schip, and castiden
into the see and whanne day was come
thei knewen no lond, and thei biheelden an haune
that hadde a watir bank into which thei thoughten,
the fee and * flak den togidre the iointouris of gouernailis, and with a litil seil lift up bi blowing of the wynd thei wenten to the bank. and whanne we felden into a place of grauel gon al aboute with the see thei † hirtliden the schip. and whanne the former part was ‖ fixchid it dwellide unmouable, and the laft part was brokun of strengthe of the see. and counceil of the knyghtis was to sle men that weren in wande, lest ony schulde escape whanne he hadde fwymmed out. but the centurien wolde kepe
, and letynge it to be don, and he comman-
ide hem that myghten fwymme to go into the see and scape and go out to the lond. and thei baren
, some on boordis, some on tho thingis that weren of the schip, and so it was don that alle men escapiden to the lond.

CHAP. XXVIII.

AND whanne we hadde escaped thanne we knewen that the ile was cleped § mylitene. and the hethene men diden to us not litle curtesie. and whanne a fier was kyndlid thei receiueden us alle for the reyn that cam and cold. but whanne poul hadde gadrid a quantite of knarres of vynes and leide on the fier a viper fche cam out thro the heete and fastnede him bi the hond. and whanne the hethene men sawen the beeste hangynge in his hond, thei seiden togidre, for this man is a manqueller, and whanne he escapide the see goddis vengeaunce suffrith him not to lyue in erthe. but he
hook awei the beeste into the fier and hadde noon harme. and thei gessiden that he schulde ben turned into swellyng & falle doun sodeynli and die. but whanne thei seiden longe and sighen that no thing of yuel was don in hym, thei turnyden hem togidre and seiden that he was god. and in the placis weren maneris of the prynce of the yle pupplius bi name which resseyuede us bi three daies benyngneli and
, it bifel that the fadir of pupplius
with
and
he bowede him and
this thing was don
and weren heelid. wherfor also ecur-

iden us with manye worschipis and puttiden what thingis weren necessarie to us whanne we schippiden. and after thre
we schippiden in a schip of alisaundre that hadde wyntrid in the yle, *† to which was an excellent signe of castorus, and whanne we camen to siracusan we dwellide there three daies. fro thenns we setiden aboute and camen to regyum. &
we camen to puteoles, where whanne we
ther we weren preied to dwelle there
, seuene daies, and so we camen to rome. and
thennes whanne brethren
to us to the cheping of appius, and to the three tauernes. and whanne poul hadde seyn hem he
thankide to god and took trist. and whanne we camen to rome it was suffrid to poul to dwelle
with a knyght kepynge him. and after the
, he clepide togidre the worthiyeste of the iewis, and whanne thei camen
to hem, brethren I dide no thing aghens the peple either custum of fadris, and I was boundun at ierusalem and was bitakun into the hondis of romayns. and whanne thei hadden axid of me wolden haue delyuered me for that no cause of deeth was in me. but for the iewis aghenseden I was constreyned to appele to the emperour, not as hauynge ony thing to accuse my peple. therfore for this cause I preiede to se ghou and speke to ghou, for for the hope of israel I am gird aboute with this cheyne. and thei seiden to him, neither we han resseyued lettris of thee fro iudee, neither ony of brithcren comynge schewide either spak ony yuel thing of thee. but we preien to here of thee what thingis thou
feelist, for of this secte it is knowun to us, that every where it is aseyenseid it. and whanne
ordeyned a day to hym many men camen to him in to the
, to whiche he expowride witnessinge the kyngdom of god, and counseilide hem of thesu out the lawe of moises and profetis fro the morewtid to euentide. and summe bileeuyden to thilke thingis that weren seid of poul, and summe bileeuyden not. and whanne thei weren not cordynge to gidre at
of poul seiden. and poul seide o word, for the
good spak wel bi ysaie the prophete to oure fadris and seruis, goynge to this peple and seie thou, with eere ye schulen here and schulen not vndirstonde, and seynge schulen se and schulen not knowe. for the herte of this peple is gretli
, and with eeris thei herden heuili, and thei
closiden hire eyen lest peraunter thei se with eyen and with eeris here and vndirstonde in herte and be conuertid and I heele hem. therfore be it knowun to ghou that this heelthe of god is sent to hethene men, and thei schulen heere. and whanne he hadde seide these thingis many went
to him and he
gaynge and
gladli
his hirid place, and he redde out to alle that
to him, and preechide the kyngdom of god, and taughte tho thingis that ben of the lord ihesu crist with al trist without
. *Amen. for this cheyn I am gird, saith he, vnto the world schal be seyn for I am sent*

L l *HERE*

• fimul loquentes. † impegerunt. ‖ fixa § Mityleam. * primo ‡ exhibuit ** cum eis *† eos
erat insigne Castorum. *‖ sentis *‡ hospitium. and *Ems.* fol. ‖ want 'em. They are not in the other Version. D

HERE endeth the dedis of apostlis, and bigynneth a prolog on the epistlis of cristen feith that ben vii in ordre that is i of james, twei of petir, iii of yoon and oon of iude.

A PROLOG.

HIT or lyeth of the fourme of epistlis which ben clepid * canonyk and of hem among the grekis that toke hem in the firste and ouer the right ordre of the epistlis as it is foundun in latin bookis for forasmuch as petir is the firste in the ordre of apostlis, hise epistlis ben the firste of hem in ordre but as we not lesse than correcten the euangelistis † to the lyt of treuthe, so we han sett thise thorug the help of god in our owne ordre. for the firste of hem is an epistle of james, two of petris, three of yoon, and oon of iude. the which epistlis, it schulde be trowed, that the translatouris into latyn speche as thei weren maad of the apostlis, the kepeden hem maad to diuerse rederis, lest the variaunce of wordis schulde not haue ynpugned it silf. nameli in that place in the firste epistle of yoon, where we reden of the ‖ confessid of the trewthe, where we fynden, that ther hath ben a gret errour of vnkunnyng translatours fro the treuthe of the text, while thei vnkunnyngli han translatid into the names of three thingis, that is of watir, of blood, and of the spirit, and couplith the witnessyng of the fadir, and of the word, and of the spirit, in which *witnessyng oure* § comyn bileue is moost groundid, and is preued, that ther is ¶ oon substaunce of godhead of the fadir, and of the sone, and of the hooli spirit but in ouere epistlis hou mych eere translatours diuerseth fro ouere I leue to the prudence of the rederis. but thou ** goodis man I attache thee, while thou art yit in the weie with him, lest perauenture he bitake thee to the domesman, and the domesman bitake thee to the mynistre of iustise, and the mynistre of iustise sende thee into prisoun. treuli I seie to thee, thou schalt not go out fro thennus, til thou yelde the laste ferthing. but thou †† goodis man I attache him, while thou art yit in the weie with him, lest perauenture he bitake thee to the domesman, and the domesman bitake thee to the mynistre of iustise, and the mynistre of iustise sende 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demen not ayenis youslff, and ben maad domesmen of wickide thoogtis? heere ye my mooft dereworthe britheren, whether god chees not pore men in this world riche in feith, and eris of the kyngdom that god bihigte to men that louen hym? but ye han vilipied the pore man. whether riche men oppresse not you bi power, and thei drawen you to doomes? whethur thei blasteemen not the good name that is clepid to help on you? nethelis if ye performen the kyngis lawe bi scripturis thou schalt loue thi neigbore as thi silff, ye doen wel. but if ye taken persoones ye worchen synne, and ben repreued of the lawe as trespassouris, and who euer kepith al the lawe but offendith in oon, he is maad gilti of alle. for he that seide, thou schalt do no leecherie, seide also thou schalt not sle. that if thou dost not leecherie but thou sleest, thou art maad trespassour of the lawe. thus speke ye, and thus do ye, as bigynnynge to be demed bi the lawe of fredom. for whi doom withouten merci is to him that doith no merci, but merci aboue reuith doom. my britheren what schal it profite if ony man seie that he hath feith but he hath not the werkis? whether feith schal mowe save him? and if a brother either sistir be nakid, and han nede of ech dayes lyflode, and if any of you seie to hem, go ye in pees, and be ye maad hoote and be ye filled, but if ye gyuen not to hem tho thingis that ben necessarie to bodi, what schal it profite? so also feith if it hath not werkis, is deed in it silff. but sum man schal seie, [illegible] schewe thou to me [illegible] and I schal schewe to thee my feith of my werkis. [illegible] that oo god is, thou doist wel, and deuelis bileuen and tremblen. but wilt thou wite, veyn man, that feith withoute werkis is sly? whether abraham our fadir was not iustified of werkis, offrynge isaac his sone on the auter? therfore thou seest that feith wroughte with his werkis, and his feith was fillid of werkis, and the scripture was fillid seynge, abraham bileeuyd to god, and it was arettid to him to rightwisnesse, and he was clepid the frend of god. ye seen that a man is justified of werkis, and not of feith oonli. in lyk maner and whethir also raab the hoore was not iustified of werkis, and resceyuyde the messangeris, and sente hem out bi another weie. for as the bodi withoute spirit is deed, so also feith withoute werkis is deed.

III.

[illegible] britheren, [illegible] more doomen we [illegible] in many thingis, if ony man offendith not in word, [illegible] for also [illegible] with a bridil for it we putten bridels into horis mouthis for to consente to us, and we leden aboute al the bodi of hem. and lo schippis whanne thei ben greete, and ben dryuen of stronge windis, yit thei ben borun aboute of a litil gouernail, where the mouyng of the gouernour wole. so also the tunge is but a litil membre, and reisith greete thingis. lo hou litle fier bremneth a ful greet wood? and oure tunge is fier, the vnyuersite of wickidnesse. the tunge is ordeyned in oure membris which defoulith al the bodi, and it is enflawmed of helle, and enflawmeth the * wheel of oure birthe, and al the kynde of beestis, and of [illegible] and the kynde of mannus kynde, but no man may [illegible] the tunge, for it is an † vnpesible yuel and ful [illegible] in it we blessen god the fadir, and bi it we curssen men that ben maad to the liknesse of god. of the same mouth passith forth blessyng and cursyng, my britheren it bihoueth not that these thingis ben so. whether a welle castith out of the same hole breeth swete and fresh watir? whether a fige tree may make grapis, or a vyne figis? neither salt watir may make sweet watir. who is wys and taugt among you, schewe he of good lyuynge his worchyng in myldenesse of his wisdom. that if ye han bittir envie, and stryuyngis ‖ in youre hertis, nyle ye haue glorie and be lieris agens the treuthe. for this wisdom is not fro aboue comynge doun, but ertheli and beestli and feendli. for where is envie and stryf, there is unstidefastnesse and al schrewid werk. but wisdom that is fro above, firste it is chaast, afterward pesible, mylde, able to be counselid, consentinge to goode thingis, ful of merci and of goode fruyt is demynge withoute feynyng. and the fruyt of rightwisnesse is sowun in pees to men that maken pees.

IIII.

WHennes ben batels and ‖ cheestis among you? whether nat of youre coueitis that fighten in youre membris? ye coueiten and ye han not, ye sleen and ye han envie, and ye moun not gete. ye chiden and maken batel, and ye han not for ye axen not, ye axen, and ye resceiuen not, for that ye axen yuel as ye schewen openli youre coueitis. auoutreris, witen not ye, that the frendschip of this world is enemye to god? ther[illegible] who euer wole be frend of this world is maad the enemye of god. wen thir ye gif to that the scripture seith veyn, the spirit that dwelleth in you coueiteth to envie? but he yeueth the more grace. for which thing he seith god withstondith proude men, but to mek men he yeueth grace, therfore be ye subgett to god. but withstonde ye the deuel, and he schal fle fro you. nesche ye to god, and he schal neighe to you. ye synneris clense the hondis, and ye doublie in soule purge ye the hertis. be ye wrecchis and wepe ye. your leighir be turned into wepyng, and ioie into sorewe of herte. be ye mekid in the sigt of the lord, and he schal enhaunse you. my britheren nyle ye backbite ech othire. he that backbitith his brothir, either that demeth his brothur backbitith the lawe, and demeth the lawe. and if thou demest the lawe thou art not a doer of the lawe, but a doomsman, but oon is maker of the lawe and juge that mai leese and delyuere. and who art thou that demest thi neigbore? lo now ye that seien, to dai either to morewe we schulen go into thilk citee, and there we schulen dwelle a yeer, and we schulen make merchaundise, and we schulen make wynnyng. whiche witen not what is to you in the morewe. for what is youre lyf? as smoke apperynge at a litle, and afterward it schal be wasted [illegible] that ye seie, if the lord wole, and if we lyuen, we schulen do this thing either that thing. and now ye maken ful out ioie in youre pridis, euery such ioiyng is wicked. therfore it is synne to him that can do good and doith not

V.

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* rotam nativitatis nostræ. † inquietum. ‖ Item in versione alia Cheelis, *or Chidyngs.*

V.

DOith now ye riche men. weepith ye yellynge in youre wrecchidnessis that schulen come to you. youre richessis ben rotun, and youre clothis ben eten of mougtis. youre gold and * silver hath rustid and the rust of hem schal be to you into witnessyng, and schal ete youre fleischis as fier. ye han tresoured to you wrathe in the laste daies. lo the hire of youre workmen that repiden youre feeldis which is fraudid of you crieth, and the cryot hem hath entrid into the eeris of the lord of oostis. ye han ete on the erthe, and in youre lecheries ye han norischid youre hertis. in the dai of sleyng ye broogten and slowen the iust man, and he agenstood not you. therfore ben ye pacient britheren to the comyng of the lord. lo an erthe tilier abidith precious fruyt of the erthe, pacientli sustrynge til he resseyue temperat and lateful and lateful fruyt. and be ye pacient, and confirme ye youre hertis, for the comyng of the lord schal neiye. britheren nyle ye be sorewful ech to other, that ye be not demed, lo the juge stondith redy bifore the gate. britheren take ye ensample of yuel goyng out, and of long abidyng, and trauel and of pacience, the prophetis that spaken to you in the name of the lord. lo we bliessen hem that sustriden. ye herden the sustrynge, *either pacience*, of iobb, and ye seyen the ende of the lord. for the lord is merciful and forgyuynge merci. bifore alle thingis, my britheren, nyle ye swere, neither bi heuene, neither bi erthe, neither bi what euer other ooth, but be youre word yhe, yhe, nai, nai, that ye falle not undir doom. and if ony of you is sorewful, preie he with pacient soule, and seie he a salm. if ony of you is glad, lete he synge. if preestis † of the chirche, and preie thei vpon hym & anoynte with oile in the name of the lord, and the preier of feith schal saue the sijk man, and the lord schal make him liyt, and if he be in synnes thei schulen be forgouun to him. therfore knowleche ye ech to othire youre sinnes, and preie ye ech for othire that ye be sauid, for the contynuel preier of a iust man is mychi worth. elye was a man lijk vs, and in preier he preiede that it schulde not reyne on the erthe, & it reyned not thre yeeris and sixe monethis. and eftsone he preiede and heuene gaf reyn and the erthe gaf his fruyt. my britheren if ony of you erryde fro the treuthe, and ony conuertith him, he owith to wite, that he that makith a synner to be turned fro the errour of his weie, schal saue the soule of him fro deeth, and kouerith the multitude of synnes.

Here endith the pistil of iames, *and bigynneth the firste epistle of* petir.

PETIR apostle of iesus crist to the chosun men, to the comelingis of scateryng abrood of ponte, of galathie, of capadocie, of asie, and of bythynie, bi the bifore knowing of god the fadir in halewing of spirit, bi obedience and sprenging of the blood of iesus crist, grace and pees be multiplied to you. blessid be god and the fadir of oure lord jesus crist, which bi his greet merci bigat vs eftsoones to ‡ lyuynge hope bi the agenrisyng of iesus crist fro deeth into eritage vncorrupt and vndefoulid and that schal not faste that is kept in heuenes for you, that in the vertu of god ben kept bi the feith into heelthe and is redi to be schewid in the laste tyme. in which ye schulen make ioie thoug it bihoueth now a litle to be sori in dyuerse temptacioun, that the preuyng of youre feith be mych more precious than gold that is preued bi fier, and be foundun into heryng and glorie and onour in the reuelacioun of iesus crist. whom whanne ye han not seyn ye louen, into whom also now ye seen not ye bileeuen. but ye that bileuen schulen haue ioie and glorie that may not be teld out, and ye schulen be glorifiid and haue the ende of youre feith the heelthe of youre soulis. of which heelthe prophetis souyten and enserchiden that prophesieden of the grace to comynge in you, and souyten which euer what maner tyme the spirit of crist signifiede in hem and bifore tho passiouns that ben in crist, and the lattere glories, to whiche it was schewid. for not to hemsilf but to you thei mynystriden tho thingis that now ben teeld to you bi hem that prechiden to you bi the hooli goost sent fro heuene, into whom aungelis desiren to biholde. for which thing be ye gird the leendis of youre soule sobre parfyt. and hope ye into thilke grace that is profrid to you bi the schewyng of iesus crist. as sones of obedience not maad lyk to the formere desiris of youre unkunnyngnesse, but lyk hym that hath clepid you hooli, that also youre silf be hooli in al lyuyng. for it is writen, ye schulen be hooli, for I am hooli. and if ye yuwardli clepen him fadir which demeth withouten acceptioun of persoones bi the werk of ech man, lyue ye in drede in the tyme of youre pilgrymage. wityngе that not bi corruptible gold either siluer ye ben bougt agen of youre veyne lyuyng of fadris tradicioun, but bi the precious blood as of the lombe undefouled and unspottid crist jesus that was knowun bifore the makyng of the world, but he is schewid in the laste tymes for you that bi him ben feithful in god that reisid him fro deeth and gaf to him enerastandyng glorie that youre feith and hope were in god, and make ye chaast youre soulis in obedience of charite, in loue of britherhod. of symple herte loue ye togidre more bisili, and be ye bigetun ayen, not of corruptible seed, but uncorruptible bi the word of lyuynge god and dwellynge into withouten ende. for ech fleisch is hei, and al the glorie of it is as flour of hey. the hey dried up, and the flour felde doun, but the word of the lord dwelleth withouten endе. and this is the word that is preched to you.

II

THerfore putte ye awei al malice and al gile and feynyngis, and envies and alle backbitingis as now borun yonge children resonable, without gile conceite ye milk, that in it ye wexe into heelthe, if netheles ye han tastid that the lord is swete and

* your silver. † temporaneum ‡ presbyteros. § the lyuynge.

and neige ye to him that is a lyvynge ſtoon and repreued of men but choſun of god and onoured. and yeſilf as quicke ſtoones be ye aboue bildid into ſpiritual houſis and an holi preſthod to offre ſpiritual ſacrifices acceptable to god by ieſus crist. for which thing the ſcripture ſeith, lo I ſchal ſette in ſyon the higeſte corner ſtoon choſun and precious, and he that ſchal bileeue in him ſchal not be confoundid. therfore onour to you that bileuen, but to men that bileuen not, the ſtoon whom the bilderis repreuyden this is maad into the heed of the corner and the ſtoon of hirtyng, and ſtoon of offendyng to hem that offenden to the word, neither bileuen to in which thei ben ſett. but ye ben a cumpanye, a kyngli preſthood, holy folk, a peple of purchatyng that ye telle the vertues of him that clepide you of derknelſis into his wonderful ligt. whiche ſum tyme weren not a peple of god, but now ye ben the peple of god. whiche hadden not merci, but now ye han merci. moſt dere I biſeche you as comelingis and pilgryms to abſteine you fro fleiſchli deſires that fighten agens the ſoule. and haue ye youre conuerſacioun good among hethene men, that in that thing that thei backbiten of you as of miſſedoeris, thei bi holden you of goode werkis and glorifien god in the dai of viſitacioun. be ye ſuget to eche creature of man for god, either to the king as to him that is hyer in lordſchip, either to duykis as to thilke that ben ſent of him, to the veniaunce of miſdoeris, and to the preiſyng of goode men. for ſo is the wille of god, that ye do wel and make the unkunnyngneſſe of unprudent men to be doumbe. as fre men and not as hauyng fredam the keueryng of malice, but as the ſeruauntis of god. onoure ye alle men, loue the britherhod, drede ye god, onoure ye the kyng. ſeruauntis be ye ſugetis in alle drede to lordis, not oonli to goode and to mylde but alſo to trauntis. for this is grace if for conſcience of god ony man ſuffrith heyneſſis and ſuffrith uniuſtly. for what grace is it, if ye ſynnen and ben buffetid and ſuffren? but if ye doen wel and ſuffren paciently, this is grace anentis god. for to this thing ye ben clepid. for alſo crist ſuffride for us & lefte ſolein ample to you, that ye ſuen the ſteppis of him which did not ſynne, neither gile was foundun in his mouth. and whanne he was curſid, he curſide not, whanne he ſuffride he manaſide not, but he bitook himſilf to him that demyde him unriytli. and he himſilf bar oure ſynnes in his body on a tree, that we be deede to ſynnes and lyue to rigtwiſnes, bi whos wan woundis we ben heelid. for ye weren as ſchep errynge, but ye ben now turned to the ſchepherd and biſchop of youre ſoulis.

III.

ALSO wymmen be thei ſuget to her huſbondis. if ony man bileeue not to the word, bi the conuerſacioun of wimmen thei ben wunnen without word. and biholde ye in drede youre hooli conuerſacioun. of which ther be not * withoutforth curious ournyng of heer, either doyng aboute of gold, either ournyng of clothing, but thilke that is the hid man of herte in uncorrupcioun and of mylde ſpirit which is riche in the ſight of god. for ſo ſumme tyme hooli wymmen hopinge in god ournyden hemſilf, and weren ſuget to her owne huſbondis, as ſare Abra-

ede to abraham and clepide him lord. of whom ye ben dougtris wel doyngе and not dredinge ony perturbacioun. alſo men dwelle togidre and bi kunnyng gyue ye onoure to the wommans freelte as to the more feble, and as to eiris of grace and of lyf that youre preieris be not lettid, and in ſeith alle of oon wille. in preier be ye ech ſuffrynge with other, loueris of britherheed, merciful, mylde, meke. not yeldinge yuel for yuel, neither curſyng for curſyng, but ageward bleſſynge. for in this thing ye ben clepid, that ye welde bleſſyng bi eritage. for he that wil loue lyf and ſe goode dayes, conſtreyne his tunge fro yuel, and his lippis that thei ſpeke not gile. and bowe he fro yuel, and do good, ſeke pees, and purſue it. for the iyen of the lord ben on iuſte men, and hiſe eeris on the preieris of hem. but the cheer of the lord is on men that doen yuelis, and who is it that ſchal anoye you if ye be ſueris and loueris of goodneſſe? + but if ye ſuffren ony thing for rigtwiſnes ye ben blisful. but drede ye not the dreed of hem, that ye be not diſturbid. but halowe ye the lord crist in youre hertis, and be ye redi euere to ſatisfaccioun to eche man axynge you reſoun of that feith and hope that is in you, but with myld neſſe and drede. haue ye good conſcience, that in that thing that thei backbiten of you, thei be confoundid which chalenge falſli youre good conuerſacioun in crist. for it is betere that ye do wel and ſuffre if the wille of god wil, than doynge yuel. for alſo crist oonys diede for oure ſynnes, the iuſt for unjuſte, that he ſchulde offre to god us maad dede in fleiſche, but maad quyke in ſpirit. for which thing he cam in ſpirit, and alſo to hem that weren closid in prisoun prechide. whiche weren ſumtyme unbileeuynge whanne thei abiden the pacience of god in the daies of noe, whanne the ſchip was maad in which a fewe, that is to ſeie eiyte ſoulis weren maad ſaaf bi watir. and to baptym of lyk ſourme maketh us faaf, not the puttyng awei of the filthis of fleſche, but the axyng of a good conſcience in god bi the ayenrisyng of oure lord ieſus crist that is in the rigthalf of god, and ſwolowith deeth that we ſchulden be maad eiris of euerlaſtynge lyf. he gede into heuene and aungelis and powers and vertues ben maad ſuget to him.

IIII.

THerfore for crist ſuffride in fleiſch, be ye alſo armed bi the ſame thenkyng. for he that ſuffride in fleiſche ceeſſide fro ſynnes that that is left now in fleiſche, lyue not now to the deſiris of men, but to the wille of god. for the tyme that is paſſid is ynow to the wille of hethene men to be endid, whiche walkiden in leccheries and luſts, in myche drynkyng of wyn, in ſuperfluose etyngis and drynkingis, and unleeful worſchipyng of mawmetis. in which now thei ben alloyed, in which thyng thei woondren. for ye rennen not togidre into the ſame confuſioun of leccherie and blaſtemen. and thei ſchulen gyue reſoun to him that is redi to deme the quyeke and the deede. for whi for this thing it is prechid alſo to deede men, that thei be demed bi men in fleſche, and that thei lyue bi god in ſpirit. for the ende of alle thingis ſchal neighe, therfore be ye prudent and wake ye in preieris. biforn alle thingis haue ye charite eech to othire in youſilf

* carnaſecus ‡ but

[illegible] fyннes, holde ye ofpralite togidre withouten grucching [illegible] ſtringe it into ech othre as goode diſpenderis of the manyfolde grace of god. if ony man ſpekith [illegible] *le* as the wordis of god. if ony man mynyſtrith [illegible] god mynyſtrith, that god be [illegible] bi jeſu crift oure lord, to whom is glorie and lordſchipe into worldis of worldis amen. moſt dere bretheren nyle ye go in pilgrymage in feruour that is maad to you to temptacioun, as if ony newe thing bifalle to you. but comyne ye wit the paſſiouns of crift and haue ye ioie, that alſo ye be glad and haue ye ioie in the reuelacioun of his glorie. if ye ben diſpiſed for the name of crift ye ſchulen be bleſſid, for that that is [illegible] of glorie and of god, and [illegible] the name of god, [illegible] but glorifie god in this part. [illegible] man and the fynner appere? therfore and thei that ſuffren bi the wille of [illegible] dedis to [illegible]

V.

[illegible] of critis paſſiouns, which alſo am a comyner of that glorie that ſchal be ſchewid in tyme to comynge, beſeche ye the eldre men that ben among you. fede ye the flok of god that is among you, [illegible]ce ye not as conſtreyned, but wilfulli bi god. [illegible] of foul wynnyng, but wilfulli [illegible] [illegible] but that ye be [illegible] of the flok of [illegible], and whanne the prynce of ſchepardis ſchal appere ye ſchulen reſeiue the crowne of glorie that mai neuer fade. alſo ye yonge men be ye ſuget to eldre men, [illegible] [illegible] with proude men, but he gyueth grace to [illegible] therfore be ye meked undir the mygti hond of god, that he reiſe you in the tyme of vi[illegible] caſte ye al youre buſyneſſe into him, [illegible] be ye ſobre and wake ye, for youre [illegible] the deuel as a rorynge lioun goith aboute ſechinge whom he ſchal deuoure. whom ſtonde ye ſtrong in the feith, [illegible] the ſame paſſiouns is maad to [illegible] in the worlde. and god of al grace [illegible] into his euerlaſtinge glorie you ſuffrynge a litil, he ſchal perfourme and ſchal conferme and ſchal make ſad, to him be glorie and lordſchip into worldis of worldis, amen. Bi ſiluan feithful brother to you as I deme, I wroot ſchortli, beſechinge and witneſſynge, that this is the verrei grace of god in which ye ſtonden. the churche that is gaderid in babiloyne and marcus my ſone greetith you wel. grete ye wel togidre in hooli coſs. grace be to you [illegible] that ben in crift. amen.

[illegible]

CAP. I

[illegible] ſ euene feith in the rigtwiſnеſſe of our god and ſauyour ieſus crift: grace and pees be fulfild to you bi the knowyng of oure lord jeſu crift, how alle thingis of his godlich vertue that ben to lyf and pitee ben gouun to us bi the knowing of hym that clepide us for his owne glorie and vertue. bi whom he gaf to us mooſt precioufe bihetis, that bi theſe thingis ye ſchulen be maad ſelowis of goddis kynde, [illegible] that is in the world [illegible], and [illegible] ye ſy your feith crift, with vertue kunnyng, and in kunnyng abſtynence, in abſtynence pacience, in pacience pitee, in pitee loue of britherhood, and in [illegible] britherhood charite. for if [illegible] [illegible] [illegible]

II.

BUT and fals profetis weren in the peple, as in
you schulen ben maistris that schal
to lif[t] perdicioun and the lord that
that bouȝte hem
dicioun. and manye schulen sue her lecheries of
whiche the weie of treuthe schal be blasfemed. and
thei schulen make marchandise of you in cou[ȝ]
In ȝiftis of wordis, to whom
and couetous nes, and curs
not
down with hoolis and pittis to
to dooms, and spar[d]e not the first world, but kepte
noe
and brouȝte
fleischli men
of lesu and of men of gilt, and
ly by erring ydolatrie, and
aduersite of
dels wende
of the lecheries
in
werkis a
into the
hem that
pil
yiftis
with
hire of
dolvegard
yiftis
with you, not
hem the
ariyue
yiftis
hire of
dryuen with
my[ȝ]t of derknes
prute of vanytee, and
of lecherie hem that
in
bren
man is
men
lord
ertli
the
former. for it was better to hem to not knowe the weie of rigtwisnesse, than to turne agen aftir the knowyng ito that hooli maundement that was bitaken to hem. for
to
was

III.

I O
process, and
to
were
from
the
that
kept
perfiche, but that
knowen
the werkis that hen

* naturaliter in captionem.
§ youre fadnesse.
† voluptatem existimantes diei deliciæ conquinationis et maculæ.
‖ pierset us.

CAP. I.

THAT thing that was fro the bigynnyng which we herden which we ſigen with oure igen, which we biheelden and oure hondis touchiden of the word of luf. and the luf is ſchewid, and we ſaigen, and we witneſſen and tellen to you * euerlaſting luf that was anentis the fadir and apperide to us. therfore we tellen to you that thing that we ſigen and herden, that alſo ye haue felawſchip with us and oure felawſchip be with the fadir and with his ſone ieſu criſt. and we writen this thing to you, that ye haue ioie, and that youre ioie be ful. and this is the telyng that we herden of him and telen to you, that god is ligt and ther ben no derknelis in hym. if we ſeien that we han felawſchip with him, and we wandren in derknelis, we lien and doen not treuthe. but if we walken in ligt as alſo he is in ligt we han felawſchip togidre, and the blood of ieſu criſt his ſone clenſith us fro al ſynne. if we ſeien that we han no ſynne we diſceyuen uſilff, and treuthe is not in us. if we knowlechen oure ſynnes, he is feithful and iuſt that he forgyve to us oure ſynnes, and cleenſe us fro al wickidnelis. and if we ſeien that we han not ſynned, we maken him a lier, and his word is not in us.

II.

MI litle ſones, I write to you thes thingis, that ye ſynne not. but if eny man ſynne we han an aduocat anentis the fadir ieſu criſt, and he is the forgifneſſe for oure ſynnes, and not oonli for oure ſynnes but alſo for the ſynnes of al the world. and in this thing we witen that we knowen hym, if we kepen hiſe commaundementis. he that ſeith, that he knowith god, and kepith not hiſe commaundementis is a lier, and treuthe is not in hym, but the charite of god is parfyt verili in hym that kepith his word. in this thing we witen that we ben in hym, if we ben parteneris in hym. he that ſeith that he dwellith in hym, he owith for to walke as he walkide. mooſt dere brithiren, I write to you not a newe maundement, but the elde maundement that ye hadden fro the bigynnyng. the elde maundement is the word that ye herden. eftſoone I write to you a newe maundement that is trewe bothe in him and you, for derknelis ben paſſid, and verrei ligt ſchyneth now. he that ſeith, that he is in ligt and hatith his brothir is in derkneſſe yit. he that loueth his brother dwellith in ligt, and ſclaundre is not in hym. but he that hatith his brother is in derknelis, and wandrith in derkneſſis, and woot not whidir he goeth, for derknelis han blyndid hiſe igen. litle ſones I write to you, that youre ſynnes ben forgouun to you for his name. fadris, I write to you for ye han knowun him that is fro the bigynnyng. yonge men I write to you for ye han ouercomen the wickid. I write to you yonge children, for ye han knowe the fadir. I write to you britheren for ye han knowun him that is fro the bigynnyng. I write to you yonge men, for ye ben ſtronge, and the word of god dwellith in you, and ye han ouercomun the wickid. nyle ye loue the world, ne thi thingis that ben in the world. if eny man loueth the world, the charite of the fadir is not in hym, for al thing that is in the world is coueitiſe of fleiſche, and coueitiſe of igen, and pride of lyf, which is not of the fadir, but it is of the world. and the world ſchal paſſe, and the coueitiſe of it, but he that doith the wille of god dwellith withouten ende. my litle ſones, the laſt our is, and as ye han herd, that antecrist cometh, now many antecriſtis ben maad, wherfore we witen, that it is the laſt our. thei wenten forth fro us, but thei weren not of us, for if thei hadden ben be of us, thei hadden dwelte with us, but that thei be knowun that thei ben not of us. but ye han anoyntyng of the hooli gooſt and knowen alle thingis. I wroot not to you as to men that knowen not treuthe, but as to men that knowen it, and for ech leesyng is not of treuthe. who is a lier but he that denyeth, that ieſu is not crist? this is antecrist that denyeth the fadir and the ſone. ech that denyeth the ſone hath not the fadir, but he that knowlechith the ſone hath also the fadir. that thing that ye herden at the bigynnyng dwelle in you. for if that thing dwelleth in you which ye herden at the bigynnyng, ye ſchulen dwelle in the ſone and in the fadir, and this is the biheeſte that he highte to us euerlaſtyng luf. I wroot these thingis to you of hem that diſceyuen you, and that the enoyntyng which ye reſeiueden of hym dwelle in you. and ye han not nede that eny man teche you, but as his anoyntyng techith you of alle thingis, and it is trewe, and it is not leesyng, and as he tauȝte you dwelle ye in him, and now ye litle ſones dwelle ye in hym, that whanne he ſchal appere we haue a trift, and be not confounded of him in his comyng. if ye witen that he is iuſt, wite ye alſo ech that doith rigtwiſnelis is boren of hym.

III.

SE ye what maner charite the fadir gaf to us, that we be named the ſones of god and be hiſe ſones. for this thing the world knewe not us, for it knew not hym. mooſt dere britheren, now we ben the ſones of god, and yit it apperide not what we ſchulen be. we witen that whanne he ſchal appere we ſchulen be lyk hym, for we ſchulen ſe him as he is. and ech man that hath this hope in him makith hymſelf hooli as he is hooli. ech man that doith ſynne doith alſo wickidnelie, and ſynne is wickidnelie, and ye witen that he apperide to do awei ſynnes, and ſynne is not in hym. ech man that dwellith in him ſynneth not, and ech man that ſynneth not, ſeeth not hym neithir knew him. litle ſones, no man diſceyue you. he that doith rigtwiſnelie is iuſt, as alſo he is iuſt. he that doith ſynne is of the deuel, for the deuel ſynneth fro the bigynnyng. in this thing the ſone of god apperide, that he undo the werkis of the deuel. ech man that is borun of god

* the euerlaſting.

god doith not synne, for the seed of god dwellith in him, and he mai not do synne, for he is borun of god. in this thing the sones of god ben knowun, and the sones of the fend. ech man that is not iuft is not of god, and he that loueth not his brothir is not of god. for this is the tellyng that ye herden at the bigynnyng, that ye loue eche othere. not as cayn that was of the yuel, and sloug his brothir. and for what thing sloug he hym? for hise werkis
D. weren yuele and his brotheris iust. britheren nyle ye wondre if the werld hatith you. we witen that we ben translatid fro deeth to lyf, for we louen britheren, he that loueth not dwellith in deeth. ech man that hatith his brothir is a mansleer, and ye witen that ech mansleer hath not euerlastinge lyf dwellynge in him. in this thing we han knowun the charite of god, for he puttide his lyf for us, and we owen to putte oure lyues for oure britheren. he that hath the catel of this world, and seeth that his brother hath nede and closith hise entrails fro him, hou dwellith the charite of god in hym? my litle sones, loue we not in word, neither in tunge, but in werke and treuthe. In this thing we knowen, that we ben of treuthe, and in his sight we moneslen oure hertis. for if oure herte repreueth us, god is more than oure herte and knowith alle thingis. moost dere britheren, if oure herte repreueth not us, we han trust to god, and what euer we schulen axe we schulen resseyue of hym, for we kepen hise commaundementis, and we doen tho thingis that ben pleasaunt bifore hym. and this is the commaundement of god, that we bileeue in the name of his sone iesu crist, & that we loue eche othire as he gaf heeste to us. and he that kepith hise commaundementis dwellith in him, and he in him. and in * thing we witen that he dwellith in us bi the spirit whom he gaf to us.

IIII.

MOost dere britheren, nyle ye bileeue to ech spirit, but preue ye spiritis if thei ben of god. for many false prophetis weren out into the world. in this thing the spirit of god is knowun: ech spirit that knowlechith that iesu crist hath come in fleischhe is of god, and ech spirit that for doith iesu is not of god; and this is antecrist of whom ye herden, that he cometh, and right now he is in the world. ye litle sones ben of god, and ye han euercomun hym, for he that is in you is more than he that is in the world. thei ben of the world, therfore thei speken of the world, and the world heerith hem. we ben of god, he that knowith god heerith us, he that is not of god heerith not us; in this thing we knowen the spirit of treuthe and the spirit of errour. moost dere britheren, loue † we togidre, for charite is of god, and ech that loueth
C. his brothir is borun of god and knowith god. he that loueth not knowith not god, for god is charite. in this thing the charite of god appeerede in us, for god sente his oon bigetun sone into the world that we lyue bi hym. in this thing is charite, not as we hadden loued god, but for he first loayde us, and sente his sone forgifnesse for oure synnes. ye moost dere britheren, if god louyde us, we owen to loue eche othire. no man saig euer god, if we louen togidre, god dwellith in us, and the charite of him is parfyt in us. in this thing we knowen that we dwellen in him and he in us, for of his spirit he gaf to us; and we sigen and witnessen, that the fadir sente his sone sauyour of the werld. whoeuer knowlechith, that iesu is the sone of god, god dwellith in him, and he in god. and we han knowun and bileeuen to the charite that god hath in us. god is charite, and he that dwellith in charite dwellith in god, and god in him. in this thing is the parfyt charite of god with us, that we haue trust in the dai of doom, for as he is, and we ben in this world. drede is not in charite, but parfyt charite puttith out drede. for drede hath peyne, but he that dredith is not parfyt in charite. therfore loue we god, for he louyde us bifore. if eny man seith, that I loue god, and hatith his brothir, he is a lier. for he that loueth not his brothir which he seeth, hou mai he loue god whom he seeth not? and we han this commaundement of god, that he that loueth god loue also his brothir.

V.

ECH man that bileeueth that iesu is crist is borun of god, and ech man that loueth him that gendrede loueth him that is borun of him. in this thing we knowen, that we louen the children of god, whanne we louen god and doen his commaundementis. for this is the charite of god that we kepe his maundementis, and his maundementis ben not heuy. for al thing that is borun of god ouercometh the world, and this is the victorie that ouercometh the werld, oure feith. and who is he that ouercometh the world but he that bileeueth that iesus is the sone of god? this is jesus crist that cam bi watir and blood, not in watir oonli, but in watir and blood. and the spirit is he that witnessith, that crist is treuthe. for three ben that gyuen witnessyng in heuene, the fadir, the sone, and the hooli goost, and these three ben oon. and three ben that gyuen witnessyng in erthe, the spirit, watir and blood, and these three ben oon. if we resseiuen the witnessyng of men, the witnessyng of god is more. for this is the witnessyng of god that is more, for he witnesside of his sone. he that bileeueth into the sone of god hath the witnessyng of god in him. he that bileeueth not to the sone maketh him a lier, for he bileeueth not in the witnessyng that god witnesside of his sone. and this is the witnessyng for god gaf to you euerlastyngе lyf, and this lyf is in his sone. he that hath the sone of god hath also lyf, he that hath not the sone of god hath not lyf. I write to you these thingis, that ye wite that ye han euerlastinge lyf whiche bileeuen in the name of goddis sone. and this is the trist which we han to god, that what euer thing we axen aftir his wille, he schal heere us. and we witen that he heerith us, whateuer thing we axen, we witen that we han the ‖ thingis which he we axen of him. he that woot that his brother synneth a synne not to the deeth, axe he and lyf schal be gouun to him that synneth not to deeth. ther is a synne to deeth, not for it I bidde that § eny man preye. ech wickidnesse is synne, and ¶ ther is synne to deeth. we witen that ech man that is borun of god synneth not, but the generacioun of god kepith him, and the wicked touchith him not. we witen that we ben of god, and al the world is set in yuel. and we witen that the sone of god cam in fleischhe and gaf to us witt, that we knowe verrei god, and be in the verrei sone of hym. this is verrei god, and euerlastynge lyf. my litle sones kepe ye you fro mawmetis.

here endith the firste epistle of ioon, and bigynneth the secounde epistle.

* this thing. † ye ‖ aungis. § eny man. ¶ est peccatum ad mortem

the firſte chap.

HE eldre man to the choſun ladi and to hir children whiche I loue in treuthe, and not I aloone,but alſo alle men that knowen treuthe. for the treuthe that dwellith in you, and with you ſchal be withouten ende. grace be with you, merci and pees of god the fadir and of ieſu criſt the ſone of the fadir in treuthe and charite. I ioiede ful mych for I foond of thi ſones goynge in treuthe as we reſſeyuyden maundement of the fadir. and now I preie thee ladi, not as writynge a newe maundement to thee, but that that we hadden fro the bigynnyng that we loue ech othire. and this is charite, that we walke after hiſe maundementis. for this is the commaundement, that as ye herden at the bigynnyng walke ye in him. for manye diſceyuers wenten out into the world which knowlechen not that ieſu criſt han come in fleiſche. this is a diſceyuer and antecriſt. ſe ye youſilf leſt ye leeſen the thingis that ye han wrought, that ye reſſeyue ſa. mede wayynge that ech man that goith bifore and dwellith not in the teching of criſt hath not god. he that dwellith in the teching hath bothe the ſone and the fadir. if ony man cometh to you, and bringith not this teching, nyle ye reſſeyue him into hous, neither ſeie to him heil. for he that ſeith to him heil, comyneth with hiſe yuele werkis. lo I bifore ſeide to you that ye be not confoundid in the dai of oure lord ieſu criſt. I have mo thingis to write to you, and I wold, not bi parchemyn and enke, for I hope that I ſchal come to you and ſpeke mouth to mouth, that youre ioie be ful. the ſones of thi cosyn chosun greeten thee well. the grace of god be with thee. amen.

Here endith the ſecounde piſtle of ioon, and bigynneth the thridde.

Chap. I.

HE eldre man to * gayus mooſt dere brothir whom I loue in treuthe. mooſt dere brother of alle thingis I make preier that thou † entre and fare weletulli, as thi ſoule doith weletulli. I ioiede greetli for britheren comen and baren witneſſyng to thi treuthe as thou walkiſt in treuthe. I haue not more grace of theſe thingis than that I heere that my ſones walke in treuthe. mooſt dere brothir, thou doiſt feithfulli whateuer thou worchiſt in britheren, and that into pilgryms whiche yeldiden witneſſyng to thi charite in the ſigt of the chirche, whiche thou lediſt forth and doiſt wel worthili to god, for thei wenten forth for his name, and tooken nothing of hethene men, therfore we owen to reſſeyue ſuche that we be euene worcheris of treuthe. I hadde write peraventure to the chirche, but this diotrepes that louith to bere primacie in hem reſſeyueth not us. for this thing if I ſchal come I ſchal moneſte hiſe werkis whiche he doith chidinge agens us with yuele wordis, and as if theſe thingis ſuffiſen not to him, neither he reſſeyueth britheren, and forbedith hem that reſſeyuen and puttith out of the chirche. mooſt dere brothir, nyle thou ſue yuel thing, but that that is good thing. he that doith wel is of god, he that doith yuel ſeeth not god. witneſſyng is yoldun to demetrie of alle men, and of treuthe it ſelf. but alſo we beren witneſſyng, and thou knowiſt that oure witneſſyng is trewe. I hadde many thingis to write to thee, but I wolde not write to thee bi erke and penne, for I hope ſoone to ſe thee, and we ſchulen ſpeke mouth to mouth. pees be to thee, freendis greeten thee wel, greete thou wel freendis bi name.

here endith the thridde piſtil of ioon, and bigynneth the piſtil of iudas.

Chap. I.

IUDAS the ſeruaunt of ieſus criſt and brother of iames to theſe that ben loued, that ben in god the fadir, and to hem that ben clepid and kept of ieſu criſt, merci and pees and charite be filled to you. mooſt dere britheren, I doinge al buſyneſſe to write to you of youre comyn heelthe hadde nede to write to you, and preie to ſtryue ſtrongli for the feith that is oonys takun to ſeyntis. for ſumme unfeithful men pryueli entriden that weren ſum tyme bifore writen into this doom, and ouerturnen the grace of oure god into leecherie, and denyen him that is oonli a lord, oure lord iheſu criſt. but I wile moneſte you oonys that witen alle thingis, that iheſus ſauyde his peple fro the lond of egipte, and the ſeeounde tyme ſoule hem that bileeuyden not. and he reſeruyde undir derkneſſe aungelis that kepten not her prynſhood, but forſooken their hous into the doom of the greet god into euerlaſtinge boondis. as ſodom and gomorre and the nyg eooſtid citees that in lyk maner diden fornycacioun and yeden awei aftir othire fleiſche, and ben maad enſaumple, ſu fryngepeyne of euer ſuffringe hir. in lyk maner alſo theſe that defoulen the fleiſche, and diſpiſen lordſchip, and blaſtemen maieſtie. whanne myghel archaungel diſputide with the deuel and ſtroof of moſes bodi, he was not hardi to bringe yn doom of blaſteme, but ſeide the lord commaunde to thee. but theſe men blaſemen what euer thingis thei knowen not, for what euer thingis thei knowe kyndeli as doumbe beeſtis in theſe thei ben corrupt.

II.

* Caio. † ingredi.

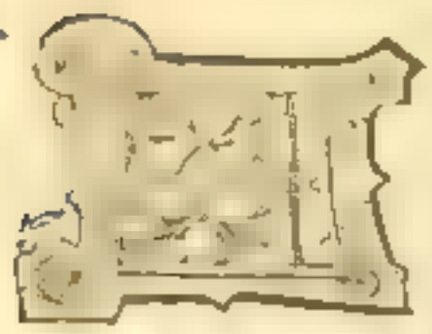
ful of the wordis whiche ben bifore feid of apoſtlis of oure lord iheſu criſt, whiche ſeiden to you, that in the laſte tymes there ſchulen come gilours, wandringe aftir her owne deſires, & not in pitee. theſe ben whiche departen hemſelf, beſtial men not hauynge ſpirit. but ye moost dere britheren aboue bilde youſelf on youre moost hooli feith and preie ye in the hooli goost, and kepe youſelf in the loue of god, and abide ye the mercy of oure lord iheſu criſt into euerlastingnesse. and repreue ye theſe men that ben demed, but saue ye hem, and take ye hem fro the ner and doue ye merci to othere men in the drede of god, and hate ye also thilke defouled coote which is fleſchli. but to him that is mygti to kepe you without ſynne, and to ordeyne bifore the ſiyt of his glorie you vnwemmed in ful out ioie in the comyng of oure lord iheſu criſt. to god aloone oure ſauyour bi iheſu criſt oure lord be glorie and magnyfiyng, empire and power bifore alle worldis, and now and into alle worldis of worldis, amen.

here endith the pistil of iudas and bigynneth the proloq on apocalips.

ALLE men that wolen liue nakid in erth, as the apoſtle ſeith, ſuffren perſecucioun, after that, thei ben tornid to the loue of god, it is ful certein that thei ſchulen be tempted, and moche more thilke men that ben temptacioun, for temptacioun ſuppoſith hir or the errour. but that faithful man Iude ſeith not in hem, the Lord cometh with his halowis to make doom ayens alle men, and to repreue alle vnfeithful men of alle the werkis of the wickidnesse of hem bi whiche thei diden wickidli, and of alle the harde wordis that wickide ſynneris han ſpoke ayens god. these ben † grucchers ful of ſlauntir, wandrynge aftir her desires, and the mouth of hem ſpeketh pride, worſchipynge persones bicauſe of wynnyng. and ye moost dere britheren, be myndeful of the wordis whiche ben bifore ſeid of apoſtlis of oure lord iheſu criſt, whiche ſeiden to you, that in the laſte tymes there ſchulen come gilours, wandringe aftir her owne des

and ſo the mater of ieon in this werk is, ſpecialich of the churche of aſie, and alſo of al hooli chirche what ſone ſchal ſuffre in this preſent tyme, and what ſche ſchal undirſonge in tyme to come. and his entent is to ſtire to pacience which is to be kept, for the travel is ſchort and the meede greet. the maner of his tretyng is ſuch, firſt he ſett bifore a prolog and a ſalutacioun where he makith the heereris benygne, and * takyng wel tent, and whanne he hath ſett it tofore he cometh to the telling. but to fore his telly g he ſchewith, that crift is euer withouten bigynnyng and withouten ende, reherſyng him that ſpekith, I am alpha and oo, bigynnyng and ende afterward he cometh to his tellyng, and departith it into ſeuene viſions. and whanne thei ben endid, this book is endid. he ſettith tofore the prolog and ſeith, the apocalips of iheſu crift. undirſtonde that this is as it is in othure, the viſioun of iſaie, and alſo the parabils of ieremion. *Jerom in his prolog on this apocalips ſeith al this.*

Chap. I.



Apocalips of iheſu crift which god gaf to him to make open to hise ſeruauntis, whiche thingis it bihoueth to be maad ſoone. and he ſignyfiede ſendinge bi his aungel to his ſeruaunt ioon, which bare witnellyng to the word of god, and witneſſyng of iheſu crift in theſe thingis what euer thingis he ſaugh. bleſſid is he that redith and he that heerith the wordis of this prophecie, and kepith tho thingis that ben writun in it, for the tyme is nygh. ioon to ſeuene churchis that ben in aſie, grace and pees to you of him that is, and that was, and that is to comynge. and of the ſeuene ſpiritis that ben in the ſigt of his trone, and of iheſu crift that is a feithful witneſſe, the firſte bigetun of deede men, and prynce of kyngis of the erthe, which louyde us & waſchide us fro oure ſynnes in his blood, and made us a kyngdom and preſtis to god and to his fadir to hym be glorie and empire into wordis of worldis amen. lo he cometh with clowdis and eche ige ſchal ſe hem, and thei that prickide him, and alle the kynredis of the erthe ſchulen biwaile hemſilf on hym, ghe amen. I am alpha and oo the bigynnyng and the ende ſeith the lord god that is, and that was, and that is to comynge almyghti. I ioon youre brother and partener in tribulacioun and kingdom and pacience in crift iheſu, was in an ile that is cleped pathmos for the word of god and for the witnedlyng of iheſu I was in ſpirit in the lordis day, and I herde bihynde me a greet voice as of a trumpe ſeiynge to me, write thou in a book that thing that thou ſeeſt, and ſende to the ſeuene churchis that ben in aſie, to efelus, to ſmyrna, and to pergamus, and to tiatira, and to ſardis, and to philadelfia, and to laodicia. and I turnyde that I ſchulde ſe the voys that ſpak with me. and I turnyde and I ſaw ſeuene candelſtickis of gold, and in the myddil of ſeuene goldun candelſtickis oon lyk to the ſone of man † clothid with a long garnement, and gird at the tetis with a goldun girdil. and the heed of him and hiſe heeris weren white as white wolle, and as ſnow. and the igen of hym as flawme of fier, and hiſe feet lyk to ſſ latoun as in a brennynge chymney. and the voys of him as the voys of many watris. and he hadde in his rigthond ſeuene ſterris, and a ſwerd ſcharp § on eyere either ſide went out of his mouth, and his face as the ſonne ſchyneth in his vertue, and whanne I hadde ſeyn him I fildc doun at hiſe feet as deed and he puttide his rigthond on me and ſeide, nyle thou deede, I am the firſte and the laſt, and I am alyue and I was deed and lo I am lyuynge into wordis of worldis, and I haue the keies of deeth and of helle. therfore write thou whiche th" gis thou haſt ſeyn, and whiche ben, and whiche it bihoueth to be don attir theſe thingis the ſacrament of the ſeuene ſterris whiche thou ſigeſt in my rigthond, and the ſeuene goldun candelſtickis the vii ſterris ben aungels of the ſeuene chirchis, and the ſeuene candelſtickis ben ſeuene churchis.

Chap. II.

AND to the aungel of the chirche of effeſus write thou theſe thingis. ſeith he that holdith the ſeuene ſterris in his rigt hond; which walkith in the myddil of the ſeuene goldun candelſtickis. I woot thi werkis and trauel and thi pacience, and that thou maiſt not ſuffre yuele men. and thou haſt aſayed hem that ſeyen that thei ben apoſtlis and ben not, and thou haſt foundun hem liers, and thou haſt pacience, and thou haſt ſuffrid for my name and faynteſt not. but I haue agens thee a fewe thingis, that thou haſt left thi firſte charite. therfore be thou myndful fro whens thou haſt fallen, and do penaunce, and do the firſte werkis, either elis I come ſoone to thee, and I ſchal meue thi candelſtike fro his place, but thou do penaunce. but thou haſt this good thing, that thou hatist the deedis of nycholaitis the whiche alſo I hate. he that hath eeris heere he what the ſpirit ſeith to the churchis. to him that ouercometh I ſchal ſyue to ete of the tree of lyf that is in the paradys of my god. and to the angel of the chirche of ¶ ſmyrna write thou theſe thingis. ſeith the firſte and the laſte that was deed and lyueth. I woot thi tribulacioun and thi pouert, but thou art riche. and thou art blaſphemed of hem that ſeyen that thei ben iewis and ben not, but ben the ſynagogis of ſathanas. drede thou nothing of theſe thingis which thou ſchalt ſuffre. lo the deuel ſchal ſende ſumme of you into priſon that ye be temptid, and ye ſchulen haue tribulacioun ten daies, be thou feithful to the deeth, and I ſchal ſyue to thee a crowne of lyf. he that hath eeris heere he what the ſpirit ſeith to the churchis, he that ouercometh ſchal not be hurt of the ſecound deeth. And to the aungel of the chirche of pergamus write thou, theſe thingis ſeith he that hath the ſwerde ſcharpe on ech ſide. I woot where thou dwellist, where the ſeete of ſathanas is, and thou holdist my name, and denyedist not my feith. and in tho daies was antipas my feithful witneſſe that was ſlayn at you where ſathanas dwellith. but I haue agens thee a fewe thingis, for thou haſt there men holdinge the techyng of balaam which taughte balac for to ſende ſclaundre bifore the ſones of iſrael to ete of ſacrifices of idols, and to do fornicacioun, ſo alſo thou haſt men holdinge the techynge of nycholaitis. alſo do thou penaunce, if ony thing ſelde I ſchal come ſoone to thee, and I ſchal fight with them

* attencius. † velitum podere. ‖ antichaico. § utraque parte. ¶ ſmyrna.

them with the ſwerd of my mouth. he that hath eeris heere he what the ſpirit ſeith to chirchis. to hym that ouercometh I ſchal gyue * aungel mete hid, and I ſchal gyue to him a whyt ſtoon, and in the ſtoon a newe name writun, which no man knowith but he that takith. and to the aungel of the chirche of tiatira, write thou theſe thingis ſeith the ſone of god that hath igen as flawme of fier, and hiſe feet lyk latoun. I knowe thi werkis and ſeith and charite, and thi ſeruyce and thi pacience, and thi laſte werkis mo than the former but I have agens thee a fewe thingis for thou ſuffrith the woman iefabel which ſeith that ſche is a profeteſſe to teche and diſſeyue my ſeruauntis to do leccherie, and to ete of thingis offrid to idolis. and I gaf to hir tyme that ſche ſchulde do penaunce, and ſche wolde not do penaunce of hir fornicacioun. and lo I ſende hir into a bed, and thei that doen leccherie with hir ſchulen be in mooſt tribulacioun but thei do penaunce of her werkis. and I ſchal ſle hir ſones into deeth, and alle chirchis ſchulen wite, that I am ſerchinge reynes and hertis, and I ſchal gyue to ech man of you after hiſe werkis. and I ſeie to you and to othire that ben at tiatire. whoeuer han not this techyng, and I that knowen not the hye goodis of Sathanas, hou thei ſeien I ſchal not ſende on you anothir charge, netheles holde ye that that ye han til I come. and to hym that ſchal ouercome, and that ſchal kepe til into the ende my werkis, I ſchal gyue power on folkis, and he ſchal gouerne hem in an yrun yerd, and thei ſchulen be brokun togidre as a veſſel of a potter, as also I haue taken of my fadir, and I ſchal gyue to hym a morewe ſterre. he that hath eeris heere he what the ſpirit ſeith to the chirchis.

III.

AND to the aungel of the chirche of ſardis write thou. theſe thingis ſeith he that hath the ſeuene ſpiritis of god, and the ſeuene ſterris. I woot thi werkis, for thou haſt a name that thou lyueſt and thou art deed. be thou wakinge, and confirme thou othere thingis † that weren to dyinge. for I fynde not thi werkis fulle bifore my god. therfore haue thou in mynde hou thou reſceyuedſt and herdeſt, and kepe [illegible] therfore if thou wake not, I ſchal come as a theef, and thou ſchalt not wite in what hour I ſchal come to thee. but thou haſt a fewe names in Sardis whiche han not defoulid her clothis, and thei ſchulen walke with me in white clothis for thei ben worthi. he that ouercometh ſchal be clothid thus with white clothis, and I ſchal not do awey his name fro the book of lyf, and I ſchal knowleche his name bifore my fadir, and bifore his aungels. he that hath eeris heere he what the ſpirit ſeith to the chirchis. and to the aungel of the chirche of filadelfie write thou theſe thingis ſeith the hooli and trewe that hath the keye of dauid, which openeth and no man cloſeth, he cloſith and no man openeth. I woot thi werkis, and lo I gaf bifore thee a dore openid which no man mai cloſe. for thou haſt a litle vertue, and haſt kept my word, and denyeſt not my name. lo I ſchal gyue to thee of the ſynagoge of ſathanas whiche ſeien that thei ben iewis and ben not but lien. lo I ſchal make hem that thei come and worſchipe bifore thi feet, and thei ſchulen wite that I louede thee, for thou kepiſt the word of my pacience, and I ſchal kepe thee fro the our of temptacioun that is to comynge into al the world to tempte men that dwellen in erthe. lo I come ſoone, holden thou that that thou haſt, that no man take thi crowne. and him that ſchal ouercome I ſchal make a piler in the temple of my god and he ſchal no more go out, and I ſchal write on him the name of my god, and the name of the citee of my god, of the newe ieruſalem that cometh doun fro heuene of my god, and my newe name. he that hath eeris heere he what the ſpirit ſeith to the chirchis. and to the aungel of the chirche of laodice, write thou theſe thingis ſeith amen, the feithful witneſſe and trewe which is bigynnyng of goddis creature. I woot thi werkis, for neither thou art coold, neither thou art hoot, I wolde that thou were coold either hoot, but for thou art lewe, and neither coold neither hoot, I ſchal bigynne to caſte thee out of my mouthe. for thou ſeiſt that I am riche and ful of goodis, and I haue nede of nothing, and thou wooſt not that thou art a wreeche and wreecheful, and pore and blynde and nakid. I counſele thee to bie of me brent gold and preued, that thou be maad riche, and be clothid with white clothis, that the confuſioun of thi nakidnesse be not ſeen, and anoynte thin eyen with a collyre that thou ſe. I repreue and chaſtie whom I loue, therfore lue thou goode men and do penaunce. lo I ſtonde at the dore & knocke, if ony man heerith my voice and openeth the gate to me I ſchal entre to hym and ſoupe with hym, and he with me. I ſchal gyue to him that ſchal ouercome to ſitte with me in my trone, as also I ouercom and ſat with my fadir in his trone. he that hath eeris heere he what the ſpirit ſeith to the chirchis.

Chap. IIII.

AFTIR thiſ thingis I ſaigh and lo a dore was opened in heuene, and the firſt voys that I herde was as of a trumpe ſpekynge with me, and ſeide, ſtie thou up hidir, and I ſchal ſchewe to thee what thingis it bihoueth to be don ſoone afir theſe thingis. anoon I was in ſpirit, and lo a ſeete was ſette in heuene, and upon the ſeete oon ſittynge, and he that ſaat was lyk the ſigt of a ſtoon iaſpis and to ſardyn, and a reynebowe was in cumpas of the ſeete lyk the ſigt of ſmaragdyn. and in the cumpas of the ſeete weren ‖ xxiiii ſmale ſeetis, and aboue the tronis foure and twenti eldre men ſittinge biled aboute with white cloothis, and in the heedis of hem goldun crownes. and leitis and voices and thundryngis came out of the trone, and ſeuene laumpis brennynge bifore the trone, whiche ben the vij ſpiritis of god. and bifore the ſeete as a ſee of glas lyk a criſtal, and in the myddil of the ſeete, and in the cumpas of the ſeete foure beeſtis ful of ighen bifore and bihynde. and the firſte beeſte lyk a liown, and the ſecounde beeſte lyk a calf, and the thridde beeſte hauynge a face as of man, and the fourthe beeſte lyk an egle fleynge. and the foure beeſtis hadden euery of hem ſixe wyngis, and al aboute and withynne thei weren ful of ighen. and thei hadden not reſte dai and nyght, ſeiynge, hooli, hooli, hooli, the lord god almyghti that was and that is, and that is to comynge. and whanne the foure beeſtis gaven glorie and onour and bleſſyng to hym that ſaat on the trone that lyueth into worldis of worldis, the foure and twenti eldre men

* manna abſconditum. † que moritura erant ‖ foure and twenty.

[illegible] maad of nought.

Chap. V.

AND I sagh in the ryght hond of him that sat on the trone, a book writun withynne and without, and it was seelid with seuene seelis. And I sah a strong aungil prechinge with a greet voys, who is worth to opene the book, and vnbynde the seelis of it? And no man was myght, neither in heuene, neither in erthe, neither vndur erthe, to opene the book neither to se it. And I wepte myche, for no man was foundun worthi to opene the book neither to se it. And oon of the eldre men seide to me, wepe thou not, lo a lyoun of the lynage of iuda, the roote of dauid hath ouercomen to opene the book, and to vnbynde the seuene seelis of it. And I sagh, and lo, in the myddil of the trone and of the foure beestis, and in the myddil of the eldre men, a lombe stondinge as slayn that hadde seuene hornes, and seuene eyen which ben seuene spiritis of god sent into al the erthe. And he cam and took the right hond of him that sat in the trone. And whanne he hadde opened the book, the foure beestis and the foure and twenti eldre men felden doun bifore the lombe, and hadden eche of hem harpis, and goldun viols ful of odours which ben the preyeris of hooli men. And thei seyden a newe song, and seiden, Lord, thou art worthi to take the book, and to opene the seelis of it; for thou were slayn and hast boust us to god in thi blood, of eche lynage and tunge and puple and nacioun, and hast maad us to our god a kyngdom and preestis, and we schulen regne on erthe. And I sagh, and herde the voys of many aungels aboute the trone, and of the beestis and eldre men; and the noumbre of hem was thousandis of thousandis, seiynge with a greet voys, The lombe that was slayn is worthi to take vertu and godhed and wisdom and strengthe, and onour and glorie and blessyng. And euery creature that is in heuene, and that is in erthe, and vndur erthe, and the see, and alle thingis that ben in it, I herde alle seyinge to him that sitt in the trone and to the lombe, blessyng, and onour, and glorie and power into worldis of worldis. And the foure beestis seiden, Amen. And the foure and twenti eldre men felden doun on her faces and worschipiden him that lyueth into worldis of worldis.

Chap. VI.

AND I sagh that the lombe hadde opened oon of the seuene seelis, and I herde oon of the foure beestis seiynge as a voys of thonur, come and se. And I sagh, and lo a white hors, and he that sat on him hadde a bowe, and a crowne was geuun to him, and he wente out conqueringe that he schulde ouercome. And whanne he hadde opened the secound seel, I herde the secounde beeste seiynge, come thou and se. And another reed hors wente out, and it was geuun to him that sat on him, that he schulde take pees fro the erthe, and

[illegible] and I herde a voice of the foure beestis seiynge, come thou and se, and lo a pale hors, and the name was deeth [illegible]. and I herde a voice in the myddil of foure beestis seiynge, A mesure of wheete, for oo peny, and three mesuris of barli for a peny, and hurte thou not wyn ne oile. And whanne he hadde opened the fourthe seel I herde a voice of the foure beestis seiynge, come thou and se, and lo a pale hors, and the name was deeth [illegible] power was geuun to him on foure parties of the erthe [illegible] and with deeth [illegible] and with beestis of the erthe. And whanne he hadde opened the fifte seel I sagh vndur the auter the soulis of men that weren slayn for the word of god, and for the witnessyng that thei hadden. And thei criden with a greet voys, seiynge, How long thou lord that art hooli and trewe deemest thou not, and vengist not our blood of hem that dwellen on erthe? and white stooles, for eche soule a stoole, weren geuun to hem, and it was seid to hem, that thei schulden reste yit a litil tyme, til the noumbre of her britheren be fulfild that schulen be slayn, as and thei. And I sagh whanne he hadde opened the sixte seel, [illegible] was maad, and the sunne was maad blak as a sak [illegible] and the moone was maad [illegible] and the sterris of heuene felden doun in to the erthe, as a fige tree sendith hise vnripe figis, whanne it is mouyd of a greet wynd. And heuene wente awei as a book [illegible] and euery hil and yle weren meuyd out of her places. And kyngis of the erthe [illegible] and the princes and tribunes and riche men and strong men, and euery bonde man and fre man hidden hem in denes and in the stoonus of hillis. And thei seyden to the hillis and to the stoonus, Falle ye down on us, and hile ye us fro the face of him that sitt on the trone, and fro the wraththe of the lomb; for the greet dai of her wraththe is comen, and who schal mowe stonde?

Chap. VII.

AFTIR these thingis I sagh foure aungels stondinge on the foure corneris of the erthe, holdinge foure wyndis of the erthe, that the wynd blew not on the erthe, neither on the see, neither on ony tree. And I sagh another aungel stigynge fro the risyng of the sunne, that hadde the signe of the lyuynge god. And he criede with a greet voys to the foure aungels to whiche it was geuun to hem to noye the erthe and the see, seiynge, Noye ye not the erthe, neither the see, neither trees, til we marke the seruauntis of our god in her foreheedis. And I herde the noumbre of hem that weren marked, an hundrid fourti and foure thousynde marked, of euery lynage of the sones of israel. Of the lynage of iuda twelue thousynde marked. Of the lynage of ruben twelue thousynde marked. Of the lynage of gad twelue thousynde marked. Of the lynage of aser twelue thousynde marked. Of the lynage of neptalym twelue thousynde marked. Of the lynage of manasse twelue thousynde marked. Of the lynage of symeon twelue thousynde marked. Of the lynage of leui twelue thousynde marked. Of the lynage of issakar twelue thousynde marked. Of the lynage of zabulon twelue thousynde marked.

Of

of the lynage of ioſeph twelue thouſynde markid. of the lynage of benamyn twelue thouſynde markid. attir theſe thingis I ſaigh a greet peple whom no man myghte noumbre of alle folkis and lynagis and peplis and langagis ſtondinge bifore the trone in the ſight of the lomb. and thei weren clothid with white ſtoolis and palmys *weren* in the hondis of hem. and thei crieden with greet voice and ſeiden, heelthe to oure god that ſittith in the trone, and to the lomb, and alle aungelis ſtooden al aboute the tr[illegible] of the eldre men and of the foure beeſtis, and thei ſelden doun in the ſight of the trone on her faces, and worſchipiden god and ſeiden, amen, bleſſyng and cleerenelſe and wiſdom and doing of thank-[illegible] god into worldis of worldis, amen. and oon of the ſenyouris anſwerde and ſeide to me, who ben theſe that ben clothid with whyte ſtoolis, and fro whennis camen thei? and I ſeide to him, my lord thou wooſt. and he ſeide to me, theſe ben thei that camen fro greet tribulacioun, and waſchiden her ſtoolis and maden hem white in the blood of the lomb. therfore thei ben bifore the trone of god, [illegible] and he that ſittith in the trone dwellith on hem, thei ſchulen no more hungre ne thirſte, neithir ſunne ſchal falle on hem, ne ony heete. for the lombe that is in the myddil of the trone ſchal gouerne hem, and ſchal lede forth hem to the welis of watris of lyf, and god ſchal wipe awei ech teer fro the yghen of hem.

Chap. VIII.

AND whanne he hadde opened the ſeuenthe ſeel, a ſilence was maad in heuene as half an our. and I ſaigh ſeuene aungelis ſtondinge in the ſight of god, and ſeuene trumpis weren ghouun to hem. and anothere aungel cam and ſtood bifore the auter, and hadde a goldun cenſer. and manye encenſis weren gouun to him that he ſchulde ghyue of the preieris of alle ſeintis on the goldun auter that is bifore the trone of god. and the ſmoke of encenſis of the preieris of the hooli men ſtiede up fro the aungels hond bifore god. and the aungel took the cenſer, and fillide it of the fier of the auter, and caſtide into erthe. and thundris and voicis and lettingis weren maad, and a greet erthe mouyng. and the ſeuene aungelis that hadden ſeuene trumpis made hem redi that thei ſchulden trumpe. and the firſte aungel trumpide, and hail was maad & fier * meynd togidre in blood, and it was ſent into erthe. and the thridde part of the erthe was brent, and the thridde part of trees was brent, and al the green gras was brent, and the ſecounde aungel trumpide and as a greet hille brennynge with fire was caſt into the ſee. and the thridde part of the ſee was maad blood, and the thridde part of creature was deed that hadden lyues in the ſee, and the thridde part of ſchippis periſchide. and the thridde aungel trumpide, and a greet ſterre brennynge † as a litil broond feld fro heuene. and it felde into the thridde part of floodis, and into the welis of watris, and the name of the ſterre is ſeid ‖ wermod. and the thridde part of watris was maad into wermod, and manye men weren deede of the watris, for tho weren maad bittir. and the fourthe aungel trumpide, and the thridde part of the ſunne was ſmytun, and the thridde part of the moone and the thridde part of ſterris, ſo that the thridde part of hem was derkid, and the thridde part of the dai ſchynyde not, and alſo of the nyght. and I ſaigh and herde the vois of an egle fleynge bi the myddil of heuene, and ſeiynge with a greet voice, woo, woo, woo, to men that dwellen in erthe of the othere voices of three aungelis that ſchulen trumpe attir.

Chap. IX.

AND the fifthe aungel trumpide, and I ſaigh that a ſterre hadde falle doun fro heuene into erthe, and the keye of the pitt of depnelſe was gouun to it, and it openyde the pirt of depnelſe, and a ſmoke of the pitt ſtighide up as the ſmoke of a greet furneis. and the ſunne was derkid and the eir of the ſmoke of the pitt, and locuſtis wenten out of the ſmoke of the pitt into erthe, and power was ghouun to hem as ſcorpiouns of the erthe han [illegible], that thei ſchulden not hirte the gras of the erthe, neithir ony [illegible], neither ony tree, but tho men that han not the ſigne of god in her forheds. and it was ghouun to hem that thei ſchulden not ſle hem, but that thei ſchulden be turmentid fyue monethis, and the turmenting of hem as the turmenting of a ſcorpioun whanne he ſmytith a man. and in tho daies men ſchulen ſeke deeth, and thei ſchulen not fynde it, & thei ſchulen deſire to die, and deeth ſchal fle fro hem. and the likneſſe of locuſtis ben lyk hortis maad redi into batel, and on the heedis of hem as crownes lyk gold, and the faces of hem as the faces of men. and thei hadden heeris as heeris [illegible], and the teeth of hem weren as teeth [illegible], and thei hadden habergeouns as habergeouns of yrun, and the ſoun of the wengis of hem as the ſoun of charis of many horſis rennynge to batel. and thei hadden tailis lyk to ſcorpiouns, and prickis weren in the tailis of hem, and the power of hem was to noye men fyue monethis. and thei hadden on hem a king the aungel of depnelſe to whom the name in ebrew is hadaden, but bi greek apollionn, and in latyn he hath a name extermynans *that is a diſtroyer*. oo woe is paſſid, & lo ghit comen twei woos. Attir theſe thingis alſo the ſixte aungel trumpide; and I herde a voice fro foure comeris of the goldun auter that is bifore the yghen of god, and ſeide to the ſixte aungel that hadde a trumpe, unbynde thou foure aungelis that ben boundun in the greet flood eufrates. and the foure aungelis weren unboundun whiche weren redi into our and dai and monethe [illegible] to the [illegible] noumbre of the oost of horſmen was twenti thouſynde ſithis ten thouſynde, and I herde the noumbre of hem, and ſo I ſaygh hortis in viſioun, and thei that ſitten on hem [illegible] and reed, and of brymſtoon. and the heedis of the hortis weren as heedis of liouns, and fier and ſmoke and brymſtoon cometh forth of the mouth of hem. of theſe three plagis the thridde part of men was ſlayn, of the fier and of the ſmoke and of the brimſtoon that camen out of the mouth of hem, for the power of the hortis is in the mouth of hem, and in the tailis of hem, for the tailis of hem ben lyk to ſerpentis hauynge heedis, and in hem thei noyen. and the tothir men that weren not ſlayn in theſe plagis, neithir diden penaunce of the werkis of her hondis, that thei worſchipiden not deuelis and ſi-

mu-

* mixta. † tanquam facula ‖ abſinthium.

mylacris of gold and of filuer and of bras and of ftoon and of tree whiche neither moun ſe, neither heere, neither wandre: and diden not penaunce of her manſeyngis, neither of wicchecraftis, ne of her fornycacioun, neither of her theftis *weren ſlayn.*

Chap X.

AND I ſaigh anothir ſtrong aungel comynge doun fro heeene clothid with a clowde, and the reynbouwe on his heed. and the face of him was as the ſunne, and the feet of him as a piler of fier, and he hadde in his hond a litil book opened. and he ſette his right foot on the ſee, and the lift foot on the erthe, and he criede with a greet voice as a lioun whanne he rorith and whanne he hadde cried the vii thundris ſpaken her voices. and whanne the ſeuene thundris hadden ſpokun her voices, I was to writynge and I herde a voice fro heeene ſeiynge, marke thou what thingis the ſeuene thundris ſpaken, and nyle thou write hem. and the aungel whom I ſaigh ſtondinge aboue the ſee and aboue the erthe lifte up his honde to heeene and ſwoor bi hym that lyueth into worldis of worldis, that made of nought heeene and tho thingis which ben in it, and the erthe and tho thingis that ben in it, and the ſee and tho thingis that ben in it, that tyme ſchal no more be, but in the daies of the voice of the ſeuenthe aungel whanne he ſchal bigynne to trumpe the myſterie of god ſchal be endid as he prechide hise frendis prophetis. and I herde a voice fro heeene eftſoone ſpekinge with me, and ſeiynge, go thou and take the book that is opened fro the hond of the aungel that ſtondith aboue the ſee and on the lond. and I wente to the aungel and ſeide to him that he ſchulde ghyue me the book. and he ſeide to me, take the book and deuoure it, and it ſchal make thi wombe to be bittir, but in thi mouth it ſchal be ſwete as hony. and I took the book of the aungelis hond and deuouride it, and it was in my mouth as ſwete hony, and whanne I hadde deuoured it my wombe was bittir. and he ſeide to me, it bihoueth thee eftſoone to prophecie to hethene men and to peplis and to langagis & to manye kingis.

Chap. XI.

AND a reched lyk a gherd was ghouun to me, and it was ſeid to me, riſe thou and mete the temple of god and the auter, and men that worſchipen in it, but caſte thou out the forgherd that is without the temple and mete not it, for it is ghouun to hethene men. and thei ſchulen defoule the hooli citee bi fourti monethis and tweyne. and I ſchal ghyue to my tweie witneſſis, and thei ſchulen profecie a thouſynde daies two hundride and ſixti, and ſchulen be clothid with ſackis. theſe ben tweyne olyves, and twei candelſtickis, & thei ſtonden in the ſight of the lord of the erthe. and if ony man wil anoye hem fier ſchal go out of the mouth of hem and ſchal deuoure her enemyes, and if ony wil hirte hem, thus it bihoueth him to be ſlayn. theſe han power to cloſe heeene that it reyne not in the daies of her profecie, and thei han power on watris to turne hem into blood, and to ſmyte the erthe with euery plage, and as ofte as thei wolen. and whanne thei ſchulen ende her witneſſyng, the beeſte that ſtieth up fro depnesse ſchal make batel ayens hem, and ſchal ouercome hem, and ſle hem and the bodies of hem ſchulen ligge in the ſtreet of the greet citee that is clepid gooſtli Sodom and egipt where the lord of hem was crucifyed. and fro me of lynagis and of peplis and of langagis and of hethene men ſchulen ſe the bodies of hem bi three daies and an half, and thei ſchulen not ſuffre the bodies of hem to be put in birieſ, and men enabityng the erthe ſchulen haue ioie on hem, and thei ſchulen make myrthe, and ſchulen ſende giftis to gidre, for theſe twei prophetis turmentiden hem that dwellen on the erthe and after three daies and an half the ſpirit of lyf of god entride into hem, and thei ſtoden on her feet, and greet drede fel on hem that ſeiyen hem and thei herden a greet voice fro heeene ſeiynge to hem come up hidur. and thei ſtieden vp to heeene in a clowde, and the enemyes of hem ſeiyen hem. and in that hour a greet erthemouyng was maad, and the tenthe part of the citee fel doun and the names of men ſlayn in the erthemouyng, and the othere were ſent in to drede and yauen glorie to god of heeene. the ſecounde woo is gon, and lo the thridde woo ſchal come ſoone. and the ſeuenthe aungel trumpide, and greet voices weren maad in heeene & ſeiden, the reſoun of this world is maad of oure lord and of crift his ſone, and he ſchal regne in worldis of worldis amen. and the foure and tweyntie eldre men that ſaten in her ſeetis in the ſight of the lord felden on her faces and worſchipiden god and ſeiden, we doon thankingis to thee lord god almyſti which art and whiche were and which art to comynge, which haſt taken thi grete vertue and haſt regned. and folkis ben wrooth, and thi wraththe came, and tyme of deede men to be demed, and to ȝelde mede to thi ſeruauntis and prophetis and ✠ halewis and dredinge thi name to ſmale and to greete and to diſtrie hem that corrumpiden the erthe.

Chap. XII.

AND the temple of god in heeene was openyd, and the arke of his teſtament was ſeyn in his temple. and leitingis weren maad, and voices and thundris and erthemouyng and greet hail. and a greet ſigne apperide in heeene, a womman clothid with the ſunne, and the moone undir hir feet, and in the heed of hir a crowne of twelue ſterris, and ſche hadde in wombe and ſche crieth trauelynge of child, and is turmentid that ſche bere child. and anothir ſigne was ſeyn in heeene, and lo a greet reed dragoun that hadde ſeuene heedis and ten hornys, and in the heedis of him ſeuen diademys. and the tail of him drough the thridde part of ſterris of heeene & ſente hem into the erthe. and the dragoun ſtood bifore the womman that was to beryngе child, that whanne ſche hadde boren child he ſchulde deuoure † hir ſone. and ſche bare a ‖ knaue child that was to reulynge alle folkis in an yrun gherde. and hir ſone was rauyſchid to god, and to his trone, and the womman fleigh into wildirneſſe where ſche hath a place maad redi of god that he ſe ſe hir there a thouſynde daies two hundride and ſixti. & a greet bateil was maad in heeene, and myghel and hise aungelis, foughten with the dragoun, and the dragoun

* finibus † filium ejus. ‖ filium maſculum.

dragoun faughte and hise aungel . . . . . foundun more in heuene. and thilke dragoun was cast doun, the greet olde serpent, that is clepid the deuel, and sathanas that disseyueth al the world. he was cast doun into the erthe, and hise aungels weren sent with him. and I herde a greet voice in heuene seiynge, now is maad heelthe and vertue and kyngdome of oure god, and the power of his crist. for the accuser of oure britheren is cast doun, which accusede hem bifore the sight of oure god dai and nyght. and thei ouercam hym for the blood of the lombe, and for the word of his witnessyng, and thei louyden not her lyues til to deeth. therfore ghe heuenes be ghe glad, and ghe that dwellen in them. woo to the erthe and to the see, for the fend is comen doun to ghou and hath greet wrathe wityngе that he hath litil tyme. and after that the dragoun sigh, that he was cast doun to the erthe, he pursuyde the womman that bare the knaue child, ... the womman that sche schulde fle into desert into hir place where sche is fed bi tyme . . . . . half a tyme fro the face of the serpent. and the serpent sent out of his mouth after the womman watir as a flood that he schulde make hir to be drawun of the flood, and the erthe helpide the womman. and the erthe openyde his mouth, and swoop up the flood that the dragoun sente of his mouthe. and the dragoun was wrooth agens the womman, and he went to make bateil with othire of hir seed that kepen the maundementis of god, and han the witnessyng of iheſu crist, and he stood on the * grauel of the see.

Chap. XIII.

AND I sigh a beeste stiynge up of the see hauynge seuene heedis and ten hornys: and on hise hornys ten diademys, and on hise heedis the . . . . . was lyk a † parde, and hise feet as the feet of a bere, and his . . . . . the dragoun ghaf his vertue and greet power to hym. and I saugh oon of hise heedis as slayn into deeth, and the wounde of his deeth was cured, and al erthe wondride after the beeste. and thei worschipiden the dragoun that ghaf power to the beeste. and thei worschipiden the beeste and seiden, who is lyk to the beeste, and who schal mowe fighte with it? and a mouth spekynge greete thingis and blasfemyes was ghouun to it. and power was ghouun to it to do two and fourti monethis. and it openyde his . . . . . his name . . . . . and it was ghouun . . . . . power . . . . . him into eche lynage and peple and langage and folk. and alle men worschipidin it that dwellen . . . . . whos . . . . . the . . . . . world . . . . . that . . . . . with . . . . . lord, ... I . . . . . and . . . . . fro . . . . . & men dwellynge in it to worschipe the firste beeste whos wounde of deeth was cured. and it dide greete signes that also it made fier to come doun fro heuene into erthe in the sight of alle men. and it disseyueth men that dwellen in erthe for signes whiche ben ghouun to it to do in the sight of the beeste, seiynge to men dwellynge in erthe, that thei make an ymage of the beeste that hath the wounde of swerd and liuyde. and it was ghouun to him, that he schulde ghyue spirit to the ymage of the beeste, and that the ymage of the beeste spekе. and he schal make that whoeuer onouren not the ymage of the beeste be slayn. and he schal make alle, smale and greete, and riche and pore, and fre men and boonde men to have a carecter in her righthond either in her forheedis, that no man bie either selle but thei han the carecter either the name of the beeste, either the noumbre of his name. heere he wisdom, he that hath understonding accounte the noumbre of the beeste, for it is the noumbre of man, and his noumbre is sixe hundride sixti and sixe.

Chap. XIIII.

A . . . . . of s . . . . . an I seare . . . . . and I . . . . . & . . . . . that . . . . . the . . . . . it . . . . . man, for . . . . . he . . . . . these . . . . . the . . . . . hem . . . . . wer . . . . . god. and I sigh . . . . . myddil of heuene . . . . . en . . . . . and . . . . . for . . . . . gether . . . . . hond, this schal drynke of the wyn of goddis wraththe that is mengid with cleer wyn in the cuppe of his wraththe, and schal be turmentid with fier and brimstoon in the sight of hooli aungels, and bifore the sight of the lombe. and the smoke of her turmentis schal stie up into the worldis of worldis, neithir thei han reste dai and nyght whiche worschipiden the beeste and his ymage, and if ony man take the carecter of his name. here is the pacience of seintis whiche kepen the maundementis of god and the feith of iheſu. & I herde a voice fro heuene seiynge to me, write thou bleſſid ben deede men that dien in the lord, fro henus forth

* . . . . . † pardo.

now the spirit seith, that thei reste of her travels, for the werkis of hem sucn hem. And I sugh and lo a whyt cloude, and aboue the cloude a sitter lyk the sone of man hauynge in his heed a goldun crowne, and [illegible] and another aungel wente out of the temple and criede with greet voice to hym that sat on the cloude, sende thi sikil and repe, for the our cometh that it be ropun for the corn of the erthe is ripe. and he that sat on the cloude sente his sikil into the erthe and ruap the erthe. and another aungel wente oute of the temple that is in heuene, and also he hadde a scharp sikil and another aungel wente out fro the auter, and hadde power on fier and watir. and he criede with a greet voice to him that hadde the scharp sikil, and seide, sende thi scharp sikil and kitte awei the clustris of the vynegherd of the erthe, for the grapis of it ben ripe. & the aungel sente his sikil into the erthe and gaderide grapis of the vinegherd of the erthe, and sente into the greet lake of goddis wraththe. and the lake was trodun withoute the citee, and the blood wente out of the lake til to the bridelis of horsis bi furlongis a thousynde and sixe hundride.

Chap. XV.

AND I sugh an other tacn in heuene greet and woundirful, seuene aungelis hauynge the seuene laste veniaunces for the wraththe of god is endid in hem. and I sugh as a glasun see mynd with fier, and hem, that ouercomen the beeste and his ymage and the noumbre of his name stonding aboue the glasun se hauynge the harpis of god and syngynge the song of moyses the seruaunt of god, and the song of the lombe, and seiden, greete and woundirful ben thi werkis lord god almyghti, thi weies ben riytful & trewe lord kyng of worldis. Lord who schal not drede thee and magnyfie thi name? for thou oonli art mercyful. for alle folkis schulen come and worschipe in thi sight, for * thi domes ben open. And after these thingis I sugh, and lo the temple of the tabernacle of witnessyng was openyd in heuene, and seuene aungelis hauynge seuene plagis wenten out of the temple, and weren clothid with a clene cleen and white stole and weren brokere gird with goldun girdlis aboute the tetis. and oon of the foure beestis ghaf to the seuene aungelis seuene goldun vialis ful of the wraththe of god that liueth into worldis of worldis. and the temple was † fillid with smoke of the maieste of god, and of the vertue of hym, and no man myghte entre into the temple til the seuene plagis of the seuene aungelis weren endid.

Chap. XVI.

AND I herde a greet voice fro heuene seiynge to the seuene aungelis, go ghe and schede out the seuene vialis of goddis wraththe into the erthe. and the firste aungel wente and schedde out his viol into the erthe, and a wounde || teetr and worste was maad on alle that hadden the caracte of the beeste, and on hem that worschipiden the beest and his ymage. And the secound aungel schedde out his viol into the see, and the blood was maad as of a ded thing, and ech man lyuynge was ded in the see. And the thridde aungel schedde out his viol

[illegible] and on the wodis and watris, and [illegible] and thei herden [illegible] and seiden, [illegible] for thou hast demyd thus, for thei sheden out the [illegible] and prophetis and thou hast youun to hem blood to drynke, for thei ben worthi [illegible] and I herde another fro the auter, seiynge, [illegible] and he that was hurt, hurte yit more, and the fourthe aungel schedde out his viol into the sunne, and it was youun to hym to turmente men with heete and men ‖ twolmen with greet heete and blasphemyden the name of god hauynge power on these plagis, neither thei diden penaunce that thei schulden ghyue glorie to hym. and the fifthe aungel ¶ schedde his viol on the seete of the beeste, and his kyngdom was maad derk, and thei eeten togidre her tungis for sorewe, and thei blasfemyden god of heuene for sorewis of her woundis, and thei diden not penaunce of her werkis. And the sixte aungel [illegible] out his viol ** into the greet flood of [illegible] and the water of it was wexid drie, that the weie of kyngis of the eest myghte be maad redi. and I sugh [illegible] of the mouth of the dragoun, and of the mouth of the beeste, and of the mouth of the false prophete. for thei ben spiritis of deuelis makynge signys, and thei goen forth to kyngis of al erthe to gadire hem into batel to the greet dai of almyghti god. lo I come as a myche theef, blessid is he that wakith and kepith his clothis, lest he wandre not naked, and thei seen not the filthe hed of hym. and he hath gaderid hem into a place that is clepid in ebrew †† hermagedon. And the seuene aungel schedde out his viol into the eir, and a greet voice wente out of heuene fro the trone and seide it is don. and leityngis weren maad and voices and thundris and a greet erthemouyng was maad which maner neuer was sithen men weren on erthe such erthe mouyng so greet. and the greet citee was maad into three parties, and the citees of hethene men felden doun. and greet babiloyn cam into mynde bifore god to ghyue to it the cuppe of wyn of the indignacioun of his wraththe. and ech yle fley awei, and hillis ben not foundun. and greet hail as a talent cam doun fro heuene into men, and men blasfemyden god for the plage of hail, for it was maad ful greet.

the seuententhe chap.

AND oon of the seuene aungelis cam that hadde seuene vialis, and spak with me and seide, come thou and I schal schew to thee the dampnacioun of the greet hore that sittith on many watris with whiche kyngis of erthe diden fornicacioun, and thei that dwellen in the erthe ben maad drunkun of the wyn of hir leccherie. and he took me into desert in spirit and I sigh a womman sittinge on a *† reed beeste ful of names of blasfemye hauynge seuene heedis and ten hornis. and the womman was †‖ enuirond with purpur and reed and *§ ouergild with gold and precious stoon and peerlis hauynge a goldun cuppe in hir hond ful of abominacions and vnclennesse of her fornycacioun, and a name writun in her forheed, mystery, babiloyn the [illegible] and I sugh a womman drunken of the blood of seintis, and of the blood of martirs of ihesu, and whanne I sugh her I wondride with greet wondringe

* iudicia tua manifesta sunt. † ful. ‡ fevum & [illegible] ¶ effuderunt. ** in that ilke. †† armageddon.
*† coccineam ‖ circumdatus. * [illegible]

dringe. and the aungel ſeide to me, whi wondriſt thou? I ſchal ſeie to thee the ſacrament of the womman and of the beeſte that berith hir, that hath [illegible] is and ten hornes. the beeſte which thou ſigheſt was and is not, and ſche ſchal the tro depneſſe, and ſche ſchal go into perſeching. and men dwellinge in erthe ſchulen woundre whos names [illegible] in the book of lif fro the makyng of the world, ſeynge the beeſte that was and is not and ſchal be, whi that hath wisdom [illegible] the ſeuene hedis ben ſeuene hillis on whom the womman ſittith, and kyngis ſeuene ben, tyue han fellen doun, oon is, and another cometh not ghit, and whanne he ſchal come it bihoueth him to dwelle a litil tyme. and the beeſte that was and is not, [illegible] eighthe and is of the ſeuene, and ſchal [illegible] and tenne hornes whiche thou ſigheſt ben tenne kyngis that yit han not take [illegible] but han take power as kyngis oon our the hour. thes han o counſeil, and thei ben to hem ſelf ful ſubget and ſeruen to the beeſte. thes ſchulen fizte with the lomb, and the lomb ſchal ouercome hem, for he is lord of lordis and kyng of kyngis. and thei that ben with him ben clepid choſun and feithful. and he ſeide to me, the watris whiche thou haſt ſeyn where the hore ſitteth ben peplis and folkis and langagis. and the ten hornes that thou haſt ſeyn in the beeſte, thes ſchulen make hir to hate and naked, and ſchulen ete the fleſchis of hir, and ſchulen brenne togidre hir with fier. for god ghaf into the hertis of hem that thei do that that is pleſaunt to hym, that thei ghyue her kyngdom to the beeſte til the wordis of god ben endid. and the womman whom thou haſt ſeyn is the greet citee that hath kyngdom ouer kyngis of the erthe.

Chap. XVIII.

AND after thes thingis I ſigh another aungel comynge doun fro heuene hauynge greet power, and the erthe was lyhtned of his glorie. and he criede with ſtrong voice and ſeide, greet Babiloyne ſelde doun, ſelde doun, and is maad the habitacioun of deuelis, and the kepyng of ech vncleene ſpirit, and the keping of ech vncleene foul and hateful, for alle folkis drunken of the wraththe of fornycacioun of hir. and kingis of the erthe and marchaundis of the erthe diden fornycacioun with hir, and thei ben maad riche of the vertu of delices of hir. and I herde another voice of heuene ſeiynge, my peple go ghe out of it, and be ghe not parteneris of the treſpaſſis of it, and ghe reſceyue not of the woundis of it. for the ſynnes of it camen til to heuene, and the lord hath mynde of the wickidneſſis of it. ghelde ghe to it as ſche gheldide to ghou, and double ghe double thingis after hir werkis. in the drynke that ſche tempride tempre ghe double to hir as miche as ſche gloriede hir, and was in delices, ſo miche ghe ſchenſchip ghe to hir and weilyng. for in hir herte ſche ſeith, I ſitte a queene and I am not a widewe, and I ſchal not ſe weilyng, and therfor in o dai hir veniſchingis ſchulen come, deth and mornyng and hunger, and ſche ſchal be brent in fier, for ſtrong is god that demeth hir. and the kyngis of the erthe ſchulen biwepe hem ſelf on hir, and ſchulen bete her breſtis for hir which diden fornycacioun with hir and lyueden in delices, whanne thei ſchulen ſe the ſmoke of the brennyng of it, ſtondinge fer for drede of the turmentis of it, and ſeiynge, woo, woo, woo, thou greet citee babiloyne and thilke ſtrong citee, for in oon our thi doom cometh. and marchaundis of the erthe ſchulen wepe on * hir and mourne, for no man ſchal bie more the marchaundiſe of hem, the marchaundiſes of gold and of ſiluer, and of precious ſtoon, and of peerl and of † bies and of purpur and of [illegible] and of ſcarlet, and ech tree of thyn, and alle veſſels of yuer, and alle veſſels of precious ſtoon and of bras, and of yrun, and of marbil; and § canel and amonye and of ſwete ſmellynge thingis and oynementis, and enſense and of wyn and of oile and of flour and of wheete, and of werk beeſtis, and of ſheep and of horſis and of cartis and of [illegible] uauntis and othire lyues of men. and thin applis of the deſire of thi lif wenten awei fro thee, and alle fatte thingis and ſil cleer perſchuden fro thee. and [illegible] of hem that thingis ſchulen no more fynde in thee. thei that ben maad riche of hem ſchulen ſtonde fer for drede of turmentis of it, wepe ynge and mornynge and ſeiynge, woo, woo, thilke greet citee that was cloþid with lyn and purpur and reed ſcarlett, and was ouergild with gold and precious ſtoon and margarite. for in an houre ſo grete richeſſis ben maad deſolat. and eche gouernour on ſchip, and alle that ſailen in ſchippis, and maryneris, and alle that werken in the ſee ſtoden fer, and criede ſeynge, what man is lijk to this greet citee? and thei caſten poudir on her heedis, and criden weping and mornynge and ſeiynge, woo, woo, thilke greet citee in which alle thingis ben maad riche of the ſhippis that ben in the ſee by the preciouſnes of it, for in oon houre it is deſolat. ioye thou on hir heuene & ye hooli apoſtlis and prophetis make ghe ioye on hir, for god hath demed ghour doom of it. and oo ſtrong aungel took up a ſtoon as a greet mylneſtoon, and caſte into the ſee and ſeide, in this § bire thilk greet citee babiloyn ſchal be ſett, and now it ſchal no more be foundun. and the voice of harperis and of men, of muſik and of ſyngynge with pipe and trumpe ſchal no more be herd in it, and ech craft man and ech craft ſchal no more be foundun in it, and the voice of mylnſtoon ſchal no more be herd in thee, and the liyht of lanterne ſchal no more ſchyne to thee. and the voice of the huſbond and of the wif ſchal no more be herd in thee, for thi marchauntis weren princes of the erthe, for in thi wicchecraftis alle folkis erren, and the blood of profetis and ſeyntis is foundun in it, and of alle men that ben ſlayn in erthe.

Chap. XIX.

AFTIR theſe thingis I herde as a greet voice of manye trumpis in heuene, ſeiynge alleluya, heryng and glorie and uertue is to oure god, for trewe and iuſt ben the domes of hym which demyde of the greet hore that defoulide the erthe in hir lecherie, and vengide the blood of hiſe ſeruauntis of the hondis of hir, and eftir thei ſeiden, alleluia, and the ſmoke of it ſtighede up into the worldis of worldis. and the foure and twenti ſenyouris and foure beeſtis felden doun & worſchipiden god ſittynge on the trone and ſeiden, amen alleluya. and a voice wente oute of the trone and ſeide, alle the ſeruauntis of oure god ſeie ghe heryngis to oure god, and ghe that dreden god ſmale and greete. and I herde a voice of a greet trumpe and [illegible]

* it † bies. § coccum of coltyn.

of many watris and as the voice of greete thundris ſeiynge alleluya, for oure lord god almyght hath

ſuiden him on white horſis clothid with biſſyn, whyt and cleen, and a ſwerd ſcharp on ech ſide cam forth of his mouth, that with it he ſmyte folkis. and he ſchal reule hem with an yrun gherde. and he tred-ith the preſſour of wiyn of ſtrong ueniaunce of the wraththe of almyghti god. and he hath writun in his clooth and in the hemme, kyng of kyngis and lord of lordis. And I ſaigh an aungel ſtondinge in the ſunne, and he criede with greet uoice and ſeide to alle briddis that flowen bi the myddil of [illegible] and be ghe gadered to the greet ſopere of god that ye ete the fleiſchis of kyngis, and fleiſchis of tribunes, and fleiſchis of ſtronge men, and fleiſchis of horſis and of tho that ſitten on hem, and the fleiſchis of alle free men and bonde men, and of ſmale and of greete. and I ſaigh the beeſte and the kyngis of erthe and the oostis of hem gaderid to make bar-el with hym that ſat on the hors and with his oost. and the beeſte was caught, and with hym the false prophete that made ſignes before him with whiche he diſceyuede hem that token the * caracte of the beeſte, and that worſchipiden the ymage of his beeſte. twelue weren ſente quycke into the pool of fier brennynge with brymſtoon. and the † othere weren ſlayn with the ſwerd of hym that ſat on the hors that comeþ forth of the mouth of hym, and alle briddis weren fild with the fleiſchis of hem.

Chap. XX.

AND I ſaigh an aungel comynge doun fro heuene hauynge the keye of depneſſe, and a greet chayne in his hond. and he caughte the dragoun the elde ſerpent that is the deuel and ſathanas, and he bond hym bi a thouſynde gheeris. and he ſente hym into depneſſe, and cloſide on hym, that he diſceyue no more the folkis til a thouſinde gheeris be fillid. aftir theſe thingis it bihoueth him to be unbounde a litil tyme. and I ſaigh ſeetis and thei ſaten on hem, and doom was [illegible] bihe[illegible]id for the witnes[illegible] of ihesu and for the word of god, and hem that worſchipiden not the beeſte neither the ymage of it, neither token the caracte in her foreheedis, neither in her hondis. and thei lyueden and regneden with crist a thou-

fynde gheeris, othere of deede men lyueden not til a thouſynde gheeris ben endid. this is the firſte a-gheenrisyng. bleſſid, and hooli is he that

and bookis weren opened. and another book was opened that is *the book* of lyf, and deede men weren demed of theſe thingis that weren writun in the bookis aftir the werkis of hem. and the ſee ghaf hise deede men that weren in it, and deeth and helle ghauen her deede men that weren in hem and it was demed of ech aftir the werkis of hem, and helle and deeth weren ſent into the poole of fier. this is the ſeconde deeth, and he that was not foundun writun in the book of lyf was ſent into the pool of fier.

Chap. XXI.

AND I ſaigh newe heuene and newe eerthe, for the firſte heuene and the firſte erthe wenten awei, and the ſee is not now. and I ioon ſaigh the hooli citee ieruſalim newe comynge doun fro heuene maad redi of god as a wyf ournyed to hir bonde. and I herde a greet voice fro the trone ſeiynge, Lo the tabernacle of god with men, and he ſchal dwelle with hem, and thei ſchulen be his puple, and he god himſelf with hem ſchal be her god. and god ſchal wipe awei ech teer of her eyen, and deeth ſchal no more be neithir mournyng neither cryng neither ſorewe ſchal be ouer whiche thingis firſte wenten awei. and he ſeide that ſat in the trone, lo I make alle thingis newe. and he ſeide to me, write thou, for theſe wordis ben ſad and ſothfaſt and trewe. and he ſeide to me it is don, I am bigynnyng and ende, I ſchal ſelle of the welle of quyk watir to him that thirſtith freely. he that ſchal ouercome ſchal welde alle thingis, and I ſchal be god to him, and he ſchal be ſone to me, but to the fearful and vnbileeful, and cursid, and mansleeris, and letchouris, and witchis, and mawmetrers, and alle liaris, the part of hem ſchal be in the pool brennynge with fier and brymſtoon, which is the ſecounde deeth. and oon of ſeuene aungels that hadden ſeuene viols fulle of ſeuene laſte veniaunces, ſpak with me, and ſeide, come thou, and I ſchal ſchewe to thee the wyf, the ſpouſe of the lomb.

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* caracterem. † reſter

doun fro heuene of god, hauynge the * cleerte of god, and the light of it lyk a precious stoon as the stoon iaspis, as cristal. and it hadde a wal greet and high hauynge twelue ghatis, and in the ghatis of it twelue aungels and names writen vn that ben the names of twelue lynagis of the sones of israel, fro the eest three ghatis, and fro the north three ghatis, and fro the south three ghatis, and fro the west three ghatis. and the wall of the citee hadde twelue foundamentis, and in hem the twelue names of twelue apostlis and of the lombe. and he that spak with me hadde a goldun mesure of a reed that he schulde mete the citee and the ghatis of it and the wal.. and the citee was sett in a squire, and the lengthe of it is so mych as mych as is the brede and he mat the citee with the reed bi furlongis twelue thousynd, and the highthe and the lengthe and brede of it ben euene. and he maat the wal of it of an hundride and toure & fourti cubis bi mesure of man that is of an aungel. and the bildyng of the wall therof was of the stoon iaspis, and the citee it silf was cleen gold lyk cleen glas. and the foundamentis of the wal of the cite weren aorned with al precious stoon, the firste foundament iaspis, the secound saphirus, the thridde calcedonyus, the fourthe smaragdus, the fifthe sardonyx, the sixte sardyus, the seuenthe crisolitus, the eighthe berillus, the nynthe topasius, the tenthe crisopasius, the elleuenthe iacinctus, the twelfthe amatistus. and twelue ghatis ben twelue margaritis bi ech, and ech ghate was of ech margarite, and the streetis of the citee weren cleen gold as of glas ful schynynge. and I saugh no temple in it, for the lord god almyghti and the lomb is temple of it. and the citee hath not nede of sunne neither moone that thei schine in it, for the cleerite of god schal lightne it, and the lombe is the † lanterne of it and folkis schulen walke in light of it, and the kyngis of erthe schulen bringe her glorie and onour into it. and the ghatis of it schulen not be closid bi dai, and nyght schal not be there. and thei schulen bringe the glorie & onour of folkis into it. neither ony man defouled and doynge abomynacioun and leetyng schal entre into it, but thei that ben writun in the book of lyf and of the lombe.

Chap. XXII.

AND he schewide to me a flood of quyke watir schynynge as cristal comynge forth of the seete of god & of the lombe in the myddil of the street of it, and on ech side of the flood the tree of lyf bringinge forth twelue fruytis gheldinge his fruyt bi ech monethe. and the leeuys of the tree ben to heelthe of folkis, and ech cursid thing schal no more be, but the seetis of god and of the lombe schulen be in it, and the seruauntis of him schulen serue to him, and thei schulen se his face and his name in her forheedis. and nyght schal no more be, and thei schulen not haue nede to the light of lanterne, neither to lyght of sunne, for the lord god schal lightne hem. and thei schulen reygne into worldis of worldis. and he seide to me, these wordis ben moost feithful and trewe, and the lord god of spiritis of profetis sente his aungel to schewe his seruauntis what thingis it bihouith to be done soone, and lo I come swiftly, blessid is he that kepith the wordis of profecie of this book. and I am joon that herde and saygh these thingis, and aftirward that I hadde herd and seyn I felde doun to worschipe bifore the feet of the aungel that schewide to me these thingis. and he seide to me se thou that thou do not, for I am seruaunt with thee and of thi britheren prophetis and of hem that kepen the wordis of profecie of this book, worschipe thou god. and he seide to me signe *nether seele* thou not the wordis of profecie of this book, for the tyme is nygh. he that noyeth noye he ghit, and he that is in filthis wexe foule ghit, and a iust man be iustified ghit, and the hooli be halewid ghit. lo I come soone and my meede with me to gheelde to ech man aftir his werkis. I am alpha and oo, the firste and the laste bigynnyng and ende, blessid be thei that waischen her stoolis in the blood of the lombe that the power of hem be in the tree of lyf, & entre bi the gatis into the citee. for withouten forth houndis and wicchis and unchaste men and manquelleris and seruynge to Idols, and eche that louith and makith leesing. I Iheſus sente myn aungel to witnesse to you these thingis in chirchis. I am the rote and kyn of dauith and the schynynge morewe sterre. and the spirit and the spousette seyen, come thou. and he that heerith seye come thou. and he that thirstith come. and he that wole take he freely the watir of lyf. and I witnesse to ech man heerynge the wordis of profecie of this book: if ony man schal putte to these thingis, god schal putte on him the veniaunces writen in this book and if ony man do awey of the wordis of the book of this profecie, god schal take awey the part of him fro the book of lyf, and fro the holy citee, and fro these thingis that ben writun in this book. he seith that berith witnessyng of these thingis yhe amen. I come soone amen, come thou lord Iheſus. the grace of oure lord Iheſus crist be with you alle, amen.

Here endith the apocalips of Jon. *the ende of the newe testament.*

* claritatem. † lucerna.

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MDCCXXXI.

* *the*

* *the pistlis in the gospel of the masse of the feast of saint Andrewes eyyn.*

the firste sundai of aduent	Romayns xiij. f. we knowlechyngis that the tyme	ende the lord iesus crist.
	Matthew xxi. a whanne he was comynyth to ierusalem	ende in highe thingis.
Wednesday	James. v. c. be pacient to the tyan	ende in the name of the lorde.
	Mark. i. a. the biginnyng of the.	ende in the holy goste
Friday	mathew. iii. a. in tho dayes cam Jon	ende knowlechen her synnes.
the secounde	Romayns xv. a. what euere thingis ben.	ende verta of the holy goste.
Sunday	luk xxi c tokenes shulen be in the s.	ende wordis shulen not pasf.
Wednesday	[illegible]	ende of her ingne hure he.
Fryday	Jon. i. b. Joon bereth witnessyng.	ende he hath tould out.
the thirdde	i corinthes iij. a. so a man gesse us as.	ende to every man of god.
Sunday	mathew xi. a. whanne Jon in bondis.	ende thi weye bifore thee.
Wednesday	luk. i. c. the aungel gabriel was	ende to me altir thi word.
Yisterday	luk i d. marye roos up in thes dais.	ende in god myn helthe.
Fryday	[illegible]	ende of his conynge.
Saturday	[illegible]	ende se the herthe of god
the fourthe	[illegible] b. joye ghe in the lord euere.	ende in crist iesu oure lord.
Sunday	[illegible] senten from jerus.	ende he was baptisynge
Wednesday	[illegible]	ende is more than he
Fryday	[illegible]	ende leve to no man.
Cristemasse	[illegible]	ende the clepide of iesus crist.
[illegible]	[illegible]	**ende saaf from her synnes.**
[illegible]	[illegible]	**ende & moneste yow.**
[illegible]	[illegible]	**ende to men of good wille.**
the ij *masse*	luke i b. benyngnyte & humanite.	**ende everlastynge lyf.**
the iij *masse*	luke [illegible] is spaken togidere.	**ende as it is seid to hem.**
	Hebrews a. manyfold and manye.	ende [illegible] not take
	joon i [illegible] the bigynnyng was	ende [illegible] of grace and of treuthe.
Saturday	[illegible] and fleuene ful of grace	ende he stepte in the lord & vij. g-
Sunday	[illegible] f. lo I sende to ghou prophetis.	ende in the name of the lord.
Yisterday	[illegible] f. he seide to him fue thou me.	ende wi[illegible]ng to trewe
Christemasse Eeuen	[illegible]	ende bifore the trone of god.
Saturday	[illegible]	ende for thi sentence.
Sunday	[illegible]	ende [illegible] ordeined in [illegible]ek,
the vj day	Galathas. [illegible]	ende [illegible] up to ierusalem.
after cristmasse	luk. ij. e. [illegible] & his moder.	ende [illegible] of god.
Seint Siluestre	mathew xxv. b. a man goynge in pilgrim	ende [illegible] of god was in him
Newegheris day	Take ye the grace of god [illegible]	ende into the love of the lord.
	[illegible]	ende and kepeth you
Twelfthe euyn	[illegible]	ende [illegible] in wonnge.
xij day at matyns	[illegible]	ende iesus crist oure sauyour.
at masse	mathew. ii. a. whanne iesus was born.	ende clepid of nazareth
Sunday in octaues	Joon i. d. Jon saugh iesus [illegible]	ende turned aghen fro iordan
Wednesday	mathew [illegible]	ende into the [illegible].
the vtas of the xii day	Romayns [illegible]	ende [illegible] to the love of god.
	luk. ij [illegible] ne iesus was maad.	ende I have plesid to me.
1 Sunday after	[illegible] the wille of myn h.	ende [illegible] of another.
	[illegible] whanne iesus hadde herd.	ende [illegible] god & man.
Fryday	[illegible]	ende [illegible] man beleuyng in-
	[illegible]	ende schal come nygh.
[illegible]	[illegible]	ende seruynge the same thing.
[illegible]	[illegible]	ende forth of his mouth.
Sunday	[illegible]	ende to make thingis
Wednesday	[illegible] & trewe word & worthi.	ende bileueden to him.
	Marke [illegible]	ende into worldis of worldis.
Fryday	Romayns xv. c I wolde & trulie in the lord.	ende for the unbileue of hem.
	luk [illegible] & he cam [illegible] to Cafarnaum	ende not of feith as fynne
[illegible]	Romayns xv. f [illegible] be prudent at entis.	ende [illegible] the [illegible].
Sunday	Mathew [illegible] a whanne iesus hadde comen	ende [illegible] thing to good thing.
Wednesday	Romayns xv. g [illegible] I bisee ghou.	ende [illegible] to that our
	Mark [illegible] he entride eftsone into	ende be with ghow alle amen.
Fryday	I corinthi vij. c witen ghe not that ghe ben.	ende is retorned to him
	[illegible] Jhesu ouerrunnyng alle.	ende crist iesu[illegible] of god.
[illegible]	Romayns xv. f. no man ewe ghe any thing	ende him manye cumpanyes.
[illegible]	[illegible] Jhesu [illegible] into a litel schip.	ende the plente of lawe.
Wednesday	I corinthi vij. b. it is good to a man for to.	ende obeighshiden to him.
	[illegible]	ende for ghoure incontynence.
Fryday	I corinthi vij. d [illegible] what clepyng	ende able to the rewme of god.
	Mark x. b [illegible]	ende dwelle he anentis god.
		ende upon hem blessid hem

Sunday.

* [illegible] are written as they stand in the copy

v. *Sunday* —— coloccnſis. iii. d. clothe ghe ghou as the cho. eade thankyngis to god the fadir
—— matthew xx c the kyngdom of heuen is. ead wit
wednesd —— 1 tymoth ii a I biſeche firſt of alle thingis ead in treuthe & in treatise.
—— matthew xxi c a man hadde two ſones. ead ghe bileueden to hym.
Septuag —— 1 corinthes ix g witen ghe not that thei that ead forſothe the ſoon was crift
—— matthew ix a the kyngdom of heuene eade ſewe ben chosen
wednesdai. —— 2 corinthes ii b forgat alle oure gospel eade lyf fadir in ghow
—— marke ix c that gentilman thingis wordis eade but him that ſente me
Fryday. —— 1 corinthes ii a nauyng the firſt ead ben excludyng.
—— matthew xxi d he that ſchal not wite, eade rote feaste of campres.
Sexage —— 2 corinthes xi c gode forſothe eade dwelle in me
—— luke viii a a woman eade trust in patience.
wednesdai —— 2 corinthes i g I hope ghe ſchulen eade hele doughtris.
—— marke iv c eade he
Fryday —— 1 corinthes xv d he ſchal not ete the fatnesse eade & he roos aghen.
—— luke xxiij d he ſchal not ete the fatnesse eade togidir & eggis.

. . . . . .

Here begynneth the lessons and pistlis that ben redde in the chirche at Masse thorgh out the yeer after the vſe of Salisbury.

ADVENT.

The pistle on the firste fryday in advent *bifore cristmasse.* Ifaie li. c.

THE *lord god ſaith theſe thingis.* heerith me ghe that ſuen that that is a juſt: and ſaken the lord. [illegible] and he ſchal coumforte alle the ſaltingis therof, and he ſchal [6] ſette the deſert therof as delicis and the [illegible] melle therof as a gardeyn of the lord. Ioye and gladneſſe ſchal be founde therinne, the doinge of [illegible] for whi a lawe ſchal go out fro me. and my dom ſchal reſt into the light of peplis, and my [9] juſt man is nygh & my ſauiour is gon out, and myn armes ſchulen deme peplis, ilis ſchulen abide me, and ſchulen [10] ſuffre myn arm. [11] reſtith ghour ighen to heuene, and ſeeth undir erth bynethe, for whi heuenes ſchulen melte awey as ſmooke, and the erthe ſchal be [12] alſo broken as a cloith, and the dwelleris [illegible] nyte ghe drede the [13] ſchenſchip of men, and drede ghe not the blastemyes of hem, [14] for whi a worme ſchal ete hem ſo as a cloith, and a moughte ſchal deuoure hem ſo as wolle, but myn helthe ſchal be without ende, and my rightwiſnesse into generacions of generacions.

The pistil on the iid *wednesday of advent* Zacharie viij. c.

THUS *ſeith the lord of oostis* [illegible] *ceped* [illegible] ſwellyn the [illegible] ſeith the lord almyghty.

The ijd *friday of* advent, *the pistle* Iſaie lxii. c.

THE *lord ſeith theſe thingis.* upon thi walles [illegible] nyght, [4] withouten ende thei ſchulen [illegible] and ghe ſchulen not ſuffre hym reſt, and ſchulen not ſuffre reſt to hym til he ſette, and til he [illegible] in his right hond and in the [4] arm of his ſtrenghe. I ſchal [illegible] ſchulen not drinke the wyn wherfor thou haſt trauelid, [illegible] it ſchulen ete it, and ſchulen herie the lord, and thei that [illegible] holy [illegible] playn [illegible] and [illegible] ſchal be ſeyn hard, ſeith the lord of oostis. [illegible] ſchulen be to me into a peple, and I ſchal be to hem into a [illegible]

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1 folowen MS *Sar.* 2 right 3 kit out MS *Sar.* hewn down *Bal.* 4 kit of *Sar.* 5 hat. 6 ſchal putten. 7 gracis. 8 [illegible]
9 [illegible] 10 the reproof 11 forſothe 12 reliku. 13 ſchal be herd 14 cure of jeruſalem. 1 fettide 2 euermore 3 remembri
4 the ſtrengthe of his arme. 5 porchis or halis. 6 before ordeyne ghe 7 goung. 8 gadrith awei. 9 rere ghe up a toke

to laſt parties of erthe. ſeie ghe to the doughtir of ſion, lo thi ſauiour cometh, lo his mede is with him, and his werk is bifore him, and thei ſchulen clepe hem the holy peple aghen bought of the lord. forſothe thou ſchalt be clepid a citee ſought and not forſaken.

The iij *wednesday,* * *that is the* † *ymber-wednisday, of advent,* a leſſon laie ii.

IN *the dayes* iſaie *the profete ſeide:* and there ſchal be in the laſte daies bifore maad redy the mounte of the hous of the lord on the cop of mounteyns, and it ſchal be rend out upon hillis, and alle hethin men ſchulen flowe to him; and manye peplis ſchulen goo and ſchulen ſeie, come ghe and ſtighe we to the hil of the lord, and to the hous of god of iacob, and he ſchal teche us hise weies, and we ſchulen go in [2] the pathis of hym for whi the lawe ſchal go out of ſion. and the word of the lord fro jeruſalem, and he ſchal deme hethen men. and [3] he ſchal reprove many peplis, and thei ſchulen [4] welle togidre her ſwerdis into ſcharis, and her ſperis into likehis *or ſithis.* folk ſchulen no more [5] reiſe ſwerd aghens folk, and thei ſchulen no more be [6] hauntid to batel. come ghe the hous of iacob, and go we in the light of oure lord god.

Upon ** *the ſame day a piſtle.* Iſaie. vii. c.

IN *thoſe dayes* the lord ſpak to acas ſeiynge, axe thou to the a [1] ſigne of thi lord god into the depthe of helle or into the heyghte above. and acas ſeide, I ſchal not axe and I ſchal not tempte the lord. and iſaye ſeide, therfore the hous of dauith here ghe, whether it is leetful to ghou for ghou to be [2] deſeiful to men? for ghe ben [3] deſeiful to alſo my god. for this thing the lord himſelf ſchal geve a [1] ſigne to ghou: lo a [3] virgyne ſchal conceyve and ſchal bere a ſone, and his name ſchal be clepid emanuel. he ſchal ete botre and hony that he kunne reprove yvel and chese good.

The piſtle on †† *the thridde friday of* advent. Iſaye xi. c.

THE *lord god ſaith theſe thingis.* a gherd ſchal go out of the root of ieſſe, and a flour ſchal ſtighe on the roote of it, and the ſpirit of the lord ſchal reſte on him. the ſpirit of wiſdom and undirſtondinge. . . . . .

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10 utmoſtis. * MS *Pepys* † a Faſt in course ‡ gentiles [2] lye [3] undernyme 4 geten togidre conſultabunt *lat.* [4] reeten. [6] exercebuntur. *lat.* ** ymber-wednesday of Advent. MSS. *Pepys, Trinity.* [1] tokene. [2] grevous. [3] maidene. †† ymber-friday MSS. *Pepys, Trinity.*

A Gloſſary

A GLOSSARY *or* Explanation *of the old and obſolete Words in the* New Teſtament *of Dr.* Wiclif's *Tranſlation.*

A.

ABaiſchid, *A. S.* beſceadans, *affrighted. Mark* xvi.
Abayſt. See *Abaiſchid. Mark* v.
Abiding, *A. S.* bidan, abydinge, *tarrying for, expectation. Tyte* ii.
Abitacle, *Lat habitation, dwelling. Effes* ii.
Abood See *Abiding. Waiting for, expected. Dedis* x.
* Aſtoures, *Lat. governors, keepers. Gal* iv.
Aftir, *A. S.* ettir, *according, in proportion to. Dedis* xi.
Agaſt, *A. S.* gaſt, *afraid, ſpiritleſs. Mat* viii. c.
Aghenbye, *A. S.* bigen, *buy again, redeem.*
Aghenbier, *redeemer, ranſomer.*
Aghenboute, *redeemed, delivered. Galath* iv.
Aghenbygheng, aghenbiyng, *redemption. Rom.* iii.
Aghenward, *on the contrary. Galath.* v. 1 *Peter* iii.
Alargid, *Lat. enlarged.*
Algatis, *A. S.* gate, geats, *always. Rom.* xi.
Alsmekille, *A.S.* als and micel, *as much.*
Amende, *emenda*, from *Lat.* emendare, *correct, chaſtiſe, a muſt, fine. Luk.* xxii.
Amoneſted, *Lat. admoniſhed.*
Amonye, *an ointment wherewith the Egyptians uſed to embalm their dead bodies* Hence comes the word *amomy or mummy. Apoc.* xviii.
Anentis, *with, according to. Math.* xix.
Angwiſcheden, *A. S.* angſumian, *diſtreſſed, reduced to ſtraits. 2 Cor.* iv.
Anoon, *preſently, immediately.* Prol. to *Mat.* MS. *Mag.*
Apaid, apaiede, *Ital.* appagare, *content, ſatisfied Luke* iii
Apart, *Lat. in part. 2 Cor.* v.
Aparelid, *adorned. Luk.* xxi.
Apeyreth, *Fr.* empirer, *impaireth, corrupteth. 1 Cor.* v.
Apeyrynges, *loſſes. Filipen* iii.
Apoſtolheed, *Gr.* and *Sax. the ſtate or quality of an Apoſtle, Apoſtleſhip. 1 Cor* ix.
Arayeden, *Fr.* ar. roy, *prepared, ſet in order, trimmed Mat.* xxv.
Archytriclyne, *Gr. a maſter of the feaſt, major domo. Jon* ii. *a.*
Areche, *A S.* arædan, *reach, give Jon* xiii *Luk* xi.
Areede, *A. S.* aredan, *read, gueſs Mat* xvi
Areride, *A.S.* arærian, *reared, raiſed, lift up Marc* i
Arow-caas, *A S.* arwe, and *Fr* caiſe, *a caſe for arrows, a quiver.*
Aſaught. See *Aſſaiſid Aſſaut Dedis.*
Aſeeth, *A S.* atteſtian, *confirm, ſatisfaction. Marc* xv
Aſpies, *Fr.* eſpier, *treachery, lyings in wait. Dedis* ix.
Aſſailid, *Fr.* aſſaillir, *aſſaulted, taken hold of. Marc.* xvi.
Aſſay, *Fr.* eſſay, *tempt, try, prove.*
Aſſche, *aſhes. Iſai* lxii.
Aſſys, *A. S.* aſſa, *aſſes Mark* ix *Aſola aſinaria*, a milſtone turned by aſſes.
Aſtont, circumſtantibus, *juſt by. Marc.* xv. MS. *Mag. and ſumme of men ſtanding aſtont.* Wiclif, *ſtanding about.*
Aſydis half, *aſide. Dedis* xxiii.
At, *that. Jon.* iii. *Apoc.* iii.
Atreet, *Fr. diſtinctly. 2 Eſdre* viii.
Atwine, atwyune, atwynny, *A.S.* twinan, *aſunder, one another Galath.* vi. *Dan.* xiii. *Mat* xxv. *c.*
Averous, *Lat* avarus, *covetous 1 Cor* vi.
Avoket, *Lat* advocatus, *advocate Dedis* xxiv.
Avowtrers, *adulterers, baſtards. Ebrieu* xii.
Avowtrie, *adultery.*
Avoyded, *Fr.* vuide, *done away. 2 Cor.* iii.
Awter, *Lat.* altare, *alter. Mat.* v.
Axe, axen, *A.S.* axian, *aſk.*
Ayſel, *A.S.* eced, *vinegar. Marc.* xv.

B.

Bald, *bald, ſhaven. 1 Cor.* xi.
Bapteme, baptyme, *Gr. baptiſm. Mat* iii.
Bar, *A. S.* beoran, *bare, bore Marc* x. *c.*
Balener, *Fr a ſtiglit helmet or headpiece Wiſd.* v.
Battis, *A S* bat, *clubs, ſticks. Mat.* xxvi.
Bayly, *Fr. a. baliff, ſteward. Luc.* xvi.
Be, *by.*
Bekeneden, *A.S.* becnan, *beckened, made a ſign Luc.* v.
Beneles, *A. S.* birian, *burying places, tombes. Mat.* viii.
Beſauntis, *Fr* bezant, *talents of gold*, ſo called becauſe comed at † *Byzantium Luc* xv.
Belmes, *A S.* helm, *helmes. Luc.* x.
Bicropped, *A S* cicopan, *claſped, embraced. Marc.* ix. *Dedis* xx.
Bid or bede, *to pray.* Hence *bedeſman*, a *petitioner*, and *bedes*, becauſe they are uſed to number prayers with.
Bilibre, *Lat. two pounds, Apoc.* vi.
Bimornden, *A.S.* bimornan, *mourned, lamented. Luc* xxiii.
Birre, byre, bire, *Fr.* birer, *hurry, confuſion, force, baſte. Mat* viii. *Apoc.* xviii Iſland *bir curtus ſecundus.* Hicks's *Iſland Dict* Douglaſs's *Gloſſ.*
Bitchedith, *A S.* biſeedan, *Lat.* inundit, *overflometh Luc* iv
Bihestis, *A S* bihete, *promiſes, vows*
Bihotyng, *A S.* behatan, *promiſing, &c.*
Bithe, *A.S.* biſcon, *ſee, look, mind Mat.* xxvii.
Bisi, *A S* bigian, *buſy, careful, ſolicitous. 1 Cor.* vii.
Bispat, *ſpit Luc.* xviii.
Bispreyned See *Spreyned.*
Bisynesse. See *Biſi. 1 Cor.* vii, viii.
Betake, *A. S.* betæcan, *betake, yield up, deliver. Dan.* xiv *Mat.* xxvi.
Bithenke, *bethink, reflect, conſider. Eccleſiaſt.* xiv.
Bistul, *A S* bliſſe, *happy, bleſſed, joyful*
Bistu hede, *a ſtate of bleſſedneſs or happineſs.*

* *Aſſa* dicitur is quem tutor vel curator ad agendum quaſi procuratorem, auctore prætore, conſtituit. Calvini Lexicon Jurid.
† See Guillim's Diſplay of Heraldry, p. 35, Ed. 1638.

Blaundiſhing, *Lat. ſoothing, flattering, coaxing*
Bl[illegible]n, b[illegible]n, *A S* blowan, *blown, puffed up, ſwoln* 1 *Cor.* v. bown *ſwelled* Norf.
Bolowgers, *q* blowings, *ſwellings.* 2 *Or.* xii.
Bookes, boſs, *Belg.* bul, *bulls, fat or fed beaſts. Mat.* xxii.
Boots, *A S* bat, *boats. Luc.* v.
Bofets, buffetis, *Ital.* buffetoo, *buffets. Jon.* xix.
Boteth, *bofet Jon.* xviii.
Bo[illegible]tous, *Fr* [illegible]ugh, *Lard. Mark.* ix.
Bonke, watir bonke, *A. S.* bane, *a creke. Dedit* xxvi.
Bonle, *A. S.* bord, *board, table. Luc.* xxii.
Brayde. *Luc.* ix. *See Debrayding.*
Breed, *A. S.* brad, *breadth. Apoc.* xxi.
Bregd, *A S* brec, *abridged, ſhortned. Mark* xiii.
Brenne, bryne, *burn.*
Brether, *A. S.* bruthe, *breather. Dedit* ix.
Bridale, *A. S.* brid, *a wedding. Mat.* xxii.
Bridris, *A. S.* bredan, *breeders. Mat.* xxiii.
Brid, *A S.* britten, *bruiſe* 1 *Cor.* iv
Brochis, *Fr* [illegible] *necklaces*, or *bracelets* of gold ſet with pre-cious ſtones of a pyramidical form *Exod.* ix.
Broc, *A S.* brocc, *caballus, a horſe, a rouncy. Sumner.*
Broc-skynns, me ons, *ſheep-skins Heb.* xi. *Trevis* renders *Caſtor* by *Broc.*
Broond, brondis, *A. S.* brond, *a brand, firebrand, torch. Jon.* xviii.
Brumſtony, brymſtoon, *A. S.* bryne and ſtan, *q.* burn-ſtone, *bromſtone. Apoc.* ix.
Bure. *See Birre. Marc.* v.
Burgeyſis, *A. S.* burg, *burgeſſes, freemen. Luc.* xv.
Buriounyng, *Fr ſpringing, budding Ebrews* xii.
Buyſch, *Belg* boſch, *buſh*
Bychipped *See Cope Called. Mark* ix. *See Bichipped*
Byes. *See Byle*
Byggede, *A. S.* bycgan, *built*
Byheter. *See Biheting. A party, friend. Est.* vi.
Byheting, *promiſing, profeſſing* 1 *Tym.* ii.
Byhighte, *promiſed, engaged. Mach.* xv
Byliber. *See Bibber.*
Bylis, *boils, ſores, ulcers. Luc.* xvi.
Byrden, *A S.* byrden, *burden Deb.* vi
Byſine *See Bille Fine linnen. Apoc* xix
Byſmetle. *See Bysmetle*

C.

Cacche-poles, *baliffs, lictors. Dedit* xvi. From *catch* and *pole*, becauſe theſe officers in executing their office lay hold of the man's neck.
Caitif, *Fr. captive, enſlaved. Iſa.* lxi.
Canel, *Fr. cinnamon. Apoc.* xviii.
Carcynes, *Fr. carrions, dead carcaſſes. Ezek.* xli.
Caſte, *deviſed, thought, contrived Dedit* x.
Caſtell, *Lat caſtle, a tower. Mat* x *Luk.* ix.
Caſtelis, *Lat. camps. Exod* xv.
Catel, *Fr. cattel, goods Luc.* viii. 1 *Jon.* iii.
Cheeſom, *Lat. kind Luc* xvi.
Chaffaring, *q.* chepe-faring, *going to market, trading, trafficking, bargaining.* 1 *Theſſalo.* iv
Chalange, *Fr. claim, accuſation. Luc.* ...
Chare, *Fr. a chariot. Exod.* xiv.
Charge, *Fr. weight, burden, care. Galath.* vi. *Apoc.* ii. 1 *Cor.* ix
Charged, *Fr. burdened, heavy laden. Mat.* xi.
Chaweers, *Fr. ſhoes.*
Cheer, chere, *look, countenance.* 2 *Cor.* iii.
Cheeſtis, *Fr. ſtrifes, contentions. Jam.* iv.
Chepyng, *A. S.* cepyng, *a market-place. Mat.* xi.
Chelyng, *A S.* ceolan, *cooling.*
Chudden, *A. S.* chid, *Lat.* litigabant, *wrangled, quarrelled. John* vi.
Clumncy, *Lat. ſend them into the chimney of fire. Mat.* xiii. in caminum ignis.
C roten, *Stercoramenta. Marc.* vii.
Clarifie, *Lat. make glorious* or *famous. Jon.* xvii.
Clarioun, *Fr. a trumpet*, a kind o. ſmall-mouth'd and ſhrill-ſounding trumpet, uſed commonly as a treble unto the ordinary one. *Exod.* xx.
Clepe, *A S* cleopian, *call.*
Cleere, *Fr. fine, gallant James* ii.
Cleerte, *Fr. glory. Apoc.* xxi. *Luke* ii.
Clereneſſe, *Fr. glory Jon.* xvii.
Coclyn, *ſcarlet* or *crimſon Apoc* xviii
Coddis, *A S* codde, *cods, pods, ſhells. Luc.* xv
Cofynes, *Fr.* from, *Gr* kophinos, *baskets. Mat.* xiv, xv.
Cever, *Fr* cellar, *ſtorehouſe, Luc.* xii.
Coerie, *Lat.* collirium, *eye-ſalve*, or *ointment for the eyes Apoc* iii.
Comeing, *A. S.* coman, *a ſtranger, Dedit* vi 1 *Pet* ii
Comyner, *Lat. communicator, partaker.* 1 *Pet* v.
Conde, *A S.* cunnan, *conned, perused, known.* 2 *Cor.* iii.
Confounded, *Lat. aſhamed. Heb* ii.
Contakes, contatis, *contumelias, reproaches. Luc.* xx. MS. *Mag.* contak or contek, *contat* properly ſignifies *deceate, ſtrife* or *conteſt.* See *Douglas's* Gloſſ. and *Chaucer* Prol 2004.
Contrariede, *Lat. oppoſed.*
Coords, *Fr. cords, ropes.*
Coppe, *A. S.* coppe, *cop, brow, edge* of a hill. *Luc.* iv.
Coris, *corus*, a jewiſh meaſure of 30 buſhels, or as much as a camel can carry. *Luk.* xvi.
Coryour, *Lat.* corium, a *currier*, or *tanner. Dedit* ix.
Coſſe, *A S.* coſs, *kiſs. Gen.* xxvii.
Colyns, *Fr kinſmen. Rom.* xvi.
Covenablete, *Fr. convenience, opportunity. Mat.* xxvi.
Cowche, *Fr a bed-chamber. Mat.* vi.
Cratele, *Fr* creeche, from *Lat.* cratica, *manger. Luc.* ii, xiii
Creaunceer, *Fr.* creditor. 4 *Kings* iv.
* Creſtendom, *baptiſm. Rom.* vi. MS. *Magd.*
Crowde, *Welch* crwth, or *A. S.* cruth, *a viol. Luc.* xv.
Culvere, *A S.* culfre, *a culver pigeon, a dove. Cant* iv. *Mat* iii, xxi
Cyther, *Fr.* ſtrong drink, *cider. Luc* i. Vox *Ægypt.* potus inebrians

D.

Dai, *A. S.* dag, *judgment.* 2 *Cor.* iv.
Dar, *A. S.* dearran, *dares, is bold. Rom* x
Debonere, *Fr. courteous, affable, gentle. Iſa.* lxi.
Debreydinge, *Belg* brevden, *tearing. Mark* i.
Deceyne, *diſdain. Mat.* xxvi.
Defouleth, *A S* afylan, *diſgraceth, defileth, treadeth on* 1 *Cor.* xi. *Ezek.* xxxvi.
Defowling *See Defouleth Luc* x.
Delde, *diſtributed Luc.* ix.
Delue, *dig. Luc* xvi.
Dennis, *beats. Luc* ix.
Departid, *Fr* departir, *departed Mat.* xii.
Derling, *A S* derling, *darling, beloved. Dan.* iii.
Diffameden, *Lat. ſpread abroad his fame. Mat.* ix
Diffying, *dyeing, diffying* fro the day of tranſmigra-cion anoon into criſte. *Prol. to Mat.* MS. *Magd.*
Dight, *A S.* diht, *dreſſed, prepared Levit.* xxiii.
Diſcreueth, *deſcribeth. Luc* i
Diſcryued, *deſcribed.*
Diſese, *Fr.* deſaiſe, *preſſure, anxiety, trouble. Joon.* xvi.

Diſeeſid,

Quedam ſubſtantiva exeunt in *dem* vel *dine* quod primo *motus* & *effectus* denotat cum *dirimo* & *domino. Hickesii* Grammat. *A.S.*

Diſeeſid, *diſquieted, made uneaſy.* *Dedis* xv
Dispenderis, *Lat ſtewards, expenditors* 1 *Cor* iv
Diſperpid, Diſperpeled, Diſparpid, Diſparpoyid, } *Fr A perſed, ſcattered abroad* *Ton.* xvi *Mat* iii.
Diſayt, *Fr* deceyvoir, *deceit* *Luk* xx
Dite, *Fr* dictum, *ditty, ſong* *Exod* xv
Diuerſory, *Lat an inne* *Luc* xx.
Doluen, *A. S.* deltan, *dig* *Mat* vi
Down-fallande, *falling down, ſtooping.*
Dragme, *Gr drachma, a great* *Luc* xv
Draſtis, *A.S.* droine, *dregs, droſs* *Ja* xxx.
Draw, *A.S.* dragan, *draw.* *Mar* x.
Drawith, *diſſipat, teareth.* *Luc* ix.
Drawynge, dilanians, *tearing, rending.* *Luc* ix
Dredingful, *A S* dred, *full of dread, devout.* *Luc.* ii.
Dreedful, *devout* *Dedis* viii
Drenche. See *Dreynt.*
Dreſſe, *Fr.* dreſſer, *direct, rule.* 2 *Theſſ* iii. 2 *Theſſ* iv *prepare, make ready.* *Ton.* i
Dreſſed, *directed, ſtraited* *Luc.* iii
Dreſſing, *going directly.*
Dreynt, *A. S.* drencean, *drenched, drowned, ſunk, overwhelmed.* *Dedis* xx.
Drowgh. See *Draw.* *Come to, ſided with.* *Dedis* viii. *Gaath* i.
Drunklew, *A S* drincan, *drunken, ſottiſh* 1 *Cor* vi.
Dryuing, *A. S.* drifan, *driving, running* 2 *Tim* i
Duke, *Lat.* dux, *a captain, leader.* *Mat* ii
Dwell, *Dan.* duelger, *A. S* dwelian, *continue, abide.* *Dedis* x, xv
Dwelling, *Dan. delay, tarrying* *Luc* x.

E.

Ech, *A. S.* elc, *each, every.*
Ering, *A. S.* erian, *earing, ploughing.* *Luc* xvii.
Eernys, *A. S.* eornest, *earneſt, pledge.* *Luc* i
Eft, *A. S.* eft, *again, preſently.* *Mat.* xviii. *Jon* xii.
Eftesone, eftesoones, *again, preſently.* *Mat.* iv.
Egal, *equal.*
Encheſun, *Fr.* encheſone, *occaſion, cauſe, reaſon.*
Encheſon was of all hys woo he ſuffred all for my myſdede. *Cant Amoris* MS See *Morray's* expoſit of diffic e words, &c
Endured, *Lat. made hard.* *Dedis* xix
Enforced, *Fr attempted by force* *Dedis* xxiv
Enhaunſed, *Fr* enhauſſer, *raiſed, advanced* *Jon* xii.
Enioye, enjoie, *Fr* joüir, *raiſed, exult.* *Luc* x.
Enke, *Fr.* encre, *Belg* inck, *ink.* 2 *Joon.*
Erthing, *q.* erthing, *ploughing.* *Luc* xvii.
Erthemouuge, *earthquake* *Apoc* vi.
Eſchewynge, *Fr* eſchever, *avoiding* 2 *Cor.* viii.
Evangelie, *Gr gospel* *Galath* ii.
Even, evene, *A S* elan, *fellow.* *Mat* xv
Euere-ther, *both* *Dedis* viii.
Eye, ey, *A S.* æg, *an egg.* *Luc* xi

F.

Fain, *A S.* fægen, *merry, cheerful, glad* *Fair words make fools fain* *Prov.* *Fain of their deliverance* *Sir T Morr.*
Feel, feelen, *A S.* felan, *apprehend* *Phil* i iv. *Sentire*
Feeldy, *A S.* feld, *grassy* *Luc.* vi. *Loco campestri.*
Feer, *A S.* færan, *forget* 2 *Cor* x
Feer, *A S.* færa, *a companion.* *Dedis* xvii *Souking feer.*
Fenne, *A. S.* fenne, *dirt, mire.* 2 *Pet.* ii.
Ferdful, *fearful, terrible.* *Jerem* xvii *Cant* vi.
Feries, *Lat. feasts, holidays.* *Levit.* xxiii. *fairs.*
Fenden, *A S.* feond *See feel, understood* *Luc.* ix.
Felough, *fellow*
Fely, *A S. felle, cruelly.* *Exod* xxxii.
Fel-wildome, *craftineſs, cunning.* 1 *Cor.* iii.
Ferd, *A S.* feond, *enemy, fiend, devil* *Apoc* xii.
Feſſe, *Lat* feſtuca, *a little mote* *Mat* vii.
Fechid, *fixed, faſtened, ſtuck faſt* *Dedis* xxvii *Galath* ii.
Fethed, fitheed, *A S* fithed, *fatherneſs.* *Apoc.* xvi.
Feugh, *fled* *Dedis* xx
Flourſhen, *flouriſhed.*
Flum, *Lat.* flumen, *a flood, river.* *Marc.* i. a.
Folily, *foolishly* *Dedis* xx
Folewers, *followers*
Fonned, *fond, foolish.* *Tit.* iii.
Fonned, *foolish* *Dan* xiii.
Forghifyng, *A S.* forgifan, *forgiving.* *Ephes.* vi.
Forgo, *A. S.* forgan, *loſt, undone*
Fornyghens, *over-againſt* *Marc.* xv.
Forthenking, *repenting.* *Mat.* xxvii.
Forthought, *repented.*
Forthi, *therefore.*
Freendelie, *a she-friend, sweetheart.* *Cant* iv.
Frotyng, *A S.* treothan, *fretting, rubbing.* *Luc.* vi.
Fullokelt, *fullest.*
Fuclud. See *Fuchid.*
Fugh, *Lat.* vah. *Fr.* fi, *fogh,* a term of abhorrence. *Mat.* v.
Fychyngis, *fastnings, prints of the nails.* *Joon.* xx.

G.

Geeſt, *Belg.* gluste, *guessest, thinkest.* *Luc.* xii.
Gelding, *A S* gylte, *eunuch.* *Dedis* viii.
Gendred, *Fr.* gendre, *begot* *Mat.* i.
Getſist. See *Geeſt.* *Valued.* *Baruc* iii.
Getſit. See *Geeſt.* *Marc.* vi
Geſtis, *A S.* geſt, *guests, strangers.* *Ephes.* ii.
Ghelde, *yielded* 1 *Tym.* vi.
Ghede, *A S* gang, *gadded, walked, wandred about.* *Isai.* ix.
Ghieden, *went, returned* *Dedis* viii
Gherd, *A S* geard, *yard, garden, rod* *Jon* xviii. *Ebr* xi.
Gho lyng, *Scot* heulen, *howling.* *James* v.
Gilours, *Fr* guile, *beguilers, deceivers.* *Jude.* *A. S.* galdan, *to enchant or charm.*
Gladed, *A S* glædd, *were glad, rejoiced.* *Dedis* vii.
Gnaſtide, gnaſtiden, *gnashed their teeth.* *Dedis* vii.
Gnarre, *A S* gnyrran, *snarr.* *Rom.* xi.
Gobet, gobetis, *Fr* gob, *a lump, bits.* *Galath* v *Mat* xiv.
Gogil-yghed, *Lusci, Fr.* gogu, *blind of one eye.* *Marc.* ix. *bleer-ey'd.*
Goot-buckis, bukes. *A. S. he-goats.* *Heb.* ix.
Gotun, *A S.* gotun, *molten, cast.* *Exod* xxxii.
Gouernmeyles, *Fr. governments.* 1 *Corin* xii.
Goxide, *A S.* geoxa, *yawned, gaped, sighed.* 4 *Kings* iv.
Graces, *Lat. thanks.* *Mark* xiv.
——— *gifts.* 1 *Cor.* xii. 1 *Pet.* iii.
Gravel of the sea, *Fr sea-beech* or *sard.* *Mat.* xiii. *Apoc.* xii.
Gre, *Fr.* grè, *Lat.* gradus, *degree, step.*
Grees or griece, *Fr* grez, *Norfolk* grissens, *degrees, steps, stairs.* *Dedis* xxi.
Greten, grete, *A. S* gretan, *salute, greet.* *Marc.* xv. *Luc.* iii.
Groneden, *A S* grennian, *grinned* *Dedis* vii.
Grote, *A S* grot, *digged* *Mat* xii.
Grocheden, *Fr* grugeer, *grudged.* *Luc* xv.
Grovneden. See *Grenneden.* *Marc* xiv.
Grucchens See *Grokeden.* *Grudgers, murmurers.* *Matt* xv.
Grynne, *A S.* gran, *a snare.* *Rom* xi.
Gronsing, *gnashing, grinding* *Luc* xiii.
Guyte. See *Quyte* *Mat.* vi.
Gynne, *A S.* aginnan, *begin* *Dedis* xix.

H. Ha-

H.

Haberioun, haburioun, *a breaſtplate* *Eſſe.* vii. *Apoc.* in. *Fr.* haubergeon, *A. S.* half-beorg, collis munimentum.
Halde, *A. S.* healdan, *hold, kept.*
Haleuis, *A. S.* halga, *holy ones, ſaints.* *Apoc.* xvi.
Halt, *A. S.* halt, *ite* *Mat* xx. *part*
Haly, *A. S.* halig, *holy.*
Haylede, *A. S.* hæl, *I ſaled, ſaluted.* *Marc* xii.
Hatered, *A. S* hatan, *hatred.* *Mat* x.
Haunt, *uſe, frequent, accuſtom.* 1 *Tym* iv.
Heald, *to pour out.*
Heeled, *A. S.* hælan, *healed, cured*
Heggis, *A. S.* hegge, *hedges,* ædificator ſepium *Iſae* lviii.
Heyſed, *A. S.* heah, *highed raiſed, advanced* *Luc* i
Heil, *A. S* hæl, *a form of ſalutation,* q. d. *I wiſh you health.* *Marc.* xv.
Hele, *A. S.* hæl, *health, ſalvation.* *Luc.* i.
Helle, *A. S.* helan, *abyſs, bottomleſs pit.* *Luc.* viii.
Helme-hoop, *A. S. helmet.* 1 *Teſſa.* v.
Heled, *covered.* 1 *Cor.* xi. Hence *helier,* a tiler or coverer of a houſe.
Herbergerie, *Fr. lodging, dwelling.* *Luc* xxi *A S.* here *and* bearg, *hoſpitium caſtrenſe*
Herboroulees, *Belg Fr harbouriſs, having neither houſe nor home.* *Iſaie* lviii.
Heriyng, *A. S.* herian, *praiſing.* *Luc.* ii.
Hem, *them.*
Her, *their.*
Heelde, *I ſt. poured, ſhed.* *Dedis* ii.
Herbour, *Fr harbour, houſe, lodging.* *Dedis* x
Herbored, *dwelt, lodged.* *Dedis* x.
Heran, *their*
Herſeſt, *A S* herfeſt, *harveſt* *Jude* *Herueſt trees, i. e* trees whoſe leaves and fruit is dropping off, as in *autumn*
Hetis, *A S* hæſt, *commands.* *Prudro.* xi
Hidles, hiddles, hidus, *A. S.* hyde, *private, ſecret.* *Mat* vi
Heglie, highe, *A S.* hean, *haſten, make haſte* 2 *Tym* iv.
Highe. See *Heyſed* *Mat* xiii.
Hile See *Heed* *Cover.* *Iſae* lx.
Hired, *A S.* hyran, *let out, rented* *Marc.* xii.
Hirtliden, *ran, daſh, knock, run againſt* *Dedis* xxvii.
Hogis, *exciſeth, magnifieth* *Luc.* i Hiſto.
Hole, hool, *whole.* *James* i.
Homelie, *Lat. comelineſs.* See *Unhoneſt.*
Hoo, *who.*
Hooly, *holy.* *Phile.*
Hoomly, *A. S.* hum, *homely, familiar.*
Hoomlyneſſe, *gentleneſſe, familiarity* 2 *Cor.* ix.
Hoſis, *A S* hoſa, *hoſe, ſtockings* *Dedis* xii.
Hou nynge, ounyng, *Lat.* orno, *adorning.* 1 *Pet.* iii.
Hure, *whore.*
Hurtlied, hurtlith, harlith, *A. S.* hwirf. See *Hirtliden.* *Marc.* ix *Luc* vi
Hyghingli, *haſtily, ſpeedily* *Dedis* xvii.
Hyne, *A. S.* hine, *a hind, ploughman, ſervant.* *Jon* x. c.

I.

Idle See *Fole.* *Mat* xv.
Idel, *A S.* idel, *vain, void, empty.* *Gen* i *Jſae* ii.
Iglien, *eyes.* *Eſſ* i.
In, *on, upon.* *Apoc.* xiv.
Inclepe See *Clepe* *Call upon.* *Rom.* x
Inſtorid, *included, contained.* *Rom.* xiii.
Of Inwitte, *inwardly, from the heart or conſcience.* *Eſſeſi* vi. *Mind, ſoul.* *James* v. *Wiclif* commonly uſes it for *heart, mind,* of inwitte, *heartily.*

K.

Kaſt, *caſt or, naked.* *Mat.* vii.
Kele, kele, *A. S.* celan, *cool.* *Luc.* xvi.
Kenning, *A. S.* cennan, *new-born, riſing,* naſcentis, eccleſie.
Kevering, *Fr. covering, cloak.* 1 *Petir* ii.
Kit, kitteden, *Fr. cut.* *Mat.* iii.
* Knave-child, *A.S.* cnaf, *a boy* or *manchild.* *Apoc.* xii.
Knawes, *knew*
Knowleche, *acquaintance.* *Luc.* ii.
Kilden, *killed.* *Mat.* xxi.
Kime *for* kune, *know.*
Knowyn, *acquaintance.* *Luc.* xxiii.
Knyccheis, *A S.* cnitan, *bundles, ſheaves* *Mat* xiii.
Knyghtes, knyghtis, *A.S.* cnihte, *ſoldiers.* *Mat* viii.
Knyghthode, *ſtate or condition of a ſoldier.* *Luc.* ii. 1 *Tymo* i
Kunne, *A S* cunnan, *know.* *Baruc* iii.
Kynde, *nature.*
Kyndenes, *generations, offspring.* *Mat.* iii.
Kyndely, *naturally.* *Jude.*

L.

Lambren, *A. S.* lamb, *lambs.* *Jon.* xxi.
Langage, *Fr.* linage, *lineage.*
Lantren, *Fr. a lanthorn, light.* *Mat.* v. lucerna.
Lapped, *Teut.* lapp, *wrapped.* *Mat* xxvii
Laſting, *A.S.* læſtan, *continuing.* *Dedis* i.
Latoun, *Fr* leton, *latten, iron tinned.* *Apoc.* i.
Leche, leeche, *A. S.* læce, *a phyſician.* *Luk.* iv. *Coloſſ* iv. *Jamis* Coloſſ
Leche-craft, *art of phyſick.*
Leedyng, *A. S.* ledan, *drawing, drew.* *Mat.* xiii.
Leet, leoran, *lie.* *Cant* iii.
Leen, *A S* lænan, *lend.* *Luc* xi.
Lener, *kinder, tender.* *Luc.* vii.
Leendes, *A. S.* landenu, *loins.* *Mat.* iii.
Leep, lepes, *A. S.* leap, *a basket, baskets* *Mat.* xvi. *Dedis* ix. *a ſeed leap, a basket to hold ſeed corn.*
Lees, leeſe, *A. S.* leoſan, *deſtroy.* *Mat* xii. *Jon.* x
Leelyng-mongers, *dealers in lying.* 1 *Tim.* i.
Leet, let, *ſuffered.* *Mat* i i.
Leeve, *A. S.* lyfan, *liberty* 1 *Cor* viii. *Delivir, ſet at liberty.* *Mark* xv.
Leeyden, *attended to.* *Dedis* viii.
Leften. See *Leeve.* *Delivered.* *Dedis* ix.
Leggynge, *A. S.* liggan, *laying.* *Ebreus* vi.
Leyde, *A. S* legh, *laugh, ſing* *Luc.* vi.
Leſſeth, *A. S* græfeth, *feedeth.* 1 *Cor.* ix.
Leleynge, *grazing.* *Mat.* viii.
Leteres, *letes, paſture.* *Jon.* x.
Leſe-yuele, *deſtroy wretchedly.* *Mat.* xxi g.
Letteres, *Lat. writings.* *Jon.* v.
Leue See *Leeue.* *Deliver, ſet at liberty.* *Luc.* iv.
Leueth, *A. S.* lefan, *believeth.* *Rom.* xiv.
Lewde, *A. S* leud, *ignorant.* *Dedis* iv. From hence the word *lay-man, q. d.* an *ignorant man.*
Lewe, *A. S.* wlæc, *lukewarm.* *Apoc.* iii. *Tyndal* wrote it *lewk.*

Liberd,

* *Fox* tells us, that King *John* ſaid of one *Peter Wakefield* of *Pole,* who propheſied, that he ſhould reign no longer than *Aſcenſion* Day, that *Johan was but an idiot knave,* or a fooliſh boy *Acts* p 64 Ed 1563
In an old *Engliſh* hiſtory which comes down to the 6 h of *Edward* III A D 1332 and is written on Vellom in a hand of that Time, the writer ſays that 'King *Edward* II. here ſtrange Sir *Walter* of *Langeton* priſoun in the tour of *London* for he was wroth with him, 'and with him *ten knafes,*' or pages.

Liberd, *leopard.* *Apoc.* xiii.
Lichi, *like.* *Jon.* viii.
Ligyng. See *Leggynge.* *Lying.* *Dedis* ix.
Likneſs, *A. S.* gelic, *proverb, parable.* *Luk.* iv.
Little maſter, *ſchoolmaſter.* *Galath.* iii.
Lofys, *A. S.* lofan, *laudeth, praiſeth.* *Luk.* i.
Lomberen. See *Lamberen.*
Loth, *nauſeate, deter.* H. *to loth criſten men from reading.*
* Lordſchiper, *one who has lordſhip.* *Jude.*
Loſte. See *Leſe, deſtroyed.* *Mat.* xxii.
Lowed, *made low, humbled.* *Luc.* xiv.

M.

Maad, *made.* *Jon.* x.
Maat, *meeted, meaſured.* 3 *Kynges* xvii.
Maddith, *is mad.* *Jon.* x.
Mai, *am able, can.* *Filip.* iv.
Male eeſe, *ſick, diſeaſed.* *Marc.* i.
Manaſes, *menaces, threatnings.* *Dedis* ix.
Manaſſed, *menaced.* *Marc.* iii.
Manhode, *manhood,* the ſtate or condition of a man. *Tite.* iii.
Mannus, *man's.* *Mat.* xvi.
Manqueller, *manſlayer, executioner.* *Marc.* vi.
Margaritis, *Gr. pearls.* *Mat.* xiii.
Mawmetis, *idols.* 1 *Pet.* iv.
Mayer, *Lat. mayor, juſtice.* *Luc.* xx.
Mayſterful, axer. exactori, *a collector of taxes, officer.* *Luc.* xii.
Mede, *A. S.* mede, *reward.* *Iſai.* lxi. *Wiſd.* iv.
Medled, *q.* midled, *mingled, mixed.* *Mat.* xxvii.
Meeſt, *moſt, greateſt.* *Dedis* viii.
Mengyng, *A. S.* mengean, *mingirg, mixing.* *Luk.* v.
Menie, *Fr. ſervants, Family.* *Mat.* x.
Meſeles, meſelis, *Belg.* maſelen, *lepers.* *Mat.* xi.
Meſſage, *Fr. embaſſy.* *Eſſe.* vi.
Metretis, *meaſures.* *Jon.* ii.
Meynal. See *Menie.* *Domeſtic, family.* *Rom.* xvi.
Meyne. See *Menie.*
Meyned, *mingled, familiar.* 1 *Cor.* v. commiſceamini.
Meynd, meynte. See *Menging.* *Mingled.* *Apoc.* viii. *Ebr.* iv.
Meyris. See *Mayer.* *Mayors.* *Mat.* xi.
Miſeyſete, *diſeaſed.* *Marc.* iv. 2 *Cor.* xi.
Miſty, *A. S.* miſt, *cloudy, dark.* 2 *Petir* i.
Mnas, minas, 40 *s. ſterling.* *Tonſtal.*
Moneſted, *Lat. admoniſhed, exhorted.* *Mat.* ii.
Monger, *A. S.* mangere, *a merchant, trader.*
Moot-hall, *A. S.* mot, *court-hall,* the hall where a counſel is held. *Dedis* xxiii. A town-hall. Hence *burgmot,* a borough-mot, or council of the borough or town or city.
More, *A. S.* ma, *greater.* *Mat.* xi.
More-tree, *ſycamore-tree.* *Luc.* xvii.
Moſt, *greateſt.* *Mat.* xiii.
Moſſel, *Fr.* morcel, *morſel.* *Jon.* xiii.
Mowe, *be able.* *James* ii. *Luc.* xiii.
Mowghtes, *A. S.* moth, *moths.* *James* v.
Muſt, *Lat. new wine.* *Dedis* ii.
Myght, *prevail.* *Mat.* xvi.
Mylbuſtoon of aſſis, *a milſtone of aſſes,* or a heavy milſtone. *Mar.* ix. See *Aſſis.*
Mynd, *A. S. memory, remembrance.* *Wiſd.* iv.
Myned, *Lat.* minare, *undermined, broke thro'.* *Mat.* xxv. *Luc.* xii.
Myſt. See *Miſty.* *Iſaie* lx.
Myrower, *Fr.* miroir, *mirrour, a looking-glaſs.* *James* i.
Myſeſe, myſeiſte. See *Miſeyſete.* *Want, poverty.* 2 *Cor.* viii. *Filip.* iv.
Myſturne, *alter, pervert, change for the worſe.* *Gal.* i.

N.

Narde, *A. S.* narde, from *Gr.* nardos, *a fine oil or ointment.* *Jon.* xii.
Nappith, nappiden, *A. S.* knappian, *ſlumbreth.* *Mat.* xxv. 2 *Pet.* ii.
Ne, *A. S.* ne, *neither.* *Galath.* i.
Neighe, *draw nigh.* *Mat.* iii.
Neigheden, *drew nigh.* *Mat.* iv.
Neiſche, *A. S.* neſc, *delicate, effeminate.* 1 *Cor.* vi.
Newmenie, *new moon.* *Coloſſ.* ii.
Nil, *will not.*
Nempnede, *named.* *Iſaie* lxii.
Nete, *not.* *Jon.* xii.
No but, *except.* *Mat.* v.
Nopht, *not.*
Noſl, nol, *A. S.* hnol, *neck.* *Dedis* vii.
† Noon, *A. S.* non, *or* mid-day, *high noon,* three a clock in the afternoon, the nones, the hour of prayer from two to three. *Bona* de Div. Offi.
Noon, *A. S.* nan, *none.* *Luc.* xiv.
Noot, *know not.* 2 *Cor.* xii.
Noyed, *annoyed, hurt.* *Luk.* iv.
Nygardes, neh, *niggards, covetous.* 1 *Cor.* vi.
Nyle, *will ye not.* *Jer.* vii. *Mat.* xxi. *f.*

O.

Oneſt, *Lat. honourable.* *Dedis* xvii.
Onethe, *A. S.* uneathe, *ſcarcely.*
Oonhede, *unity, oneneſs.*
Onlydiſhoedis, *alone, by themſelves, aſide.* *Marc.* iv.
Oonlepy, *A. S.* anlic, anlipe, *only.* *Luc.* viii.
Ooſt, *Fr. gueſt, hoſt.* *Filemon.*
Ooſt, *Lat.* hoſtis, *hoſt, army.* *Dedis* xxiii.
Ooſtes, oſt, *Lat.* hoſtia, *hoſts, ſacrifices.* *Ebr.* viii. *Phil.* iv. *Dedis* vii. *Rom.* xii.
Oppreſſe *Lat. ſtop, catch, lay hold of.* *Luc.* xi.
Oſtrye, *Fr. A. S.* geſt, *an inn.* *Luc.* x.
Other, *A. S.* other, *either, or.* *Mat.* xii.
Overpluys, *A. S.* ofer, and *Lat.* plus, *overmuch.* *Luc.* xi.
Overthwarte, *heady, forward, croſs, froward.* 2 *Tyno.* iii.
Oueth, *a verbo* owe, *ought.* 1 *Cor.* ix.
Overtrowynge, *A. S.* overtruwian, *over confident.* 1 *Cor.* iv.
Ourneden, *Lat. adorned, trimmed.* *Mat.* xxv.
Outaken, *A. S.* utacunde, *except.* *Dan.* xiii.
Oyſe, *Lat.* uſus, *uſe.* *Rom.* i.

P.

Pale, *A. S.* pal, *a ditch, trench.* *Luc.* xix.
Panyer, *Fr. a tray, pannier, doſſer.* *Dan.* xiv.
Parchemyne, *Fr.* parchemin, *parchment.* 2 *Jon.*
Pardis, *Lat. leopards.* *Cant.* iv.
Payed. See *Apaid.* *Ebr.* xiii. Yvel payed, *diſſatisfied.*
Paſſyngli, *exceedingly, exceſſively, above meaſure.* *Galath.* i.
Payring, *A. S.* paran, *impairing, damage.* *Marc.* viii.
Peeres, peeris, *Lat. fellows, equals.* *Mat.* xi.
Peirer. See *Payring.* *Impairer, damager.*
Pennes, *Lat. wings, feathers.* *Luc.* xiii.

* Nonnulla ſubſt. terminantur in *ſip.* vel *ſipe.* *Hickes's* Gram. A. S.

† Tho bygonne tenebres that into al the eorthe were ydon,
In the ſixte tyd of the day that we clupeth *Non*
Hit bygan at *Non* and for to the *nyrthe* tyde ylaſte
That wolde ben *Mydnorme*: tho were the *Gywes* agaſte. *Piſtoal Marie* MS.

The hour of prayer called the *Nones* began at *twelve* and ended at *three* in our afternoon, which was called *high noon.*

Perceyuer, *Lat. partaker, partner. Apoc.* i.
Perischide, *Lat. perished, lost. Luc.* xv.
Pesiblete, *Fr. a calm. Luc.* viii.
Peyrenges. See *Peirer. Reparations, losses. Mat.* xvi.
Peyrement, *Lost, detriment, damage. Filip.* iii.
Pitchynge. See *Picchid. Fastning. Col.* ii.
Pite, pitee, *Lat. piety, godliness.* 1 *Tymo.* ii.
Piteouly, *Lat. godlily. Tyte.* ii.
Pighted, *Fr. pierced, struck. Jon.* xix.
Poudir, *dust. Luc.* x.
Powne, *pound, bruise. Mat.* xxi.
Paintel, *Fr. pencil. Luc.* i.
Prayfed, *Fr. apraised, priced, valued. Mat.* xxvii.
Prepucie, *Lat. uncircumcision. Galath.* ii.
Princehed, *A. S.* hod, *Fr.* prince, *state or condition of a prince. Jude.*
Procuratour, *Lat. procor, attorney, steward. Mat.* xx.
Profrith, *Lat.* offero, *offereth. Ebr.* xii.
Poplische, *Lat. publish.*
Purveyed, *Fr. foresaw. Dedis* ii.
Purveien, *provide.* 2 *Cor.* viii.
Plaint, *Fr. complaint, blame, fault.* 1 *Tessal.* v.
Putte, *Belg.* putte, *pit, well. Cant.* iv. Hence *putchr*, in Kent *a puddle.*

Q.

Quemefull, *A. S.* cweman, *appeased, pacified. Exod.* xxxii.
Querne, *A. S.* cweorn, *a mill. Mat.* xx.
Quijk, *A. S.* cucu, *quick, living, alive.* 1 *Pet.* ii.
Quyte, *Fr.* quitte, *quit, requite, reward.* 2 *Tessa.* i.

R.

Rather, *A. S.* rath, *earlier, sooner. Jon.* i, xv.
Raauyschide, *Fr. ravished, snatched away. Dedis* viii.
Rauysching of spirit, *ecstacy. Dedis* x.
Refute, *Lat. refuge, help.*
Reheed, *A. S.* rehod, *reed. Wisdom.* iii.
Relifis, *Lat.* reliquiæ, *reliks, remains. Mat.* xiv.
Reneuled, *A. S.* reneowe, *renewed. Ebrews* vi.
Resolucion, *Lat. dissolution.* 2 *Tymo.* iv.
Retted, *A. S.* rete, *rated, counted, reckoned. Rom.* x.
Rewe, *A. S.* reowsian, *rue, repent, grieve. Ebr.* vii.
Rewe, *Lat.* regula, *Scoti scribunt* reule, *rule, order. Dedis* xi.
Rewmes, *Fr.* roiaume, *realms, kingdoms. Mat.* iv.
Rewthe. See *Rewe. Pity, sorrow. Mat.* ix.
Riddel, ridle, *A. S.* hridel, *winnow, sift. Luc.* xxii.
Rood, *A. S.* rode, *a cross* or *crucifix.*
Roouys, *A. S.* hrof, *roofs. Luc.* xii.
Rop, *reaped. Levit.* xxiii.
Route, *sharp. Histo.*
Ryuelying, *shrivelling, wrinkle. Effes.* v.

S.

Sad, *solid, strong. Ebrews* v. *Luc.* vii.
Sadder, saddere, *surer, stronger, firmer.* 2 *Pet.* i. *Rom.* xv.
Sadnesse, *gravity, sobriety, firmness, Tyte.* ii. *Colos.* ii
Saumpleris, *Fr.* exemplaire, *samplers, patterns. Ebr.* ix.
Say, *saw.*
Sayand, *saying.*
Saygh, *saw.* 1 *Joon.* iv.
Schame, *A. S.* scame, *shame, fear. Dedis* ix.
Schapide, *A. S* sceapan, *shaped, framed. Ebr.* xi.
Scheltrum, *troops, a garrison, A.S.* sceol-truma. *Cant.* vi.
Schenschip, *A. S.* scendan, *shame, reproach. Luc.* i.
Schent, *ashamed, confounded. Dan.* iii.
Schine, *A. S.* scinan, *shine, dawn. Luc.* xxiii.
Schippe, *Belg. ship, ark. Mat.* xxiv.
Schipbreche, *shipwreck.* 2 *Cor.* xi.
Schoggid, *Belg. shocked, tossed. Mat.* xiv.
Schome, *A. S.* scome, *be ashamed.*
Schoon, *A. S.* scunian, *shun, avoid. Tyte.* iii.
Schrewed, *Teut.* beschreyen, *shrewd, evil, naught, perverse. Jam.* iii. *Filip.* ii. *Dedis* xx. *Jerem.* xvii.
Schuldren, *A. S.* sculder, *shoulders. Isaie* ix.
Sclattis, *slates, tiles. Luc.* v.
Scorne, *A. S.* scearne, *mock, despise. Gen.* xxviii.
Scrowes, *scrolls. Mat.* xiii.
Schaply, *A. S.* sceapan, *well-shaped, beautiful. Isaie* lxiii.
Se, *mark, beware. Filip.* iii.
Seesed, *ceased. Marc.* iv.
Seende, *A. S.* sendan, *sent, cast. Mat.* iii.
Sege, *Lat.* sedes, *seat. Mat.* xxv.
Seighe, sigh. See *Saygh. Saw. Mat.* iii.
Semelaunt, *Fr.* semblaunt, *resemblance, faces.*
Sendel, *Gr.* syndon, *a fine linnen cloth. Mat.* xxvii.
Senneth, senney, senecuey, *Lat.* sinapis, *mustard-seed. Mat.* xiii.
Seruage, *Lat. service. Gen.* xxvii.
Senophegya, *Gr.* scenopœgia, *feast of tabernacles. Jon* vii.
Setil, *A. S.* setl, *a settle* or *seat. Luc.* i.
Sew, *pottage, broth, soup. Gen.* xxvii.
Seying, *saying, what is said. Tyte.* iii.
Shone, *Belg.* schoen, *shoes. Mat.* iii.
Sijkneste, *A. S.* seoc, *sickness, weakness.* 1 *Cor.* ii.
Sigh. See *Seighe.*
Siker, *sure, secure. Mat.* xxv.
Sikirneste, *security. Isai.* iv.
Silleres, *sellers.* 1 *Tymo.* i.
Sithen, *since, seeing that.*
Sithis, *A. S.* sithon, *times, turns.* 4 *Kings* 5.
Slake, *A. S.* slæc, *slack, let down. Luc.* v.
Slygh, *A. S.* slydan, *sly, cunning. Mat.* x.
Snobbingis, *Belg.* sobben, *sobbings, sighings. Lament.* iii.
Snybbande, snybbynge, *Teut.* kneubel, *snubbing, reproving.*
Soler, *Lat.* solarium, *a chamber, garret, loft.* 3 *Kings* xvii.
Soudes, soudis, *Fr. wages, presents. Luc.* iii. Hence *souldier*, from *Brit.* sawdwar.
Sopun, *A. S.* supan, *supped, mallowed.* 1 *Cor.* xv.
Sort, *Lat.* sors, *lot. Dedis* xiii.
Soukynge seer, *A. S.* succan seora, *a sucking-mate* or *companion, foster brother. Dedis* xvii.
Sowdide. See *Sadded, Strengthned. Dedis* iii.
Sowuel, *pottage. Gen.* xxvii.
Sowr-dough, *A. S.* sur-dah, *leaven. Luc.* xiii.
Sparbylde. See *Disparplid.*
Spedith, *A. S.* sped, *speedeth, advantageth. Mat.* xix.
Spense, *Lat*, expendo, *expence, charge, cost.* 1 *Cor.* ix.
Spise, *Lat. species, apearance.* 1 *Tiss.* v.
Spousaills, *Fr. espousals, weddings. Mat.* ii.
Spotil, *Lat.* sputum, *A. S.* spiwel, *spittle. Jon.* ix.
Spouseise, *Fr. a bride, the spouse.*
Sprendre, *sprinkled. Ebr.* ix.
Sprenge, *Teut. sprinkle. Mat.* xi.
Stalworthe, stalwart, q. steel-worthy, *A. S.* steal-worth, *brave, stout, mighty. Marc.* i.
Steene, *A. S.* stæna, *a pot.* 3 *Kyngis* xvii.
Sterne, *A. S.* sterne, *austere. Luk.* xix.
Stighyng, stied up, *A. S.* stigan, *going up, ascending. Mat.* ix.
Stide, *A. S.* sithe, *side, place*; *elsewhere, A. S.* other, sithan; *stead, A. S.* sted.
Stockes, *A. S.* stocce, *stocks. Mark* v.
Stolis, stooles, *Lat.* stola, *stoles, long white garments. Marc.* xii. *Apoc.* vi.
Stoneying, *Fr.* estonner, *wondring, astonishment. Mark* v.
Stool, *A. S.* stole, *a seat, throne*, the stool of my feet, *James* ii. the stool of wickedness, *Psal.* xciv.
Strangle, *tire, weary. Luk.* xviii.
Streighten, *stretch. Luc.* xxii.
Strenen, q. treen, *wooden. Apoc.* ix. *A. S.* treow.

Stronde,

Stronde, *A. S.* ſtrand, *a brook. Jon.* xviii.
Sudaries, *Lat. handkerchers. Jon.* xi. *Dedis* xix
Suden, ſueden, *followed. Mat.* xiv.
Suld, *ſhould.*
Sutely ſtirynge, *perſuaſive, enticing.* 1 *Cor.* ii.
Swagiden, *A. S.* aſweſed, *aſſwaged, appeaſed, quieted. Dedis* xiv.
Swaleden, ſwaliden, *A. S.* ſweltan, *ſwaled, ſcorched, ſinged. Apoc.* xvi. *Like a ſweled cat, better than he looks for. Proverb.*
Sweuenes, *A. S.* ſweſen, *dreams. Dedis* ii. *Gen.* xxvii.
Swilke, *A. S.* ſwilce, *ſuch.*
Swithe, *A. S.* ſwithe, *haſtily. Jon.* xi.
Syghthes, ſythes See *Sithis.*
Sydis hondis, *aſide, alone.*
Sying, ſighen, *cleanſing, ſtraining. Mat.* xv, xxiii.
Symfonie, *Gr. muſick. Luk.* xv.

T.

Tawer, *A. S.* tawian, *a currier of leather. Dedis.*
Teenden, *A. S.* tendan, *light, kindle. Mat.* v.
Tente, *attention, heed. Dedis* v.
Terre, *ſtir, provoke. Effeſ.* vi.
Terminate, *Lat. fix, appoint, bound. Ebrews* iv.
Therf, *A. S.* theorf, *unleavened. Marc.* xiv.
Thennus, *thence. Dedis* xix.
Theues, thewis, *A. S.* theaw, *manners, qualities.* 1 *Cor.* xv.
Thilk, *that. Apoc.* xvi.
Thonkynges, *A. S.* thancgian, *thanks. Mat.* xxvi.
Thor, *where.*
Thowng, thwong, *A. S.* thwang, *thong, ſtrap. Luk.* iii. *Jon.* i.
Threiſchefooldis, *threſholds.* Highere threiſchefooldis, *A. S.* thyrſcel, *lintels. Exod.* xii.
Thrungun, *A. S.* thrang, *thronged. Luk.* viii.
Til, *to. Mat.* i.
Tideful, *A. S.* tid, *timely, ſeaſonable, early. James* v.
Tol-boothe, from *A. S.* toll and bode, *a booth where they paid the Emperor's duties* or *toll, a cuſtom-houſe, an exchange Mat.* ix.
Tombylde, *A. S.* tumban, *tumbled, danced. Mat.* xiv.
Tobreydinge. See *Debreydinge. Marc.* ix.
Tofore, *before. Rom.* i.
Toukeres, *Teut.* tuch or trucken, or *Fr.* thrucken, *tuckers, fullers. Malachi* iii.
Tome, toom, tume, *Daniſh, A. S.* tom, *empty. Luc.* i. *A toom purſe makes a bleit merchant. Yorkſh.* prov.
Toune, *A. S.* tun, *town. Mat.* xii.
Towrbled, *Fr. troubled. Mat.* ii.
Trarke, *Gr. tetrarch.*
Tratailyd, *Fr. troubled, vexed. Marc.* v. *Dedis* xxviii.
Triſt, *Dan.* troſter, *truſt, confidence, courage. Dedis* xxviii.
Triſtenyng, *truſting, confidence.* 2 *Cor.* i.
Triſtily, *truſtily, faithfully. Dedis* ix.
Trowed, *truſted. Jon.* iii.
Twey, *A. S.* twa, *two.*
Tything, *A. S.* teotha, *tiding, tale, report. Marc.* i. *Iſl.* tidinde, *rumors.*

V. U.

Vagaunt, *Lat. vagrant, wanderer. Jerem.* xiv.
Vaniſched, *made vain. Rom* i.
Varieu, *barjeſus. Dedis* xiii.
Vertue, *Lat. power, ſtrength.* 1 *Cor.* ii.
Vertues, *powers. Mat.* xxi.
Vinere, *Lat. vineyard. Mat.* xx.
Umbylapped, *enveloped, encompaſſed about. Eſa.* v.
Umthoughte, *bethought, remembred. Luc.* i. *A. S.* ymtheotian, *deliberans.*
Uncli, *A. S.* celing or unſelig, *unhappy, wretched,* without any comfort or refreſhment. *Rom.* vii.
Uncovenable. See *Covenable. Uſeliſi, diſagreeable, unreaſonable.* 2 *Theſſal.* iii.
Undedeli, *immortal.* 1 *Tyme.* i.
Underbering, *labouring, giving diligence.* 2 *Pet.* i.
Undern, *A. S.* undern, *rise in the morning. Marc.* xv.
Undernym, *A. S. reprove, accuſe. Levit.* xix. 1 *Joh.* iii.
Underſtondeſt, *ſtandeſt. Mat.* xvi.
Undircrieden, *cried out, buried. Luc.* xxiii.
Undirfongen, *A. S.* fang, *received.*
Undirnomun See *Undernym. Reproved. Galath.* ii.
Undeedlyneſſe, *immortality. Wiſd.* iii.
Unhile, *A. S. uncover. Dan.* xiii.
Unhoneſt, *Lat. diſhonourable, uncomely.* 1 *Cor.* xii.
Unhonourid, *Lat. diſhonoured. Jon.* viii.
Univerſite, *Lat. univerſe, world. James* iii.
Unknowing, *not knowing, being ignorant of. Rom.* x.
Unkunning, *A. S. ignorance. Dedis* xvii.
Unkunningneſſe, *ignorance.* 1 *Pet.* i.
Unnethe, unnethis. See *Onethe.* 1 *Pet.* iv. *Dedis* xiv.
Unnobley, *Lat. ignominy, diſhonour.* 2 *Cor.* vi.
Unpeſible. See *Peſible. Unquiet, diſturbing. James* iii.
Unpiteous, *Lat. ungodly.* 2 *Petir* iv.
Unpite. See *Pite. Ungodlineſs. Tyte* ii.
Unſightable, *inviſible.* 1 *Tyme.* i.
Unſtidefaſtli, *not firmly, inconſtantly.*
Unwelewable. See *Welewed. Never-fading.* 1 *Pet.* v.
Unwemmyd. See *Wem. Unſpotted. Coloſſ.* i. *Ebr.* ix. *James* i.
Unwiſdom, *folly. Bar.* iii.
Unwitti. See *Wit. Ignorant, indiſcreet, fooliſh. Gal.* iii.
Unwicyng, *ignorance. Dedis* iii.
Unworchiped. See *Worſchip. Diſhonoured.*
Volatilis, *Lat. crammed fowls. Mat.* xxii.
Upbyheſte eyres. See *Bibeſtis. Heirs according to promiſe. Galath.* iii.
Upſodoun, *upſide-down, topſy-turvy. Luc.* xv.
Uſſilf, *our ſelves. Rom.* viii. 1 *Jon.* i.
Uta, *Lat.* octava, *octave,* or the eighth day after a feaſt or holy-day.
Utmere, *uter. Mat.* xxv.

W.

Waaſt, *deſtroy. Luc.* ix.
Waiward, *Fr.* gelver, *croſs, evil, perverſe. Mat.* vi. *Filip.* ii.
Wait, *Fr.* guet, *obſerve, mark. Filip.* iii.
Walowed, *A. S.* walwian, *rolled. Mat.* xxvii.
Wan, *A. S.* wan, *pale, black and blew.* 1 *Pet.* ii.
Wandred, *A. S.* wandrian, *walked about. Dedis* iii.
War, *A. S.* wære, *wary, prudent. Luc.* x.
Warye, *A. S.* warian, *curſe. Mat.* xxvi.
Water-bouke, *A. S.* water-bec, *a beck, creek* or *rivulet. Dedis* xxviii.
Wawed, *A. S.* wagian, *waved, ſhaken. Mark* xi.
Wawes, wawis, *A. S.* wæg, *waves. Mat.* xiv.
Wedde, *A. S.* wedd, *a pledge, league, covenant.* 2 *Cor.* i.
Weeldeth, *poſſeſſeth. Luc.* xii.
Weldere, *A. S.* wealder, *owners, rulers. Dedis* iv.
Welding, *owning, poſſeſſing.* 2 *Cor.* vi.
Welewed, *A. S.* wæle, *yellowed, withered. Marc.* iv.
Weleſulli, *A. S.* wæla, *proſperouſly, happily.*
Wellinge, *A. S.* wellan, *melting. Mala.* iii.
Welled, *melted. Apoc.* i.
Weloweth. See *Welewed. Fadeth away. Jam.* i.
Welfumly, *proſperouſly.* 3 *Jon. Gen.* xxvii.
Wem, wemmen, *A. S.* wem, *a ſpot, ſpots. Exod.* xii. 2 *Pet.* ii.
Wench, *A. S.* wencle, *a little girl* or *maid. Hiſto.* p. 4.

Wende,

Wende, *A. S.* wene, *thought, imagined.*
Wene, *think.* 1 *Cor.* vii.
Wermode, *wormwood. Apoc.* viii. *A. S.* wormwort, *a warm or hot herb.*
Wexen, *A. S.* weoxan, *waxen, grown, increased. Pro.* iii. *Luc.* xii.
Whilenes, *A. S.* hweol, *wheeling, turning about. James* i.
Wiche, *A. S.* wicce, *a witch. Dedis* viii.
Wilne, *will, desire.* 2 *Cor.* xii.
Wiste, *A. S. knew. Joon.* xx.
Wite, witen, *know.* 1 *Joon.*
Withi, *A. S.* weli, *willow.* See *zalewis.*
Witt, *A. S.* witan. See *Wite. Sense, knowledge.* 4 *Kings* iv.
Withinforthe, *within.*
Witoutforthe, *without, outward.* 2 *Cor.* vii. 1 *Pet.* iii.
Witsontide, *whitsontide, pentecost.* 1 *Cor.* xvi. From *A. S.* witigung *or* witigdom, *prophesy, and* tid, *time* or *season, q. d.* the time or season of prophecy.
Wittelesse. See *Witt* and *Wite. Foolish, senseless. Galath.* iii.
Wlapped, *Teut.* lapp, *wrapped. Mat.* xxvii.
Wlated, *A. S.* wlætan, *abominated, nauseated. Jerem.* xiv.
Wlatheft, *abhorrest. Rom.*
Wond, wondes, *A. S.* wund, *wound, wounds. Apoc.* xv.
Wonynge, *A. S.* wunian, *dwelling. Isai.* ix.
Wode, wood, *A. S. mad. Dedis* xii.
Woodnesse, *madness, fury. Apoc.* xix. *Jonas* iii.
Wook, *A. S.* weoc, *week. Jon.* xix.
Wooft. See *Wiste. Knowest.* 1 *Cor.* vii.
Woo-worthe, *woe be. Mat.* xxiii.
Worschipful, *honourable, respectful.*
Worschip, *A. S. honour, respect.* 1 *Cor.* xii.
Wortes, *A. S.* weort, *herbs. Mat.* xiii. *Rom.* xiv.
Wynside, *Teut.* wancken, *winced, kicked.*
Wynyng, *A. S.* winnan, *gain. Philip.* i.
Writhun, *A. S.* wreothun, *wreathed, braided.* 1 *Tyme.* ii.

Y.

Yche. See *Ethe, Ike. Each, every. Mat.* xii.
Ydel, ydil. See *Idel.*
Yede See *Glede. Isai.* ix.
Yelden, yolden, *A. S.* yildan, *yield, pay, perform.*
Yellyng, *Belg.* ghillen, *bowling. Jam.* v.
Yerde. See *Gherd. Ebr.* ix.
Yghe. See *Ighe. Eye. Mat.* v.
Ynglys, *english.*
Ynwardnesse, *inwards, bowels.* 2 *Cor.* vi.
Yongling, *A. S.* yeong, *younkster, youth, stripling. Marc.* xvi.
Yongthe, *youth. James* ii. Hence *youth*, the *n* being changed into *u.*
Yotide, *A. S.* yotten, *poured.* 4 *Kings* iv.
Young wexing man, *young man. Mat.* xix.
Yousilff, *your selves. James* iii.
Yrun, *A. S.* iren, *iron.*

Z.

Zalewis. *Fr.* saule, *Lat.* salix. See *Willows. Withs. Levit.* xiii.

WICLIF's Translat. MS. Penes me.

2 *Corinth.* ix.

FOR of the mynysterie that is maad to hooly men it is to me of plentee to write to you. For I knowe ghoure wille for the which I have glorie of ghou anentis macedonyes. — — — — — — — — I do thankingis to god of the ghifte of him that may not be teld.

capit. x.

And I my silf poul biseche ghou bi the mildenesse and softnes of crist which in the face ammeke among ghou, and I absente triste in ghou. for I preye you. — — — —

PERVIE's MS. *Magd.* apud *Cantab.*

2 *Corinth.* viii.

FOR whi of the ministerie that is maad into holy men it is to me of a plente to write you. ix. For sothe I woot ghoure inwitt redy for the which I haf glorie of ghou anentes macedonyes. — — — — — — — —